This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

AH 6K6U 3

Digitized by Google

ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCCX
CAMBRIDGE, MASSACHUSETTS

Digitized by Google

Digitized by Google

Digitized by Google

THE

MISSIONARY REGISTER

FOR

M DCCC XXXI.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

HEAR YE, AND GIVE EAR: BE NOT PROUD: FOR THE LORD HATH SPOKEN. GIVE GLORY TO THE LORD YOUR GOD, BEFORE HE CAUSE DARKNESS, AND BEFORE YOUR FEET STUMBLE UPON THE DARK MOUNTAINS, AND, WHILE YE LOOK FOR LIGHT, HE TURN IT INTO THE SHADOW OF DEATH, AND MAKE IT GROSS DARKNESS. BUT IF YE WILL NOT HEAR IT, MY SOUL SHALL WEEP IN SECRET PLACES FOR YOUR PRIDE.

JEREM. XIII. 15—17.

LONDON:

PRINTED BY R. WATTS, CROWN COURT, TEMPLE BAR.

PUBLISHED BY L. B. SEELEY & SONS, 169, FLEET STREET.

SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY; AND BY ALL BOOKSELLERS AND NEWSMEN.

1831.

Digitized by Google

Digitized by Google

ANDOVER-HARVARD
THEOLOGICAL LIBRARY,
CAMBRIDGE, MASS.

Period. 1196 5
v. 19
1831

CONTENTS.

BIOGRAPHY.

Obituary of Rev. J. B. Saltet..... 46
Last Days of Br. J. Johansen, at Antigua, 99
Brief Accounts of Six Christian Negro or Coloured Women..121—126
Further Notices of the Rev. J. Kindlinger, 161
Account of Eliza, a N. American Indian, 209
Notices of the late Rev. Abdool Messeeh, 259
Notices of Opiia, of the Sandwich Islands, 259
Character and Obituary of Frances Casey, a Free-Coloured Woman of St. Kitt's, 260
Memoir of Tahneh, a Cherokee Woman, 298
Obituaries of a Negro Man and Woman, 298
Character and Obituary of Maoae, a South-Sea Islander..... 299
Martyrdom of Ram-Kishora, a Hindoo, 337
Notices of Two New-Zealand Girls.... 339
Obituaries of Seven Native Christians, 377-81
Obituary and Character of Miss H. Mack, 425
Memoir of Brother John Gottlob Loos.. 473
Obituaries of Natives of Rarotogna 513

PROCEEDINGS AND INTELLIGENCE.

Annual Survey of Missionary Stations, pp. 1—45, 73—99.

AMERICAN BAPTIST MISSIONS.

(See Survey, pp. 8, 30.)

Sailing of Missionaries..... 256
Inquiry and Persecution at Rangoon... 325
Labours of Dr. Judson at Prome 353
—— of Mr. Boardman in and near Tavoy, 354
Some Account of the Karens 355

AMERICAN BOARD OF MISSIONS.

(See Survey, pp. 8, 20, 78, 85, 93, 97.)

Notices relative to Missionaries, 158, 207, 336 552
Death of Jeremiah Evarts, Esq. 296
Summary of the Twenty-first Year.... 549
Summary View of the Society 550

MEDITERRANEAN.

Want of Protestant Clergymen and Missionaries in Constantinople 149
Notice relative to Athens..... 207
Anderson's "Observations on the Peloponnesus and Greek Islands"..... 207
Contrast of Syrians with Maltese 317
Visit of Rev. Isaac Bird to Tripoli & Tunis, 351
Degraded State of the People of Syria.. 401
Prospects of Education in Greece..... 491
Return of Messrs. Smith and Dwight from Armenia 471

CHINA.

Consecration of an Idol Temple at Macao, 493
Countenance to Idolatry by Romanism, 493
A Christian Sabbath at Macao..... 493

INDIA WITHIN THE GANGES.

Account of the Nilgherry Hills..... 359
Description of Palankeen Travelling... 360

CEYLON.

Instance of the Effective Distribution of the Scriptures.....467, 508

POLYNESIA.

Sabbath Scene in Hawaii..... 508

AMERICAN COLONIZATION SOCIETY.

(See Survey, p. 8.)

WESTERN AFRICA.

Liberia.

State of the Colony..... 173
Efforts and Prospects of the Board 174
Increase of Emigrants..... 207
Enlarged Designs of the Board 227
Improving Prospects of the Colony 486
Recent Deaths in the Colony..... 489

AMERICAN EPISCOPAL MISSIONARY SOC.

(See Survey, pp. 8, 21, 97.)

Notices relative to Missionaries 296, 336

MEDITERRANEAN.

Notices of the Island, Town, and People of Tinos 400

ANTI-SLAVERY SOCIETY.

Address to the People of Great Britain and Ireland 208
Anniversary..... 213

BAPTIST (GENERAL) MISSIONS.

(See Survey, pp. 80, 95.)

Notices relative to Missionaries..... 296
Appalling Picture of Hindooism..... 465

BAPTIST MISSIONARY SOCIETY.

(See Survey, pp. 38, 81, 86, 95, 97.)

Notices relative to Missionaries, 120, 256, 375 511, 512

UNITED KINGDOM.

Anniversary..... 343
Report for 1830—31:
State of Funds—Missionaries sent out, 343
Benefaction of One Thousand Pounds, 511

INDIA WITHIN THE GANGES.

Discussion between a Native Preacher and a Learned Mahomedan..... 155

CONTENTS.

BIBLE SOCIETIES.

British and Foreign Bible Society.

(See Survey, pp. 18, 27, 32, 81, 87, 94, 95.)

UNITED KINGDOM.

Twenty-seventh Anniversary..... 218
Two Amendments on Report, negatived, 218
Extracts from the Report, relative to the Use of Oral Prayer, and to a proposed Restriction of the Right of Membership, 261
Efficient Distribution of the Scriptures by a Greenwich Pensioner..... 342
Lists of Auxiliaries and Associations adverse or favourable to any Alteration in the Constitution.....381, 429, 475
Twenty-seventh Report:
Issues of the Scriptures 382
Summary of Languages & Dialects.. 382
Auxiliaries and Associations..... 382
Grants of Money and Books..... 382
Works completed during the Year... 382
Works in the Press..... 382
Labours of Editorial Superintendant... 383
Destitution and Supply of the Scriptures in Worcestershire 429
Mr. James Thompson appointed Agent to the West Indies..... 470
Seasonable Loan of New Testaments, under Apprehension of Cholera Morbus, 516
Testimony of the Committee to the late Mr. William Greenfield..... 516

CONTINENT.

Anniversary of the Paris Society 275
Proceedings of the British-and-Foreign and Continental Bible Societies: France—Switzerland—Germany and Prussia—Settlement of Dr. Pinkerton as Agent at Frankfort: objects of his residence there: results of First Quarter of his Agency—Denmark—Norway—Sweden—Russia—Roman Catholics 392-98
Notice on the South of France 471
Increasing Influence of the Scriptures in France 479

WESTERN AFRICA.

Influence of the Scriptures on Africans, 276

MEDITERRANEAN.

Remarkable Circumstances relative to the Reception of the Scriptures among the Greeks of Candia 50
Circulation of the Scriptures in Turkey, 105
Eager Reception of Bibles at Syracuse, 229

PERSIA.

Spirit of Inquiry among the Persians... 151
Sectaries in Shirâz 151
Offer of a Learned Mahomedan to translate the Old Testament into Persian.. 151

INDIA BEYOND THE GANGES.

Circulation and Influence of Scriptures, 324

CEYLON.

Effect of the Scriptures on the Natives.. 467

WEST INDIES.

Corresponding Committee in Jamaica.. 207

Naval and Military Bible Society.

Fifty-first Anniversary 221
Amendment on Resolution, negatived, 222

Trinitarian Bible Society.

Formation & Constitution of the Society, 518

Edinburgh Bible Society.

Twenty-second Report—
Fdnds—Summary 519

United-States' Bible Society.

Summary of the Fifteenth Year..... 549

BRITISH REFORMATION SOCIETY.

Fourth Anniversary 224

CHRISTIAN-INSTRUCTION SOCIETY.

Anniversary..... 217

CHRISTIAN-KNOWLEDGE SOCIETY.

(See Survey, pp. 8, 32, 95.)

Report for 1830—31:
Issue of Books, Tracts, and Papers .. 520
State of the Funds..... 520
Counteraction of Infidel Publications, 521
Revision and Increase of Publications, 522
Public Meeting and Resolution on Additional Bishops for India..... 522

CHURCH MISSIONARY SOCIETY.

(See Survey, pp. 6, 21, 41, 81, 87, 95, 97.)

Notices relative to Missionaries, 72, 120, 156 158, 206, 207, 256, 295, 296, 336, 375, 376 424, 470, 511, 512, 550, 551, 552

UNITED KINGDOM.

Thirty-first Anniversary 216
Amendment on the Report, adopted..217
Thirty-first Report—
Retirement of the Rev. E. Bickersteth from the Secretaryship.....383
Arrangements consequent thereon....383
Candidates, Students, and Missionaries, 383
Remarks on the Funds 384
Prosperity of the Society's Missions ..384
Motives for Enlarged Exertions.....384
Testimony of Committee to the Services of Professor Lee 424
Resolution on the Death of the Bishop of Calcutta 523
Resolution and Memorial on the Increase of Bishops for India 523
Publication of Rev. John Hartley's "Researches in Greece and the Levant"...550

WESTERN AFRICA.

Sierra Leone.

Freetown, and River and Mountain Districts.....131—133, 306—311
Summary of the Mission.....173, 444
State of the Congregations 440
State of the Christian Institution 440
State of the Schools 440
Death of Mr. William Tubb 441
Inspectors of Schools' Report 442

MEDITERRANEAN.

Malta.

Works Printed and Issued in 18 Months, 135

Greece.

Rise of the Society's Proceedings at Syra, 137
Interruption to the Work.....137
Importance of supplying the Oriental Christians with the Old Testament, as a Preservative against Idolatry.....140
Removal of Dr. Korck to Corfu 141
Rev. J. Hildner's Infant School at Syra, 141
General Views of the State of Greece ...448

CONTENTS.

State of the Schools at Syra 449
Visit of the Rev. J. A. Jetter to Athens..450
Mr. Jetter's Proceedings at Phocæa 451
State of the Schools at Smyrna.....452
Desire in Asia Minor for the Establishment of Schools.. 452
Mr. Jetter's Employments and Prospects at Smyrna.....453
Ravages of Cholera Morbus at Smyrna, 551

Egypt.

Schools, 143—Sahidic Scriptures 143
Ministry of the Word.....144
Distribution of the Scriptures 144
Rev. T. Müller's Visit to Upper Egypt..144
General View of the State of the Mission, 180
Schools--Preaching--GeneralRemarks 180,81
Visit of Rev. T. Müller to the Faioum...318
Prevalence of Cholera Morbus at Caïro, and its Effect on the Mission 492

Abyssinia.

Satisfactory Report of Girgis.....146
Conference among the Abyssinian Ecclesiastics relative to the Person of Christ, 147
Distribution of Scriptures—Translations, 148
Proceedings of the Rev. S. Gobat 148
Prospect of War between Amhara & Tigré,148
Rumoured Attack on Abyssinia by the Pacha of Egypt 149
Favourable Reception of the Missionaries in Abyssinia.....277
Journey from Massowah to Adi-Grate ..277
Friendly Reception of the Missionaries by Sebagadis.....279
Mr. Kugler's Prospects and Labours...280
Disturbed State of Abyssinia 532
Distribution of the Scriptures in Gondar,533
Discussions with Abyssinians 533
Prospects of the Mission.....534

INDIA WITHIN THE GANGES.

Calcutta.

Notices of the State of the Mission 131
Openings for Enlarged Labour.....183
Visit to an Aged Hindoo 183
Baptism of Four Natives.....183
General Aspect of the Mission 184
Annual Examination of the Boys' Schools,361

Patna.

Intercourse with the Natives, & its Effects, 361

Chunar.

Views of the Effects of School-Instruction,364
Notices of the State of the Congregation, 365
Suggestions on the Mode of carrying on Missionary Labours 366
Circumstances attending the Death of a convinced Cuverite 366
Value of the Scriptures in the Proceedings of Missionaries 367
Illustrations of the State of the Natives, 367

Agra.

Great Eagerness for Tracts.....372

Allahabad.

Character & Proceedings of Mirza Yusuf Bakir..... 51
Ditto of David Batavia..... 53
Advantages as a Missionary Station..... 54

Meerut.

Promising Disposition of some Natives, 374
Interview with the Begum Sumroo 374

Kurnaul.

Examination of Anund Messeeh's School,375

Bombay.

Description of Bandora 539
State of the People 539
State of the Bandora Boys' Schools.... 543
State of Female Schools at Bandora ... 544
Notices illustrative of the State of Society in the Deccan..... 544
Visit to the Caves of Carli and Dherm Raj Lena 545
Remarks on the Relative Antiquity of the Buddhists, Brahmins, and Jains, 546
Results of Missionary Labours..... 547
MALABAR—Notices of the Stations..... 332

Bellary.

Summary of the Station 507

Tellicherry.

Summary of the Station..... 507

Cochin.

Summary of the Station..... 507

Cottayam.

Visit to the Metran, Cyril, at Annûr ... 243
Visit to Churches N.East of Cottayam, 244
Visit to Churches S.East of Cottayam, 248
Third Visit to the Churches..... 251
Fourth Visit to the Churches 253
Translations..... 285
Press 285
Syrian Tract against Popery..... 285
Summary of various Stations..... 286
Public Worship at the Grammar School, 504
State of College, & of Grammar School, 504, 505
Studies and Proficiency of Miss. Pupils, 505
Ministry of the Gospel in Malayalim... 506
Summary of Cottayam Station..... 506

Allepie.

Summary of the Station..... 507

Tinnevelly.

Promising State of the Seminary 230
Discussion with a Heathen 231
Hopeful Indications among the Natives, 232
State of the Converts and Congregations,232
Trials and Persecutions of the Converts, 238
Administration of Baptism..... 239
State of Native Females..... 240
Deaths of Native Converts 240
Appeal for Pecuniary Aid 241
Summary of the Station..... 242
State of the Congregations 496
Duties and Conduct of Catechists 498
State of the Preparandi 499
State of the Seminary, and of Schools, 500
Distribution of the Scriptures and Tracts, 501
General Views of the State of the Mission, 501
Encouraging Occurrence..... 502
Examination of the Seminarists 502
Persecutions of the Converts..... 502
State of Opinion among the Natives.... 503

Mayaveram.

Ministry—Schools.....198—201
Conversation with a Brahmin..... 202
Summary of the Station 203, 465
Ordination of John Devasagayam 461
State of the Schools 462
State and Progress of the Ministry..... 463
Influence of the Distribution of Tracts, 464
State of the Native Mind & Superstitions, 464

CONTENTS.

Madras.

Spirit of Inquiry among Roman Catholics, 184
Ministry among the Heathen 187
Schools, 190—State of Mind of Natives, 192
Hindoo Superstition 193
Difficulties of Missionaries in preparing their Journals, 193—The Press..... 194
Ladies' Committee for Nat. Fem. Education:
Female Schools and Scholars 195
Difficulties in Nat. Fem. Education.. 195
Books used in the Female Schools... 196
Remarks of Ladies' Committee 196
Summary of the Station 196, 459
State of the Congregations..... 455
Means to impart Christian Instruction.. 455
Ordination of Mr. Edward Dent..... 456
Duties and Conduct of the Catechists .. 456
State of the Schools..... 456
Benefits of School Instruction..... 456
Beneficial Effects of the Ministry..... 457
Examination of the Schools 458
Administration of Confirmation 458

Pulicat.

Schools 197, 460
Summary of the Station 198, 461
General View of Mr. Winckler's Labours, 459
State of the Native Congregation 460
Views & Feelings relative to the Mission, 460

CEYLON.

Summary View of the Stations..... 287
Notices relative to the Ministry—Schools, 287
Present Results of the Schools 288
Characters of Eleven Students at Cotta, 289
Notices relative to the Seminaries 290
Translations into Familiar Cingalese ... 290
Efficiency and Influence of the Press... 291
Growing Indifference to Idolatry..... 292
Habitual Superstition of the Cingalese . 292
Instance of Grossness of this Superstition, 292
Allowance to be made for the unavoidable Ignorance of Adult Heathen.... 293
Trials and Prospects of the Mission 293
Earnest Call for Prayer 294
Effects and Fruits of the Ministry 402
Natives' Inquiries on Scriptural Subjects, 405
Native Superstition..... 406
Preparation of Young People, at Cotta Station, for Confirmation..... 406
Visitation of the Bishop of Calcutta 407
State and Progress of the Schools..... 407
Usefulness of the Press..... 409

AUSTRALASIA.

New South-Wales.

Mission to the Aborigines 118
Probable Views of Government with respect to this Mission 118

New Zealand.

New Orthography of New-Zealand Names, 54
Rev. S. Marsden's 6th Visit to New Zealand, 55
Pacification of the Natives Tribes..... 56
Notices of Mr. Marsden's Conversations with the Natives 59
State of the Mission 60
Administration of Ordinances of Religion, 66
Schools—Press..... 67
Formation of New Settlement at Waimate, 109
General Views by which the Formation of the New Settlement is recommended, 110
Cultivation of Maize in New Zealand .. 114
Proposed Erection of a Water-Mill 114
Attention to Secondary Objects necessary, 115
Labourers at the respective Stations ... 116
Rangihoua.. 116
The Society's Schooner, "The ACTIVE," 116
Mr. C. Davis, Mrs. Davis, and Mrs. Hart, 116
Rising Commercial Importance of New Zealand 117
Further Illustrations of the State of the New-Zealand Mission 117
Prosperous State of the Mission 333
Loss of Mr. C. Davis, &c. confirmed ... 333
Hopeful Influence of the Gospel on Natives, 411
Attempt to reconcile Hostile Tribes.... 415
General Views of the Schools 417
Annual Examination of the Schools.... 418
Progress of New Settlement at Waimate, 419
Proposed New Settlement 420
General Views of the State of the Mission, 421
Recent Notice of the Mission 552

GUIANA AND WEST INDIES.

Formation of Infant School in Demerara, 334
Establishment of a Mission among the Indians on the Essequibo 333
Summary of the Mission in Jamaica... 355

NORTH-WEST-AMERICAN INDIANS.

Notice of the State of the Mission..... 336
Progress and Influence of the Mission .. 510
Education of Indian Youths 511
Summary of the Mission 511

CHURCH OF SCOTLAND.

Notice of Proceedings at Calcutta..... 296

CONTINENTAL SOCIETY.

Thirteenth Anniversary..... 226

CONTINENT.

New Party in the Romish Church..... 304
Infidel Principles of Mass of the People, 304
Organized Infidelity of the St. Simoniens, 305

DISTRICT VISITING SOCIETY.

Third Anniversary 226

EDUCATION SOCIETIES.

(See Survey, pp. 19, 28, 35.)

UNITED KINGDOM.

National Society.

Twentieth Report—
Total Scholars in Schools in Union .. 432
Increase of Schools 432
State of the Central Schools..... 432
Removal of the Central Schools 432
Pecuniary Grants 432
Wants of Manufacturing Districts ... 433
State of the Funds..... 433

British-and-Foreign-School Society.

Tendency of British Schools to prevent Pauperism and Crime..... 47
Instances of Beneficial Influence of the British System of Mutual Instruction, 150
Deplorable Amount of Ignorance in the Agricultural Districts 166
Necessity and Means of adequate Scriptural Instruction 167
Twenty-sixth Anniversary..... 220
Twenty-sixth Report—
State of the Central or Model Schools, 434
Training Department 434
New Schools..... 434
State and Influence of the Schools... 434
Urgent Appeal for Increased Exertion, 434

CONTENTS.

Newfoundland &c. School Society.
Eighth Anniversary 222

Sunday-School Union.
Anniversary 221
Jubilee 295, 424, 471

Sunday-School Society.
Forty-fifth Anniversary 213

CONTINENT.
Anniversary of the Paris Society of Elementary Education 275
State and Progress of Education, in France—Prussia—Bavaria—Poland—Denmark—Russia ..... 438—439

INDIA WITHIN THE GANGES.
Calcutta Ladies' Nat. Fem. Education Society.
Calcutta Schools 107
Schools at Burdwan, Culna, Patna 108
Encouragement to Perseverance 109

UNITED STATES.
Education Society.
Summary of the Fifteenth Year 550

Newhaven Ladies' Greek Committee.
Notice of Schools in Greece 207

Sunday-School Union.
Summary of 7th Year, and of the Society, 550

FRENCH PROTESTANT MISSIONARY SOC.
(See Survey, p. 14.)
Anniversary 275
Sailing of Rev. G. P. Pélissier 296

FRENCH SOCIETY OF CHRISTIAN MORALS.
Anniversary 275

FRIENDS' SOCIETY.
(See Survey, p. 8.)
Notice of Mrs. Kilham's Proceedings ... 207

FRIENDS OF THE HEBREW NATION.
Second Anniversary 214
Merging of the *Philo-Judæan* and *Operative Jewish Converts'* Societies into this Institution 214
Amendment on the Report negatived .. 214

GERMAN MISSIONARY SOCIETY.
(See Survey, pp. 8, 23.)
WESTERN AFRICA.
Liberia.
Trials and Prospects of the Mission 105
State of the Colony 173
Efforts and Prospects of the Board 174
Enlarged Designs of the Board 227
Improving Prospects 486
Recent Deaths 489

MEDITERRANEAN.
Persecutions among the Armenians 229
Inquirers among the Mahomedans 229
State of Jews and Christians at Bagdad, 322
Intended Journey of Rev. J. T. Pfander from Bagdad 453
Proceedings while at Bagdad 454

GLASGOW MISSIONARY SOCIETY.
(See Survey, p. 14.)

GOSPEL-PROPAGATION SOCIETY.
(See Survey, pp. 40, 95.)
Object of the Codrington Trust in Barbadoes 128
Measures in Progress for Emancipation of the Slaves on the Codrington Estates, 128
Report by the Bp. of Barbadoes of the present Condition of the Codrington Slaves, 129
Further Provisions for the Emancipation of these Slaves 130
Public Meeting—Resolutions 436
Report for 1830—State of the Funds ... 520

INDIA WITHIN THE GANGES.
Large Accession of Converts from Roman Catholics in the Province of Tanjore, 535

WEST INDIES.
Destruction of Codrington College by Hurricane 512

HUMAN-SACRIFICE-ABOLITION SOCIETY.
Summary of Proceedings 550

JEWS' SOCIETY.
(See Survey, p. 24.)
Notices relative to Missionaries 424, 550

UNITED KINGDOM.
Twenty-third Anniversary 219
Twenty-third Report—
Schools—Scriptures and Tracts 476
Completion of Judæo-Polish Scriptures, 476
Episcopal Chapel—Students—Missionaries 476
Labours among the Jews in England, 476

CONTINENT.
Labours among Continental Jews ..481—484

MEDITERRANEAN.
Notices relative to Mr. Wolff 156, 424
Difficulties of the Mission arising from unrelenting Persecution 281
Suggestions for Removal of Difficulties, 282
Remarks by the Committee on these Suggestions 283
Condition of the Jews exiled to Cæsarea, 320
Premature Baptism of Jews by Armenians, 321
Co-operation in Missions not to be sought from Oriental Churches 321

JEWS' SOCIETY (AMERICAN).
Missionary sent to the Mediterranean .. 552

LADIES' SOCIETIES IN BEHALF OF NEGRO SLAVES.
(See Survey, p. 95.)

LONDON MISSIONARY SOCIETY.
(See Survey, pp. 10, 15, 24, 26, 27, 28, 73, 86 90, 94, 95
Notices relative to Missionaries, 206, 207, 295 336, 424, 471, 551, 552
Tabular View of the Society's Missions for the Year 1831 264
Comparative View of the Missions in 1831 with their state in 1828 265

UNITED KINGDOM.
Importance of Specific Prayer for the Society's Missions, in succession 47
Statement relative to the Prosecution of Dr. Philip 72
Thirty-seventh Anniversary 222
Publication of the Voyages and Travels of the Society's Deputation 295

CONTENTS.

Thirty-seventh Report—
State of the Funds 385
Changes among the Society's Missionaries 385
Missionary Students 385
Increasing Interest in the Society awakened at Home 386
Obligations on the Christian Church from the Signs of the Times 386
Increasing Encouragements in the Society's Labours 386
Anticipations of Triumph of the Gospel, 387
Rev. W. Ellis's "Vindication of the South-Sea Missions" 472

SOUTH AFRICA.

Beneficial Influence of the Bootsuanna Mission 176
Success and Prospects of that Mission .. 311
Baptism of an Aged Female Slave 347
Hottentot Dinner to Dr. Philip 348
Summary View of the Mission at Hankey, 444

AFRICAN ISLANDS.

Madagascar.

Beneficial Effect of the Scriptures 134
Progress in Printing the Scriptures 447

CHINA.

Grounds of Hope and Motives for Prayer with regard to China 152
Testimony to the Character of the Convert, Leangafa 153

INDIA BEYOND THE GANGES.

Appeal in Support of Chinese Schools, 106, 494
Successful Method of Dealing with the Heathen 284
State of the Mission at Singapore 323
Summary View of the Mission at Pinang, 352

INDIA WITHIN THE GANGES.

Origin, Progress, and Influence of the Calcutta Mission 329
Native Church at Kidderpore 331
Native Church at Calcutta 331
Summary View of Mission at Chinsurah, 507
Summary View of Berhampore Mission, 548

INDIAN ARCHIPELAGO.

Summary View of the Batavia Mission .. 409

POLYNESIA.

Troubles in Tahiti 472

PEACE SOCIETY.

Fifteenth Anniversary 225

PORT-OF-LONDON & BETHEL-UNION SOC.

Thirteenth Anniversary 219

PRAYER-BOOK AND HOMILY SOCIETY.

(See Survey, pp. 19, 33.)

Nineteenth Anniversary 218
Nineteenth Report—
Issues of Books 435
Benefit of Exertions among Seamen .. 435
Advantage of Lending Homilies among the Poor 435
Increased Exertions for Ireland 436
Foreign Proceedings 436

RHENISH MISSIONARY SOCIETY.

(See Survey, p. 15.)

Sailing of Messrs. Terlinden and Knab, 296

SCOTTISH MISSIONARY SOCIETY.

(See Survey, pp. 25, 79, 96.)

Anniversary 387
Report for 1830-31:
State of the Funds 387
Formation & Object of a Casualty Fund, 388
Duty and Privilege of Prayer in the present Shaking of the Nations 388
Attestation to the Improved Character of Missionary Reports 430
Return of Mr. & Mrs. Blyth from Jamaica, 471

SERAMPORE MISSIONS.

(See Survey, pp. 31, 36.)

UNITED KINGDOM.

Appeal in Behalf of the Missions 101
Further Diminution of the Resources .. 165
Association in Aid of these Missions ... 166

INDIA BEYOND THE GANGES.

Influence of Christianity on some Natives of Arracan 355

SLAVE-CONVERSION SOCIETY.

(See Survey, p. 96.)

Report for 1830—
State of the Funds 429
Beneficial Exertions and Example of the Society 429

SOCIETIES FOR IRELAND.

Irish Society (of London)—9th Annivers. 215
Hibernian Society—25th Anniversary .. 220

TRACT SOCIETIES.

UNITED KINGDOM.

Church-of-England Tract Society.

Nineteenth Report—
State of the Funds 344
Printing and Issues of Tracts 344
New Tracts 344
Publications of the Society 344
Distribution by Visiting Societies 344

Religious-Tract Society.

(See Survey, pp. 9, 19, 27, 33, 81, 87, 94, 96, 97.)

Thirty-second Anniversary 223
Plan of Religious Circulating Libraries, 389
Benefit of such Libraries 390
Appeal in Support of the Plan 390
Thirty-second Report—
Issue of Publications 477
Grants for Great Britain and Ireland, 477
New Publications 478
Notices relative to different Works .. 478
Progress in gratuitous Stereotyping .. 479
Hints to Travellers 524
Great Efficacy of the Swearer's Prayer, 524
Continued Self-denying Labours of the London Visitor 525

CONTINENT.

Anniversary of Paris Society 275
Proceedings of the Religious-Tract Societies of London and the Continent, 484-5

UNITED STATES.

United-States' Tract Society.

Summary of the Sixth Year 549

UNITED BRETHREN'S MISSIONS.

(See Survey, pp. 9, 96, 97, 98.)

Notices relative to Missionaries .. 207, 471, 551

UNITED KINGDOM.

London Association 213
Daily Words and Doctrinal Texts for the Year 1832 391

CONTENTS.

Appeal for Aid in restoring Settlements destroyed by the late Hurricane at Barbadoes 437

CONTINENT—*Germany.*

State of the Funds for the Year 1829 .. 48
Summary View of the Missions for 1829, 49
State of the Funds for the Year 1830... 528
Summary View of the Missions for 1830, 529

SOUTH AFRICA.

Promising State of the Leper Institution, 177
Hopeful Progress of Tambookie Mission, 178
Superstition of the Tambookies respecting the Dying and the Dead 179
Beneficial Influence on the Temporal Condition of the Natives 179
Infirmities & Sickness of the Missionaries, 345
State of the Mission at Gnadenthal..... 345
State and Prospects of the Tambookie Mission 346

WEST INDIES.

Destruction of the Settlements at Barbadoes, by a dreadful Hurricane..... 468

WESLEYAN MISSIONARY SOCIETY.

(See Survey, pp. 7, 12, 18, 26, 80, 83, 89, 96.)
Notices relative to Missionaries. 157, 158, 256 424, 552

UNITED KINGDOM.

Report for 1830—
State of the Funds 163
Labours & Encouragements of the Year, 163
General Prosperity of the Missions... 163
Missionaries sent out in 1830 164
Missionaries lately deceased 164
Missionaries employed by the Society, 164
Members of the Society at Mission Stations..... 164
Children in Mission Schools—Conclusion, 164
Anniversary..... 215
Renewed Zeal of a Collector 264

SOUTH AFRICA.

Systematic Course of Miss. Contributions, 133
Benefits of British Legislation..... 175
Encouraging Events among the Caffres, 175
Instances of Native Superstitions 227
Formation of the Tambookie Mission.. 313
Description of the Tambookie Station.. 314
Death and Burial of Vossanie..... 315
Favour shewn to the Mission by Vossanie's Successor..... 316
Baptism of Six Adult Caffres..... 349
Marriage of Six Caffre Couples..... 350
Formation of a Station under Chief Faku, 445
Description & Advantages of the Station, 446
Number and Character of the Natives.. 446
Distressed State of the Natives..... 447
Entrance on the Labours of the Mission, 447
Remarks of Native Converts at Wesleyville..... 489
Sufferings of the Caffres, especially from the Voracity of the Wolves 530

INDIA WITHIN THE GANGES.

Appalling Instance of the Sanguinary Character of Hindooism..... 402

POLYNESIA.

Baptism of Fifteen Adults in Tongataboo, 203
Promising State of the Native Converts, 204

WEST INDIES.

Destruction by Hurricane 512

MISCELLANEOUS.

UNITED KINGDOM.

Object of Mr. Poynder's Motion on the Pilgrim Tax in India 48
Opening of Exeter Hall..... 156
Increase of Temperance Societies 157
Lord's-Day-Observance Society 157
Sabbath-Protection Society 157
Visit of Rammohun Roy to England... 206
King's College, London.....256, 470
Kahkewaquonaby, a Chippewa Chief.. 256
Abstracts of Addresses at various Recent Anniversaries:—
Bp. of Chester, and Rev. W. Thompson—*Instances of Benefits effected by Visiting Societies*..... 265
Lord Henley, and Lord Calthorpe—*Activity of Ladies in Visiting Societies*, 266
Lord Calthorpe—*Importance and Necessity of Visiting Societies*..... 266
T. F. Buxton, Esq.—*The British Government pledged to the utter Extinction of Slavery*..... 267
Rev. A. S. Thelwall—*Artifices of Neologians for corrupting Christianity*.. 267
A. Haldane, Esq.—*Destruction of a Mission to Norway by Neologians*.. 268
Rev. W. Ellis—*Refutation of Calumnies against the South-Sea Missions*.... 268
T. F. Buxton, Esq.—*Rapid Waste of Negro Life*..... 270
Sir James Mackintosh—*Instance of Waste of Negro Life*..... 270
James Montgomery, Esq.—*Instance of High Talent and Character in a Negro Slave*..... 271
Kahkewaquonaby's *Account of the Chippewas* 271
Rev. Dr. Bennett—*The Bible specially suited to the Times* 300
Rev. Dr. Bennett—*Illustration of the Uniting Efficacy of the Bible*.. 301
W. A. Hankey, Esq. and Rev. J. A. James—*Missionary Zeal to be maintained paramount, under all excitement of the Times* 301
Rev. Rich. Watson—*The Preaching of the Cross the means of renovating the World*..... 302
Dr. Lushington—*Advantages of Instruction in comparison of Coercion*.. 303
Dr. Lushington, and G. Stephen, Esq.—*Benefit of Slave-Emancipation to all Parties* 303
Rev. Rich. Watson—*Slavery incompatible with Christianity* 303
Bp. of Chester, and Hon. and Rev. B. W. Noel—*Necessity of devoted and persevering Zeal* 304
Value of Pennies..... 295
Fearful Growth of Intemperance 336
Death of Mr. and Mrs. W. M. Forster.. 375
Census of Oxford and Cambridge 423
Irish Education.....423
Annual Receipts of Missionary, Bible, Education, and Tract Societies 515
Idolatry Tax in India 551
Boyle's "Western Africa" 551

CONTINENT.

France.

Alleged Reformation 120, 207

Digitized by Google

CONTENTS.

Anniversaries, in Paris, of various Protestant Societies 275
Influence of Political Events on Societies, 276
Exertions of an English Lady in distributing the Scriptures 276
Inefficiency of the French Protestant Provident Society 375
Reviving State of Religion among French Protestants 398
Notices of New French Catholic Church, 399
Activity of the Saint-Simon Infidels ... 399
Principles of the New French Catholic Church 527
Probable Abortiveness of this Attempt.. 527
State of Religion 527

AFRICA.

Liberated Children sold 207
Discovery of the Course of the Niger... 296
Notice on Sierra Leone and Fernando Po, 375
South-Africa Philanthropic Society 375

MEDITERRANEAN.

Proposed Egyptian Railway..... 376
Proposed Steam Navigation from Bombay to Europe 376
Assassination of the President of Greece, 511
Dreadful Depopulation of Bagdad 512
Deaths in the Family of Mr. Groves at Bagdad..... 512

CHINA.

The "Day of Small Things" in China ..284

INDIA BEYOND THE GANGES.

Liberation of Malacca Slaves..... 471

INDIA WITHIN THE GANGES.

Native Petition in favour of Suttees.... 72
Population of Madras..... 72
Fearful Instances of Hindoo Falsehood, 154
Measures which led to Abolition of Suttee, 326
Proceedings of Natives relative to the late Abolition of Suttee..... 327
Pretended Death, by Voluntary Starvation, of a disappointed Suttee 328
Native Press and Literature at Calcutta—
Notices of an English and Bengalee Newspaper..... 356
Notices of Six Bengalee and Two Persian Newspapers 357
Rapid Increase of Native Publications, 357
Progress of Natives in English Language, 358
Necessity of supplying Useful Publications for the Natives 358
Bishop of Calcutta's Testimony to the Progress of Christianity in India..... 401
Hindoo Laws of Inheritance 471
Notice of "Oriental Christian Spectator," 472
Death of the Bishop of Calcutta 552

POLYNESIA.

Testimonies to great Effects of Christianity, 203

WEST INDIES.

Interesting Anecdotes of Negro Slaves, 68—71
Improved State of Society in Jamaica .. 205
Emancipation of Crown Slaves..... 376
Dreadful Hurricane at Barbadoes 512

UNITED STATES.

Religious Newspapers..... 207
Temperance Tract 207
Religious Revival 296
Influence of Temperance Societies 376
Progress of Kenyon College 376
Sabbath-Observance Union..... 472
Bishop Chase and Kenyon College 552

RECENT MISCELLANEOUS INTELLIGENCE.

Pp. 72, 120, 156, 206, 256, 295, 336, 375, 423, 470, 511, 520.

The particulars of this Intelligence are stated in their proper places in the preceding Contents.

MISCELLANIES.

Some Account of the Idol Kannappen..... 158
Church Mission Premises at Secrole, near Benares..... 552

INDEX OF NAMES OF PERSONS.—INDEX OF NAMES OF PLACES.

LIST OF ENGRAVINGS

IN THIS VOLUME.

Page

THE IDOL KANNAPPEN 159

PORTRAIT OF ABDOOL MESSEEH 258

MAP OF LIBERIA, AND PLAN OF MONROVIA 487

CHURCH-MISSION PREMISES AT SECROLE, NEAR BENARES . . 553

Digitized by Google

Missionary Register.

JANUARY, 1831.

SURVEY
OF THE PROTESTANT
MISSIONARY STATIONS THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

THAT "altered state of the world," of "the quickened approach" of which we spoke in the Introductory Remarks to the last Survey, has made indeed a fearful approximation, in the course of the memorable year which has just closed. The events of that year are most awakening. The pangs and throes of the Old World are fast coming on. Dark and ominous clouds have been blowing up from every quarter: the moral atmosphere is surcharged with mischief, and society itself seems ready to heave from its foundations. The conquest of Algiers by the French—the attempt to rivet on France the chains of Popish Despotism, by the *éclat* of that conquest—the Revolution to which that attempt gave occasion, and by which Popery has been deprived of its authority as the Established Religion of France, and the way opened for the more free promulgation of pure Christianity—the Revolutions of Belgium and Poland—the tumults and commotions in other parts of the Continent and in our own Country; and which appear, in too many instances, to be the heavings and convulsions of wild and disorganizing principles, that recall to mind the alleged designs of the Jacobins and Illuminati of a former day—these events have made the hearts of many to *fail them for fear, and for looking after those things which are coming on the earth.*

But what is the voice of God herein to the VISIBLE CHURCH of Christ throughout the world? The Communities which collectively form that Church are loudly threatened. Knowledge is, indeed, become Power: that knowledge, which the pious and benevolent have of late years diffused with the best design among the Labouring Classes, has been perverted, not only to the infecting of them deeply with infidel principles, but to the combining of them in bodies to obtain by intimidation and even violence any object which they may have in view. And what object can be more tempting, or can be made to seem more plausible, than the right which communities have to possess themselves of that property which was first separated to be employed for their benefit, but which, in a vast number of cases, has so little answered this end? The property of the Churches of Christendom was originally bestowed and

secured for the spiritual good of the Nations where those Churches exist; but when such awful charges of inefficiency and secularity lie, and have almost from the beginning lain, against the majority of the Ministers of those Churches, can it be wondered at that the great body of the people in the various Countries of Christendom are easily persuaded to turn their eyes, in the distress which often comes upon them, to those possessions which they are told are unjustly retained by such as render not for them the full return of holy and devoted lives? It is in vain that men are reminded, that the possession of any wealth or any privilege implies corresponding duties: the corruption of the best things is the most glaring and atrocious corruption; and men will, therefore, pass lightly over their own responsibility, while they will enforce rigidly the responsibility of those whose calling is most holy and whose duties are most arduous and honourable. And what if it should please the Great Head of the Church to manifest His wrath against those Communities, which bear His Name and act in that Name, but have been so unfaithful to the trust which they have assumed, that, till this day, the soil of Christendom is the kingdom of the god of this world, and the true and believing servants of Christ are strangers and pilgrims thereon! We most earnestly pray that the Visible Churches of Christ may be awakened in time, and repent, and do those works for which they were first reared and for which they have hitherto been spared. But what are the symptoms of such awakening?

But let us come still closer. If such be the state of the Visible Churches of Christ, what is the state of such members of those Churches as lay claim to belong to the INVISIBLE CHURCH—who profess an actual reliance, in faith, on the atonement of Christ, for acceptance with God, and renewal of heart and life unto holiness by the Holy Spirit?

A few short years have made a wonderful change in the appearance of this body. We have little doubt, indeed, but that Real Vital Godliness is still increasing the number of its subjects, and is still growing in its influence and authority over those in whom it dwells: but the circumstances of the last few years have been the occasion of throwing forward and bringing into violent action the infirmities of men, of whose real piety we must still cherish our belief: while the wild opinions, the confidence and dogmatism, the spirit of railing and censoriousness, which have sprung up in those quarters, and have been rendered dangerous in their influence by the talents of some who have fallen into the snare, have drawn off many novices into unbecoming tempers and vain jangling. If sincere, these will be recovered to a better mind, but not without suffering great loss: if not sincere, this will be but the occasion of manifesting that they were not of the true Church of the Living God.

What, then, is the DUTY of the faithful Servants of Christ, in the present circumstances of the world? They find great difficulty, indeed, under these circumstances, in choosing their path. They

feel the influence of things and persons around. Few of us can rise to the true standard of principle, as set before us in the Gospel; but are too much controlled by the spirit of conformity to those who are nearest to us. Even the most religious persons frequently discover that they are led on by the public voice and fashion of the so-called religious world, rather than by the primitive and unsophisticated precepts and models of the Scriptures. But, in the present day, how unsafe it will be for Christians to depend on the mere religious taste and fashion of the time, is apparent from the varying character of religious opinions, which alternately form the uppermost current in society. At such a period, the only secure course is that which is also the most difficult—to be simple-minded—to draw our sentiments and our feelings from the pure source of the Word of God—to avoid man's many inventions—and to be content to walk in the good old paths; without fearing either the solitude to which we may find those paths devoted, or the scorn which may be thrown upon us by the well-thronged road of speculators, controversialists, and censorious theorists. *It is a good thing that the heart be established with grace, not with meats.* A very punctual attention to the unostentatious duties of the closet and of the family will be found, in general, the surest antidote to the spirit of vain jangling and indolent curiosity. In no other path can we expect, either to lead others, or ourselves to walk, with safety. Characters, formed on this model, may probably not command much public notice, during a period of great and general religious excitement; but they are, at all times, in the truest sense, *the salt of the earth:* they are the stay and consolation of all faithful and lowly-minded servants of Christ: they are, to their Great Master, peculiarly dear; and, in His own good time, He not unfrequently gives them honourable opportunities of rendering, at least for a season, the most essential services to His Church. *The proud*, whether in the avowed worldly or in the boldly-professing religious circle, *he beholdeth afar off; but he giveth grace to the humble.*

In the various duties, to which the exigency of the present time calls us, the simplest Christian Precepts should often be resorted to for counsel and direction. If there be any one entire portion of the Word of God which, more than another, might be pointed out as peculiarly adapted to our circumstances—one which might not unaptly be entitled the Epistle of Our Day—it would, perhaps, be THE EPISTLE OF ST. JAMES; written by one who had surveyed the origin, progress, persecutions, and varying character of the Church from its commencement, through a whole generation—written after an experience of this long and diversified period, spent chiefly in the Metropolis of the Christendom of that age—written, moreover, under the immediate inspiration of the Holy Ghost. Hence those frequent and striking allusions to the laxities of professed believers; and the solemn and authoritative precepts relative to the management of the Tongue, the Temper, the Time, and the Purse—in short, of all the several talents entrusted to Chris-

tians. A treasure, indeed, is this Epistle! and it will be found to be so more and more, should God, in His infinite wisdom, permit our Churches and our Country *to fall* further, than they have already fallen, *into divers temptations*. Then, *Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.* Not by our controversies, but by our meekness and patience; not by our many-coloured faith, but by our works, proceeding from that well-defined faith of Scripture, *faith that worketh by love*—will the Cause of our Redeemer be truly and largely promoted, in this Nation and in the World. In these things God delights: to this spirit He will grant, of His free grace, the special out-pouring of His Holy Influences: if such be the temper and conduct of his professing people, He will, by the terrible power of His own right hand, get to Himself the victory over all His and their spiritual enemies; and, *in His majesty, ride prosperously, because of* TRUTH, *and* MEEKNESS, *and* RIGHTEOUSNESS.

In the meanwhile, the Servants of God are not without abundant ENCOURAGEMENT, in the various indications that their efforts to promote the glory of their Lord shall receive His blessing, and that ways shall be opened before them even in the desert, while His enemies are subdued before Him. Their hands have, indeed, been often weakened, and their hearts discouraged, by the manner in which the subject of Missions begins to be treated in some quarters. No extensive success, it is urged, and scarcely any worthy of the name, is to be expected, from such associations of Christians as are now in action, or until certain predictions have been first accomplished: and thus the solemn and plain duty of putting forth every possible effort, in all lawful ways, with unremitting ardour and zeal, to promote the salvation of all men, is paralysed by fancies and *private interpretations*, which harass the consciences of the weak, and serve as an excuse for the apathy or covetousness of those whose profession should lead them to *devise liberal things*. It will be seen, however, from the various testimonies quoted in the following Survey, that the blessing of God does indeed rest on the labours of His Servants.

But there is one most important Ground of Encouragement from the events of the last year, to which we cannot but direct the especial attention of our Readers. In noticing these events, the wise observer cannot but be struck with the REMARKABLE COINCIDENCE OF THOSE CIRCUMSTANCES WHICH SERIOUSLY AFFECT THE TWO GREAT ANTICHRISTS—POPERY AND MAHOMEDANISM.

We learn, from public documents, that the present French Government consider the Expedition against Algiers, undertaken by the Ministers of Charles the Tenth, to have been mainly designed to divert attention from the plans which they were maturing for the more entire subjugation of France to the Papal See. With this view, the flower of the French Army, under a General devoted to the objects which the Ministry had in view, was sent against the Mahomedan Power: and, while this Army and this General were

Digitized by Google

inflicting a deadly wound upon the Impostor, the French Ministry, relying upon the glory of their success, precipitated, with infatuation, their treacherous measures at home; and, weakened by the absence of that very Army and General, brought on a re-action which has inflicted an incurable wound on the Papal Dominion!

But, while the Hand of the Lord has been thus opening a passage through the *fenced wall* of the Barbary States, another remarkable coincidence presents itself to our notice—the SUCCESS WITH WHICH THE NATIVE LANGUAGES OF THE INTERIOR TRIBES OF NORTH AFRICA ARE BEGINNING TO BE CULTIVATED, AND APPLIED TO SACRED USES.

In the Instructions delivered to the Rev. William Jowett on his third departure for Malta, reference was made (see p. 413 of our Volume for 1829) to the Kabyles or Kabayles, a name generally given to the tribes inhabiting the chain of mountains south of Algiers. It was at that time known, that, through the intervention of a Gentleman resident at Algiers, a Native of that Regency had translated certain portions of the Scriptures into the language of that people. A negotiation for the purchase of these Works, by the British and Foreign Bible Society, has issued, in that Society's obtaining possession of the Book of Genesis and the Four Gospels in the language of these mountain tribes. The resemblance of this fact to that of the Society's acquisition of the celebrated Translation of the Bible into the Amharic Language is such, as forcibly to have struck the minds of those who are acquainted with the circumstances of the two cases. While that Noble Institution is constantly pursuing its high career, it has ever pleased God to raise up, in various parts of the world, men of intelligence and ability, to devise, prepare, and efficiently to execute Versions of the Scriptures, even in spots not previously visited by Missionaries. Missionaries have sometimes preceded, in their course, the Translation of the Bible: but in Abyssinia and in Algiers, the Eastern and the Northern starting-places for the immense Northern Portion of Africa, the Scriptural Versions will have preceded the men, who in the present age have been already sent forth to those regions, or shall hereafter proceed thither. The call is truly loud and animating to every Christian Mind. We may well *thank God, and take courage*, when we see, as in this instance, His mysterious Providence drawing on the labours of so many descriptions of men—political, literary, and religious—to His own one great End; and blessing and cheering His Servants, as they advance on their way, with the sight of new streams bursting forth in the desert.

In pursuance of the plan stated at pp. 4, 5 of the Survey for 1830, we have printed in that Volume, so far as it was found practicable, the substance of the Reports and other documents as they appeared.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the

different Missionary Societies. The Societies are placed in such order, as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

*** *The references to pages are always to those of our last Volume, when not otherwise specified.*

Western Africa.

We quoted in our last Volume (pp. 264—266) Official Testimonies to the Industry and Improvement of the Liberated Africans in Sierra Leone; and stated (p. 286) the Duty and Benefit of cherishing this Colony. The Rev. David Morgan, who is heartily desirous of promoting its welfare, is now Chaplain—P. 156.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

For various Notices of the Mission, see pp. 128, 309—312, 471, of our last Volume. The last season was unusually healthy.

SIERRA LEONE.

Freetown: chief town; 5643 inhabitants: 1804—John Godfrey Wilhelm; G. Fox, Sarah Fox, John Wise, Ann Williams, Assistants—Rev. David Morgan having been appointed Chaplain by Government, the Missionaries have withdrawn from Freetown, except that Mr. Wilhelm continues in charge of Gibraltar Chapel: Communicants 11—Scholars: boys 337, attendance 276; girls 240, attendance 147—Pp. 5, 57, 58, 128—130, 312, 313.

Christian Institution, at Fourah Bay: Feb. 18, 1828—C. Lewis Fred. Haensel—Students 9: general conduct gives satisfaction—Three African Youths, who were under Mr. Raban's care while at Brixham for his health, returned with him to Sierra Leone: 2 of them are placed in the Institution—Pp. 6, 58, 130, 313.

RIVER DISTRICT: comprehending the following Stations, lying E and S E of Freetown: *Kissey*, 4 miles; inhab. 1199: *Wellington*, 7 miles; inhab. 1419: *Allen Town*; inhab. 94: *Hastings*, 13 miles; inhab. 1110: *Waterloo*, 22 miles; inhab. 1500: *Calmont*; inhab. 281—G. W. E. Metzger, John Gerber; John Warburton, As. and 5 Nat. As. Mr. Edmond Boston died on the 8th of June. Rev. John Murrell landed Dec. 7, 1829; and left, on account of health, June 24, 1830—Returns of congregations are imperfect—Scholars: boys 174, girls 66; Sunday scholars 293; evening scholars 33—Pp. 6, 58, 59, 130, 313, 314, 383, 428.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and S S E of Freetown: *Leicester*, 4 miles; inhab. 230: *Gloucester*, 4 miles; inhab. 760: *Regent*, 6 miles; inhab. 1500: *Bathurst*, 6 miles; inhab. 950; *Charlotte*, 7 miles; inhab. 900: *Grassfield*; inhab. 175—John Raban, W. K. Betts, T. Davey;

John Weeks, H. Graham, Mrs. Heighway, As. and 4 Nat. As.—Congregations; morn. 1350, aft. 740, week-days 415; communicants 196; candidates 77: but the returns are not complete—Scholars: boys 412, girls 427, adults 70—Mr. Raban and Mr. Graham have been especially directed to apply themselves to forming Vocabularies of the Dialects of the different Tribes of Natives congregated within the Colony, with a view to the preparation of Grammars, Dictionaries, and other books in those Dialects: a Vocabulary of the Eyo or Aku Dialect, compiled by Mr. Raban, has been printed—Pp. 6, 59—62, 131, 132, 314—317, 382, 471.

SEA DISTRICT: comprehending *York*, 16 miles S of Freetown and 12 S W of Waterloo; inhab. 970: *Kent*, 9 miles S of York; inhab. 822—York no resident Teacher since January 1828, nor Kent any since November following.

The Colonial Government, in July 1829, committed the care of the Liberated African Children to the Missionaries, in those Villages where Schools had been established by the Society: this arrangement has enlarged the direct influence of the Mission in the work of Education. The state of the Colony is such as to call forth anxious expectation and enlarged hope. In it there are gathered together, through the providence of God overruling the cupidity and wickedness of man, materials by which, in various ways, if the Spirit of the Lord be poured out, the Gospel of Christ may sound throughout a great portion of Africa. This is an object of the noblest Christian Benevolence. Let the Church of Sierra Leone shine with primitive brightness, and its light shall attract the regard of surrounding Tribes far and near. Let the Languages which the Representatives of those Tribes now speak in the Colony be fixed and reduced to writing, and the Gospel be translated into them, and we have a lever by which, with the Divine Blessing, Africa may be raised from her degradation. Let those Representatives be chosen vessels of the Lord to bear His Name among their countrymen, and Native Missionaries may hence go forth to their own people, habituated to the climate, fully possessed of their language, acquainted with their customs, and able to address them; not in the repulsive form and garb of a Foreigner, but with the attractive force of a Fellow-countryman, appealing to all the mind and all the feelings of a Native. (*Committee.*)

We see ourselves placed, as Ministers and Teachers of Christ's Holy Religion, and Agents in the extension of general knowledge, among a people who have, not many years back, arrived in this Colony in a state of blind Paganism; among whom we constantly meet with proofs of their adherence to Heathenish Superstitions, and who, notwithstanding, are so influenced by their dependence on a Christian Government, by the manifest superiority of the European Mind, and their consequent readiness to conform to our manners, that they are generally willing to have the Form of Christianity thrown over them, if they can obtain that without compliance with its Spiritual Requirements. The explicit countenance formerly given by the Colonial Government to Missionary Exertions, and the long-continued connexion between the Magisterial and the Ministerial Characters, introduced, in early times, an outward observance of the Lord's Day, which even now, when the causes have in a measure ceased to exist, gives to it the appearance of a sacred season. (*Missionaries.*)

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's, at the mouth of the Gambia: inhabitants, in 1826, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—John Cupidon, Nat. As.—Congregations very good: the Governor is a regular attendant—Members 45; very steady and consistent: on trial, including 15 at Goree, 21—Scholars improve since the introduction of catechisms in the native tongue: between 30 and 40 Sunday Scholars: the Schoolmaster pious and exemplary—Contributions to the Mission, 24*l.* in 1828; 53*l.* in 1829—An opening among the Mandingoes—Pp. 6, 308, 309; and p. 511 for an affecting account of the death of both the late Missionary, Mr. Marshall, and his Wife.

SIERRA LEONE.

Freetown, with 5 Out-stations in the vicinity; having 3 Stone and 3 Grass Chapels—John Keightley, who arrived in January; 9 Nat. As.—Members, 304: the station is highly interesting: Missionary Efforts are a great blessing to the Colony—Pp. 6, 119, 317.

AMERICAN COLONIZATION SOCIETY.

LIBERIA.

Monrovia, the town of this American Colony of Africo-Americans and Liberated Africans, at Cape Mesurado: inhabitants 700; those of the whole Colony being nearly 2000—1822—Dr. Anderson, who succeeded Dr. Mechlin, as Physician, died soon after his arrival—Pp. 7, 89—91, 173, 174, 317, 318, 336, 345—347, 472: where will be found much information on the state and good prospects of the Colony. The African Produce in the Stores at Monrovia was estimated by Dr. Randall at 70,000 Dollars; the convertible property in the Colony at an equal sum; and the Annual Exports at 60,000 or 70,000 Dollars.

The Committee state that they had applications before them in behalf of about 1000 free persons and 600 slaves, for a passage to the Colony; and that 2000 slaves would be liberated in North Carolina alone, if a passage could be provided for them. The number of Free Coloured People in the United States is 233,592; and that of Slaves 1,543,688. The African Education Society in the United States is in co-operation with the Colonization Society, by preparing Liberated Slaves for emigration: see pp. 380, 381.

The condition and prospects of the Colony afford the best reasons for encouragement and confidence in the work which now commands the efforts of this Society, and implores the assistance of the American Public. A well-ordered community, advancing in improvement, and already exerting a salutary influence on the Native Tribes, sharing in the offices of government, and emulous to excel in the acquisition of intelligence, and wealth, and respectability; extending their commercial intercourse, and exciting the wonder and esteem of foreigners—stands like a Christian Temple on the confines of Heathenism, founded by the hands of the free, and consecrated by the prayers of the pious; and gives evidence to the world, that the territories of the Destroyer are invaded, and that Africa shall see the light and submit to the dominion of the Son of God. (*Committee.*)

AMERICAN MISSIONARY SOCIETIES.

LIBERIA.

Of these Societies (see p. 7.) the *Baptist* has two Ordained Preachers in the Colony: the Church is large, and in a good state. A School, taught by John Rovey, has been suspended—The *Episcopal* Society has two pupils of the African Mission School (p. 472) under preparation for the Colony—from the *Board of Missions*, the Rev. G. M. Erskine arrived on the 27th of February: he speaks of the state of things with regard to Schools as truly lamentable; the only School in the Colony, at the time of his arrival, being a remnant of one at the Cape.

GERMAN MISSIONARY SOCIETY.

LIBERIA.

G. Adam Kissling, Jacob Fred. Sessing—This Mission has continued to suffer severe afflictions: the Missionaries, Dietshy, Buehrer, and Graner are dead. The survivors have thus been prevented from extending their labours to the Bassa Country—Pp. 7, 91, 92, 200, 318—320, 336, 472.

GOLD COAST.

Usta, a Negro Village, near the Danish Fort Christiansburg—1828—T. Philip Henchè—Great, also, have been the trials of this Mission; the Missionaries, Salbach, Holzwarth, and Schmid, having died of fever, in the space of a few weeks—P. 7.

SOCIETY OF FRIENDS.

Mrs. Hannah Kilham has again visited Sierra Leone in furtherance of her design of cultivating the language of Western Africa. She had previously published a pamphlet on the "Claims of Western Africa to Christian Instruction through the Native Languages."

South Africa.

BIBLE, TRACT and EDUCATION SOCIETIES.

CHRISTIAN KNOWLEDGE SOCIETY.

THE Bishop of Calcutta entered very particularly, on his way to India, into the state of the Colony; and forcibly urged on the Christian-Knowledge Society the importance of immediate efforts, for the appointment and maintenance of Clergymen, the erection of Churches, the establishment of Schools, and the formation of Missionary Institutions for

the conversion of the Heathen. The Board have, in consequence, taken up the subject with vigour; and have placed the sum of 2000*l.* at the disposal of the Standing Committee, to be applied, in concurrence with the Governor, to such objects for the benefit of the Colony as may come within the province of the Society.

RELIGIOUS-TRACT SOCIETY.

The Committee have sent 9800 Tracts and Books, in return for 26*l.* remaining in their hands on account of the Tract Society at the Cape; and 2200 for Schools at Uitenhagen, with various sets of their Tract Publications for the use of Missionaries. They regret that no efficient step has yet been taken for the extensive circulation of Religious Tracts in South Africa: they have suggested the revival of the Society at the Cape, the formation of an efficient Depository for the sale of Publications, and the establishment of Corresponding Committees at the different Missionary Stations.

STATIONS—LABOURERS—NOTITIA.

UNITED BRETHREN.

For a Summary View of these Stations for 1828, see pp. 88, 89 of our last Volume.

HOTTENTOTS.

Groenekloof: 40 miles N of Cape Town: 563 inhab.: 1808—Brn. Clemens, Lehman, Meyer—The year was spent in peace, and with encouraging proofs of the work of the Holy Spirit among the people—Many Natives apply for admission to reside in the Settlement, but it is difficult to find subsistence—Pp. 7, 8.

Gnadenthal: 130 miles E by N of Cape Town: inhab. 1322, among whom are above 200 married couples: houses 237; of which 106 are walled—1736; renewed 1792 — Brn. Hallbeck, Luttring, Schultz, Stein, Voigt, Sonderman, Thomsen—of the inhabitants, 1207 are baptized, and 578 are communicants: in the year 1829, there were 24 adults received into the congregation, 28 baptized, 42 admitted to the communion: in February last, 11 were candidates for baptism, 9 were baptized, 11 received into the congregation, 21 candidates for the communion, and 12 admitted to partake thereof. The Brethren state that they "have frequent opportunities of observing that the Spirit of God is not in the strong wind, but in the small still voice; and that those seasons which are comparatively devoid of interest, are no less seasons of divine visitation to many"—Scholars, average number 200, of whom 110 are able to read: of the girls, more than half can read; and of the boys, nearly half; which is a greater proportion than the Brethren have ever known before—Pp. 8, 444—446.

Hemel-en-Aarde: a Hospital for the relief of Lepers, about 12 miles from Caledon, and near the sea: 120 inhab.: 1828—Br. Tietze removed hither, with his Wife, in September 1829, from Groenekloof, to succeed the late Br. Leitner; the poor Lepers continually assailing the Brethren with the petition: "Pray give us another Father! We own that we have been disobedient children, and have deserved to be abandoned; but do not forsake us!"—In December following, 12 adults had been baptized, and 20 become candidates; in February last, 4 baptized, 13 candidates, 5 candidates for the communion, and one admitted; and, in July, 8 adults were baptized—Br. Hallbeck writes in December 1829: "Two Hottentots, who learnt to read at Gnadenthal, have opened a School for their fellow-sufferers; 29 of whom attend, and some have made good progress: in this way their attention is, in a measure, diverted from their misery, and their time glides on more smoothly and pleasantly. In the course of the present year a quarter of the number of patients has departed this life: the Missionary is, therefore, as it were, stationed at the confines of time and eternity; and has the responsible charge of preparing a number of his fellow-mortals for the important change."—Pp. 8; and 241—244, for a Memoir of the late Br. Leitner; with 404—406 for his last Journal.

Elim; near Cape Aiguilla: 165 inhab.: 34 walled houses: 1824—Brn. Teutsch, Nauhauss — In February, 2 adults had been baptized, and 4 admitted to the communion, and there were a number of candidates for both ordinances—Scholars 37 — A spirit of improvement has been excited among the people—Pp. 8, 483, 484.

Enon; on the Witte River, near Algoa Bay: 493 inhabitants: 1818 — Brn. Fritsch, Halter, Hornig—In 1829, there were 9 adults baptized, and 9 admitted to the communion: in February last, 4 were admitted candidates for baptism,

United Brethren—

3 baptized, and 2 received into the congregation. The course of the congregation affords, on the whole, pleasure and encouragement: some very hopeful persons continue to join it—The Schools, both for boys and girls, are well attended; and the children give much satisfaction, by their diligence and good conduct—Pp. 8, 484, 485.

TAMBOOKIES.

Shiloh, on the Klipplaat River: inhab. 156; being 43 Hottentots, and 113 various tribes: 1828—Brn. Hoffman, Lemmertz—At the close of 1829, there were 13 communicants, 7 baptized adults, and 4 candidates for baptism. Evidence is afforded of a progressive work of the Holy Spirit in the hearts of many of the people—The School has 5 Hottentot and 15 Tambookie Children—Br. Lemmertz writes: "In the beginning of the year 1829, there was not a single Tambookie residing at this place; Bowana and his people having forsaken us, from causes which did no credit to their principles and their sincerity: our little flock was, therefore, reduced to the colony of 31 Hottentots whom we had brought with us. At the close of the year, our Settlement numbered 119 inhabitants, of whom 81 were Tambookies and Mantatees"—Br. Hallbeck visited the Settlement, in May, from Gnadenthal—Pp. 8, 88, 132—134, 220, 222, 485, 486.

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D. Superintendant; W. Elliott—No Report of the Congregation or Schools—Pp. 8, 157, 335, 446, 447, 473—475.

HOTTENTOTS.

Bosjesveld: 40 miles N of Cape Town—Cornelius Kramer—P. 8. No Report.

Paarl: 35 miles N E of Cape Town—1819—James Kitchingman—P. 8. No Report.

Tulbagh: 75 miles NE of Cape Town—Arie Vos—P. 8. No Report.

Caledon: 120 miles E of Cape Town: 520 inhabitants—1811; renewed 1827—Henry Helm—Sunday attendance 100 to 200; week-evenings 30 to 70: many Hottentots appear to have received religious impressions: 3 adults baptized: 15 communicants—Scholars, upward of 100; attendance 50 to 86: Sunday Scholars instructed since 1827, males 23, females 29—58 Bibles and Testaments and 42 Tracts distributed—The projected New Village is begun: houses in the Old Village 54—P. 8.

Pacaltsdorp: 245 miles E of Cape Town: inhabitants, 176 males and 190 females: 1813—W. Anderson; T. Edwards, As.—Sunday Congregation from 200 to 400; week-evenings 30 to 60: communicants 44: total baptized since 1813 is 225—Scholars 109: Sunday Scholars, 30 adults and 40 children: the British System has greatly benefited both parents and children; and is found to be in every way adapted to meet the wants of the natives—48 Bibles and Testaments and 90 Tracts distributed—Houses 60: garden-ground 63 acres—P. 8.

Hankey: near the Chamtoos River: 300 inhabitants: 1825—A Catechist—Increased attention to the Word of God—Scholars, 36 boys and 38 girls; who go on well: adult Sunday Scholars, upward of 40—Such improvements proceeding and projected, that Hankey bids fair to become one of the finest of the Society's Settlements in South Africa.

Bethelsdorp: 450 miles E of Cape Town: inhabitants, 130 men, 133 women, 301 children; of these about 300 are coloured people: 1802—Adam Robson; Cornelius Vanderkemp, As.—Sunday Congregations, from 400 to 450; week-evenings, 150 to 250: members 230, of whom 13 were added in the year; candidates 11. The native converts manifest greater stedfastness and consistency, and increase in religious knowledge. Baptized in the year, 5 adults and 16 children; 10 candidates—Day Scholars 122: attendance 90: of these 63 can read both English and Dutch: Adult Sunday-Scholars, during the year, 260; since the commencement of the Schools 500: Young Sunday-Scholars 160: Infant Scholars 30: in School of Industry 15 girls—Distributed, 23 Bibles, 67 Testaments, 700 Tracts, and 100 Elementary Books—Births 42; Deaths 24; joined the Institution 56; left it 352. The loss of cattle, to the value of 450*l.* through the long-continued droughts, has led to a diminution of the population: more than 100 families have removed to the Neutral Territory, between the Fish and Keiskamma Rivers. The calamities of the Station have, also, led to the failure of the Alms-Houses which had been maintained by voluntary subscriptions—Pp. 8, 471.

Port Elizabeth: out-station to Bethelsdorp: inhab. between 700 and 800, half of whom are Europeans, and the remainder Hottentots and other persons of colour—Theophilus Atkinson—Services in

Dutch and English, at a commodious Chapel: attendance increasing—P. 8.

Uitenhage: out-station to Bethelsdorp: inhab. 439 — Christopher Sass — Mr. Sass's congregation is but small—P. 8.

Theopolis: 550 miles E of Cape Town—G. Barker; T. Doyle, Rogers Edwards, As.—Communicants 33 to 54: members probably from 50 to 60: baptized, 3 adults and 19 children: marriages 37: the Word and Ordinances have been statedly administered—Schools not reported—Much injury from locusts. Many of the people, from want of land at the Station, have removed to the Neutral Territory—Pp. 8, 9.

Grahamstown: in Albany District—John Monro—Nat. Congregation, chiefly Hottentots, 200; English, 100: members, 25 English and 8 Natives—Sunday School continues to prosper—The Auxiliary Society raised, in its second year, 56*l.*—P. 9; and see at p. 447 a Scene among the Hottentots in the Neutral Territory.

CAFFRES.

Tzatzoe's Kraal: near the Buffalo River: 1826—John Brownlee, Gottlieb Fred. Kayser; Jan Tzatzoe, Nat. As.—Mr. Kayser, who has made good progress in the language, itinerates among the people, accompanied by Jan Tzatzoe—Elementary Books have been translated, and printed by the Missionaries of the Glasgow Society, at the neighbouring Station—P. 9; and see pp. 350, 351 for an Affecting Scene at the Grave of the late Mr. Williams, Missionary to the Caffres.

GRIQUAS, CORANNAS, and BOOTSUANNAS.

Griquatown: 530 miles N E of Cape Town—Peter Wright; Isaac Hughes, As.—Native Converts 30: two had died; consistent and useful in life, they were very happy in death. The attendance, particularly on Sundays, is good, both in respect of numbers and regularity. The Gospel has proved, in not a few instances, effectual to salvation — Day Scholars 120, who are regular, and make good progress—The Settlement is recovering from the desolated state to which it was reduced, in 1827, by the attack of the Bergenaars: new houses are building: additional gardens have been laid out: water-courses are making: agricultural operations are carried on with more spirit: greater industry is manifested; while the population on the spot receives, from time to time, accessions from the surrounding country. The supplies from England were received with lively gratitude—At two outposts, to which visits are statedly made, *Daniel's Kuil* and *Blink Klip*, good congregations assemble. "The Divine Blessing," Mr. Wright states in March, "seems to rest on our endeavours. The Gospel is evidently blessed to the souls of many, particularly among our young people...Twenty houses have been commenced: the two Mission Houses are ready for roofing: a new School Room, 80 feet by 20, is in progress; and our New Church we shall commence so soon as the School is covered in. Should peace continue in the country, another twelve-months we hope, with a blessing, will effect a great change in the external appearance of Griquatown"—P. 9.

Hardoastle—It is hoped that this outstation will again become an effective auxiliary to Griquatown. The place being now well supplied with water, agricultural and other similar pursuits will, in future, be carried on with less interruption than formerly, while the prospect of a stationary and increasing population is, of course, proportionally improved.

Campbell: 30 miles E of Griquatown—A Catechist—Of this out-station no Report has been received.

Philippolis: on the north side of Cradock River: inhab. connected with the Station, 2850; forming 120 Griqua, 210 Coranna, and 240 Bootsuanna Families; of which only about 20 Griqua and 70 Bootsuanna Families reside at the Station — John Melvill — Congregations: Griqua, 30; Bootsuanna, 25: this reduced attendance arises from the dispersion of the people, in consequence of severe droughts. In company of Mr. G. A. Kolbe, Mr. Melvill has travelled in the vicinity with acceptance among the Natives. A few of the Bootsuannas, who are in general deplorably ignorant, have attained to a measure of intelligent acquaintance with Christianity—Scholars, reduced by the dispersion of the people, from 15 to 30—Among the Griquas and Corannas an increased desire appears to adopt settled habits of life: more than 32 gardens have been laid out, in the vicinity of as many fountains—P. 9.

BOSJESMANS.

With the view of reviving the Mission to the Bosjesmans, Mr. James Clark removed from Philippolis; and was joined by Mr. G. A. Kolbe, from the vicinity of Graaf Reinet, where he had

London Missionary Society—

laboured among the Slaves. They arrived, in the beginning of May 1828, at their New Station, which lies east of Philippolis, and is near the Caledon River: the Natives had increased to 95. See some details at pp. 347—349.

BOOTSUANNAS.

New Lattakoo: 630 miles NE of Cape Town: 1817 — Rob. Hamilton, Rob. Moffat—A neat building was opened, temporarily, for Public Worship, at the beginning of May 1829; and the foundation of a Church has been since laid, toward which the people contribute, in labour, cattle, or money: 2 men and 4 women were baptized in 1829, who have since adorned their profession: several other Natives have latterly manifested the power of the Word on their hearts: the attendance is good: family worship is become common—The Day School is much increased—Portions of the Scriptures and Elementary Books, in Sitchuana, are about to be printed—The gardens have produced abundantly. Many of the people are becoming industrious. Mr. Hamilton instructs the men in pit-sawing, and Mrs. Moffat teaches the women to sew: there is a general desire of improvement—Mr. John Baillie and his Wife, who arrived at the Cape with Dr. Philip on his return, have proceeded to Lattakoo—P. 9.

NAMAQUAS.

Komaggas: on the frontier of Little Namaqualand, within the Colony, about 22 days' journey from the Cape, and about 20 days' journey from Bethany in Great Namaqualand: 1828—John H. Schmelen; and a Catechist—Mr. Schmelen, who formerly laboured at Bethany, hopes to form a permanent station at Komaggas, as a point of support to future measures for conveying the Gospel into different parts of Little Namaqualand: he has already entered on the Mission Register the names of 470 persons resident at or near the station: among the people of the Settlement, there are some, he hopes, who have found, and others who are daily seeking, the saving knowledge of Christ. A Church is in progress: in a temporary Place of Worship, the attendance on Sundays is about 120, and on week-days about 60: communicants 41: candidates for baptism 10—Scholars 70 — Many Natives have come down from the mountains to settle near the station, that they may be instructed by the Missionaries.

Steinkopff—This place will, in future, be visited as an out-station from Komaggas. There are here about 30 Christians, who walk circumspectly.

WESLEYAN MISSIONARY SOCIETY.

Cape Town—Barnabas Shaw, James Cameron; which last Labourer landed Dec. 23, 1829—Members 44—P. 9.

HOTTENTOTS.

ALBANY DISTRICT, in the eastern part of the Colony, comprehending *Grahamstown*, *Salem*, *Somerset*, and other Stations, in which the chief labours are among European Settlers; but the instruction and conversion of the many Natives of the District are diligently sought: a considerable number of these have lately emigrated to the New Settlement formed on the frontier: 1827 —W. Shaw, John Davis, S. Palmer, Stephen Kay — Members 315 — Scholars: Europeans, 209 boys and 174 girls; Natives, 17 boys and 31 girls — The Settlers contribute liberally to the propagation of the Gospel among their Heathen Neighbours: at Grahamstown, in particular, many have adopted a systematic course of annual, daily, and extraordinary contributions—Pp. 9, 10, 349, 350, 450, 451: and see at pp. 174—176 some notices of the state of the Eastern Farmers.

CAFFRES.

Wesleyville: 10 or 12 miles from the mouth of the Kalumna: in PATO's Tribe: 1823—S. Young. Mrs. Young died on the 11th of May—The Place of Worship having become too small, a substantial and commodious Chapel is erecting: at the beginning of last year, at a "Love Feast," the first ever held in Caffreland, 40 persons, all either members or on trial, were present; and many satisfactory statements were made, with great simplicity, in the English, Dutch, and Caffre Languages, of the merciful dealings of God. Mr. W. Shaw, after residing with this people for six years, has removed to Grahamstown: "Before I removed," he writes, I visited most of the clans composing the tribe, preaching three or four times a-day to as many as could be collected at the different kraals. They received me everywhere with their usual kindness; and, in most instances, were remarkably attentive to the Word. I am encouraged to believe that the time is fast approaching, when the majority of the tribe,

which consists at least of 8000 souls, will embrace Christianity." Kama, the second Chief in the tribe for rank and power, was baptized in October 1829: six other adults were baptized in the year: members 31: candidates 9: the catechumens increase—Scholars; boys 35, girls 45, adults 26—Pp. 10, 92—94.

Mount Coke: 15 miles from Wesleyville, near the Buffalo River, in ISLAMBIE's Tribe: 1825—W. J. Shrewsbury—Several Natives, who had been most violent opposers, are become peaceable in spirit and zealous friends: the increase of the Congregations has required the enlargement of the Chapel: baptisms in the year 4: candidates 3: members 13—Scholars, 16 boys and 26 girls: several girls have been taught to sew very neatly—"As it respects the Congregations in the different parts of the Tribe," the Missionaries say, "the joy which the people manifest on our arrival, the gladness with which they assemble together under the shady trees, and the attention which they pay to the truths delivered, are circumstances of encouragement. The Members of the Society have all been remarkably steady during the year; although it has been a year of many and great trials, arising from the scarcity of provisions, and the bitter persecutions of some"—P. 10.

Butterworth: 110 miles from Wesleyville, in HINTZA's Tribe: 1827—John Ayliff—Congregations, on Sundays, 200: 7 adults have been baptized: their conduct is unblamable: there are a few candidates for baptism: members 16. Mr. Shrewsbury thus speaks of this station: "The situation could not be more favourable: Butterworth stands in the very centre of the tribe. So many kraals have been built near us, that we are quite surrounded; and have in our vicinity, and within the reach of our Sabbath Labours, almost double the population that we found at the commencement of the Mission: the Natives seem to consider themselves safer near a Mission Station than in any other part of the country; and, however much they may distrust one another, they have the utmost confidence in those resident with us, that they will do them no wrong. In another point of view also, not contemplated by us when the Providence of God led us to make choice of this spot, our situation is advantageous: Butterworth will become the centre of those Missions which are nearest the Colony, and those which are most distant from it: here all the Brethren will find a comfortable resting-place in their long and painful journeys; and, should an inland trade be shortly opened between Albany and the infant colony about to settle at Port-Natal, the high road for all travellers, and for Natives from all parts of North-eastern Africa, will lie close by us; which may eventually occasion an extensive intercourse with very far distant tribes... While the tribes beyond us are in a miserable condition, hateful and hating one another, we cannot be sufficiently thankful that within the limits of our tribe we enjoy uninterrupted peace. Our Chief is not a converted man; but it is his sincere desire never to fight another battle with any people. Hintza will never be the aggressor in making another war. With the British Colony he is particularly anxious to remain at amity; and, as it regards the Mission Families, he would not suffer one of his people to do us the smallest injury, were any one inclined to be hostile toward us"—P. 10.

In reference to the Caffres generally, and especially to those connected with Wesleyville, the Committee state—"Mr. Shaw's Journal exhibits some gratifying displays of the influence of the Gospel on the hearts of these hitherto barbarous tribes. Justice and generosity, and a strictness in religious observances, begin to mark their character. The conversion of the Young Chief, Kama, and his recent baptism, with the uncommon influence of the Spirit of God attendant on the religious assemblies of this newly-gathered flock of Christ, are subjects of peculiar thankfulness, and ought to excite the liberality of their more-favoured brethren in Europe."

Recent intelligence from Mr. Young, of Wesleyville, is of a painful nature. "Satan," he says, "seems to be stirring up his power. Almost all Caffreland is in a state of confusion: nothing is talked of but WAR: some of the Caffres say, 'Let us first kill all the white people on the stations, for it must be they that tell where the stolen cattle are:' but others say, 'No; for, if we kill them, we shall have no friends to plead our cause at a future period.' We are therefore in jeopardy every hour; and it requires a degree of faith at this moment in Caffreland to say, *We will not fear what man can do unto us.*"

See various details relative to the

Digitized by Google

Wesleyan Missionary Society—

Caffres at pp. 486—489 of our last Volume.

TAMBOOKIES.

To VOSSANIE'S Tribe—Richard Haddy, who was gladly accepted by Vossanie as his Missionary; but accounts have just arrived of the death of this Chief.

MAMBOOKIES.

Morley, on the Umtata River, in DAPA'S Tribe: May 1829—W. Shepstone—Mr. Shepstone, who was compelled, by marauders, to quit his station for a time, is now fixed within three miles of his former residence, in a situation less exposed to danger from wandering tribes—P. 10.

AMAPONDAS.

To FAKU'S Tribe—W. D. Boyce—Mr. Boyce was to proceed to his station about Midsummer: Faku, who is Chief of the Amapondas, and whose power extends over the Country between the Umtata and Zimboovoo Rivers, had engaged to receive him as his Missionary. "Within two or three miles," Mr. Boyce says, "of Faku's residence, there cannot be less than 7000 or 8000 people, living in larger kraals than those of Caffreland; and chiefly supported by tillage."

To the late CHAKA'S Tribe, Robert Snowdall has been appointed.

BOOTSUANNAS.

Plaatberg: near the Maquasse Mountains, north of the Yellow River: 1823—James Archbell—The Congregations, both in respect of size and attention, are encouraging: members 5—P. 10.

Bootsohnaap: 1828—T. L. Hodgson—Congregations, 150 to 200 on Sundays, and 80 to 100 on Week-days: members 12—Scholars 106—P. 10.

NAMAQUAS.

Lily Fountain: near the Khamiesberg: 1807—Edward Edwards—Members 90—Many of the converted Namaquas are zealous in promoting the Knowledge of Divine Truth among their benighted countrymen—P. 10.

See Pp. 447—450 for information relative to the Tribes and Chiefs on the East and North-east of the Colony, and pp. 489—491 for an opening for a Mission among the Zulas.

GLASGOW MISSIONARY SOCIETY.

CAFFRES.

Chumie: the largest Settlement in Caffraria—Thomson, Missionary—A new and commodious Church has been built, in the octagon form, which will contain 400 persons: not less than 300 attend every Sunday. Morning Prayer is daily attended by about 150 persons; who are assembled in the evening, and questioned on what they heard in the morning—Scholars 75: the girls dress as Europeans—The Settlement is in a flourishing state: the Caffres have built themselves a great number of houses, and have well-cultivated gardens: the soil is very fertile, and the country delightful.

Lovedale: 12 miles from Chumie, in a very populous vicinity—Ross, Bennie, Missionaries—The Gospel of St John has been recently translated into Caffre. Mr. Bennie has compiled a Caffre Vocabulary, and has printed it at Lovedale.

FRENCH PROTESTANT MISSIONS.

The French Missionaries, though well received by the descendants of their refugee countrymen, have resolved, under the advice of Dr. Philip, to attempt the establishment of a Mission beyond the boundaries of the Colony. The Farmers being generally unfavourable to the instruction of their Slaves, and the collection of any considerable number of Hottentots requiring the purchase of a spot of land at considerable charge, while, in the actual state of things, the number of Missionaries within the Colony appear to be adequate to its immediate wants, the Missionaries Lemue and Rolland, leaving Mr. Bisseux at La Parle with the descendants of the French Refugees, set forward, on the 9th of January; and were, soon afterward, joined by Dr. Philip. On the 12th of February they arrived at Bethelsdorp, having visited the various Stations on their route. At Bethelsdorp, they were highly interested by the gratitude of the Hottentots to Dr. Philip, for the successful exertions which he had made on his visit home in behalf of the Natives. The latter half of March was passed in a visit, in company of Dr. Philip and Mr. Read, to the Chief Missionary Stations in Caffraria. In deliberating, on their return, on their future measures, it appearing that Four Societies had already established Missions in Caffraria, and that with some advantages against the difficulties of the undertaking which they themselves did not possess, they turned their attention to the Bootsuannas; and, with a view to establish themselves in connexion with Lattakoo, under circumstances of good promise and

with the full concurrence of Dr. Philip, they left Bethelsdorp, in company of Mr. and Mrs. Baillie, on the 10th of May, to proceed to that Station. Caffraria, Dr. Philip thinks, has not more than 120,000 inhabitants; while the Country of the Bootsuannas offers millions of souls to the influence of Missionaries—Pp. 157, 218—220.

RHENISH MISSIONARY SOCIETY.

Two of the Missionaries have purchased a large farm in the neighbourhood of Clanwilliam. The third has settled at Stellenbosch, and the fourth at Tulbagh, where they instruct the Slaves.

The triumphant advance of the Gospel in Southern Africa is delightfully apparent in the increase of the Schools and Societies, and in the wide influence obtaining by the Missionaries among many Tribes which had for ages been considered irreclaimably savage. The former subjugation of some of those tribes by European policy and force had effected little for their moral and intellectual improvement; but the Gospel, by the ministry of Missionaries, has elevated some among Caffres, Bosjesmans, and Hottentots, to the dignity of Christian Men in feeling and intelligence. (*Wesleyan Committee.*)

Abundance of most-important intelligence has lately been furnished from various Mission Stations: it affords cheering tokens of the spread of Civil and Religious Light among the dark nations of South Africa; which are now coming into closer contact with British Legislation, as well as with Missionary Instruction. We joyfully look forward to the time when Caffres, and Hottentots, and Bosjesmans shall fully appreciate the advantages of living under just and equal laws, and shall be delivered from the debasing ignorance and superstitions by which they have been so long enslaved. (*The Same.*)

African Islands.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Mauritius: inhab. 80,000; chiefly Blacks: 1814 — John Le Brun; V. Forgette, As.—Congregation; morning 80 to 90, aft. 30: Communicants 49: in eleven years, 54 members have been received, 85 free people and 14 slaves baptized, and 14 couple married. Mr. Le Brun has had to encounter much opposition—Scholars; Day 171, Sunday 70 —P. 11.

Madagascar: inhab. said to be four millions: station at Tananarivou: 1818; renewed 1820 — David Jones, David Griffiths, David Johns, Joseph John Freeman; J. Cameron, J. Canham, G. Chick, As; Edward Baker, Printer. Mr. Freeman, under the discouraging circumstances of the Mission, removed, with his family, in September 1829, to the Mauritius; and Mr. Jones's health was so much impaired as to lead him to reside in the same island for a season: should they be enabled to return, the Government will allow them to do so, though it will not permit the present number of Missionaries to be increased— At Midsummer 1828, there were 5014 Scholars, in 102 Schools, under 204 Teachers: at the end of 1829 these were reduced, in consequence of the occurrences subsequent to the death of Radama, to 2630 Scholars, in 74 Schools, under 148 Teachers. In February last, the Schools had somewhat revived; the Queen, Ranavalona, successor to Radama, having shewn herself more friendly, and promising to place them on their former footing—In March, the printing of 3000 copies of the New Testament in Madagasse had been completed: the Book of Genesis was going to press: in aid of these objects the British and Foreign Bible Society has granted 1000*l.* Of Tracts and Elementary Books, 5500 copies had been printed —P. 11.

The following extracts will shew the state of this important Mission:—

The chequered and precarious character of the Mission in this island has been, during the past year, a constant source of painful suspense and anxiety to the Directors. At the last Anniversary, a gleam of hope had penetrated the dark political clouds, which, for several preceding months, had hung over the Mission, and threatened it with danger, if not dissolution. The New Government, as was then

London Missionary Society—

stated, had assured the Missionaries of its protection, and the enjoyment of their former privileges; and its having, some months after, ordered the Schools to be re-opened, (which it had previously commanded to be closed on the death of the King, as a token of respect to his memory,) and afterward sent forth teachers into all the surrounding districts, where Schools had been established, to carry those orders into effect, seemed to evince a disposition to fulfil the assurances which it had made. From the instructions which the Public Authorities had given to the Missionaries, soon after the demise of Radama, they were led to expect that the Schools would remain closed during the whole time of the mourning, (which continued ten months,) in accordance with an established usage, or law, of Madagascar, that requires all labour to be suspended during that season; but this did not, eventually, prove to be the case. The Schools in the Country were, by direction of the Government, re-opened three months before the cessation of the mourning, and the Central School some time before them. The exception thus made, in favour of the Schools, will excite less surprise, when it is stated, that the Government had been accustomed, from time to time, to procure out of them numerous Youths, who, from the education which they had received therein, were capable of rendering services to the State, for the performance of which, the uninstructed part of the juvenile population are by no means qualified.

During this interval, the Missionaries had viewed, with considerable apprehensions, the idolatrous superstitions of the Country, which, in the latter part of the late monarch's reign, had lost much of their former credit and influence, regaining, under the immediate sanction and active encouragement of the Government itself, a portion of their ancient authority and dominion over the minds of the people. In an early part of the past year, it was officially announced to them, that the systems of idolatry and divination, as they existed prior to their arrival, had been restored throughout Imerina..... The ancient idolatry and superstition of the island at length attained their former vigour, together with somewhat more than their accustomed importance in the minds of the people, resulting from the excitement of peculiar circumstances. Meanwhile, the Schools, once so numerous and flourishing, were everywhere dwindling away; so that, from the intelligence last received, there seems reason to apprehend, that, comparatively, few of them now remain in existence. The Directors are happy, however, to add, that the accounts afford no ground for concluding that the labours of the press had been suspended.

Considering the appalling character of some of the events which immediately followed the death of the King and the subsequent unsettled situation of the Country, the Missionaries have evinced no inconsiderable share of firmness, or, we would rather say, confidence in God, by steadily remaining at their post, and calmly pursuing their labours, as long as there existed the smallest ground to hope that the assurances of the Government would be realized, and the operations of the Mission remained unimpeded.—(*Directors, in Report.*)

The darkness increases, and almost all events seem unfavourable: an unhealthy season—excessive rains—much rice destroyed—provisions dear, scarce, and poor—the only enlightened part of the Government, the young officers, losing their influence—the old judges recovering theirs, with all their prejudices and superstitions—twelve of the principal officers had been compelled to drink the Tangena, but had escaped with their lives. Others in attendance on the Queen, who were suspected of having caused her illness, had also been compelled to drink it, and three of them had died. Andriamihaju stands alone, in adhering to the plans of improvement commenced by Radama: all the rest who were friendly have perished, so that he was the only remaining friend of the Mission; and had he died by the ordeal all must have been lost. A general purification of the Country, by ordeal, has lately taken place, and hundreds, if not thousands, perished by the vile ordeal Tangena—the Queen said to be "foolish," and removed, by order of the Iked, about 20 miles from the capital—and the Schools left as they were, though promised only a short time ago some reformation.—(*Mr. Freeman: May* 1830.)

The accounts from Madagascar still continue to be of a mixed and chequered character. In regard to the Mission itself, they are, in many respects, cheering and encouraging: in relation to the Political State of things in the island they are of an opposite complexion.

As to the Mission, it is gratifying to state, that the Native Congregation is larger and more attentive than it has been for a considerable time past—that a number of the adults are STATED hearers—that the Prayer-Meetings are well attended—that the Malagasse New-Testament has been dispersed, by means of the Schools, through a considerable part of the Kingdom of Ovah, and even as far as the sea-coast in several different directions—that, beside the many thousands who have been taught in the Mission School, several adults have learned to read it—that it is earnestly sought after, and diligently perused, by some who manifest a spirit of inquiry not formerly evinced—that the knowledge and conviction of the Truth is silently spreading—that some have openly renounced Idolatry, and profess Christianity—that the Natives who have thus embraced the Gospel appear, in a pleasing measure, to understand its doctrines and experience its power—that they zealously exert themselves in imparting the Truth to their relatives—that, in some instances, these efforts have been successful—that some of the Christian Natives have begun to pray in their families and bring their relatives to the House of God: to which we may add, that the present Malagasse Government has latterly shewn a disposition, not merely to tolerate, but to encourage, education, by distinguishing those Youths who make the greatest progress in learning by special marks of favour.

As to the External Circumstances of Madagascar itself, we are concerned to state that the more recent accounts are calculated to excite apprehensions of the island becoming the theatre of intestine war, and the Kingdom of Ovah, in particular, the scene of hostile aggression by a foreign and formidable enemy. The countenance and patronage given to the ancient idolatry and superstition by the Government of Ovah continues unabated.

Let us pray that the apprehended evils may be mercifully averted, and that the promising results, which appear in connexion with the Mission—at present, indeed, comparatively very limited in their amount, but calculated, nevertheless, to excite gratitude and inspire hope—may be multiplied and extended more and more, as the light which increaseth to the perfect day.

(*Directors, in Missionary Sketches, January* 1831.)

We subjoin some remarks of the Directors in their last Report, arising out of the painful circumstances which have been detailed:—

In contemplating the events, which, from time to time, happen in the world, of which the apparent tendency may be injurious to the Cause of Truth and Religion, our feelings and anticipations are, in a considerable measure, influenced by the facts of the case, as they, at the moment, appear to us, and the consequences to which they seem naturally to lead. Experience, nevertheless, teaches us that the issues of events are frequently very different from the results thus anticipated. In whatever relates to the Cause of Christ, this is more particularly the case. In an era of the world, such as the present, when so many concurrent predictions, and events apparently preparatory to their fulfilment, seem to announce the approaching extension of His Kingdom, it is reasonable that this should more especially be the case. In reference to such instances, happening in such an era, and at a place where a great preparatory work has been, for a long while, carrying on, (such, for instance, as that in Madagascar, where the whole Scriptures have, for the first time, been translated into the vernacular tongue, and a considerable portion of them printed and put into circulation, and where, moreover, several thousands of the population have been taught to read,) it is yet still more probable that events, apparently, tending, for a time, to impede the progress of the Gospel, should eventually be overruled for the promotion of it. In closing the present article of their Report, the Directors, therefore, cannot refrain from expressing a lively hope, that the Almighty will, in answer to the prayers of His people, and in furtherance of the purposes of His mercy to mankind, be pleased so to overrule the internal circumstances of Madagascar, and all attempts of foreign aggression in relation to it, that the present threatening aspect of affairs in that island, may, in His good time, be succeeded by a state of things far more auspicious than any which has hitherto existed, for the carrying forward efficiently the operations of the Mission, and promoting the success of its transcendently-important and glorious object.

Google

The allusion in this extract to "foreign aggression" has respect to the attempts of the French to recover a footing in Madagascar. The following

London Missionary Society—

extract from the South-African Advertiser of the 16th of October will shew that these attempts have proved abortive:—

By information lately received from Mauritius, we learn that the French Embassy, which had been sent about three months ago to the Queen of Madagascar to propose terms of accommodation, has failed in its object. It seems that the Malagasy had sternly resolved not to concede any portion of their Country to the claims of the French Government; and, having proved too powerful for the French Division which made an attack on Foule Point and Tamatave in the autumn of last year, they probably feel confirmed in their determination to oppose the pretended right of the French to establish settlements in their Country.

WESLEYAN MISSIONARY SOCIETY.

Mauritius: 1830—H. D. Lowe, John Sarjant; who arrived on the 5th of June, after a passage of 97 days. They were received in a very friendly manner by Mr. Telfair; and were about to enter on their labours among the Slaves on his estates—P. 200.

Inland Seas.

Red — Mediterranean — Black — Caspian — Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To *Malta*, there have been sent 300 Hebrew Bibles; and 8700 Testaments and Portions of the Scriptures, in the languages of Greece, Syria, Armenia, Egypt, and Abyssinia. From *Smyrna* upward of 9000 copies have been issued, chiefly for Greece.

RECEPTION—at p. 552 of our last Volume, we noticed a Decree issued at Naples, and intended to hinder the distribution of the Scriptures; but, at pp. 62, 63, 94—97, 139, 320, 407, and in other parts of that Volume, will be found ample proof of the continued eager reception of the Scriptures, and particularly in the Greek Schools. The Committee, in the last Report, quote the testimonies of the Rev. Jonas King, the Rev. Dr. Korck, and Mr. B. Barker, to the same effect: they state—"Many pleasing proofs are given, that the Scriptures circulated are producing the desired effect; persons are found beginning to compare their doctrines and their lives with the only and unerring standard of truth, and to amend them." The Committee add—"In Greece and Turkey the door has not only not been closed against the introduction of the Scriptures among Greeks, Jews, Armenians, and even Turks themselves, but certainly stands in a degree more widely open than it did before."

VERSIONS and EDITIONS—The *Modern-Greek Version from the Hebrew* has been undertaken (see p. 136 of our last Volume) by three Translators: the work is revised by Mr. Leeves and Mr. Lowndes: the Psalter will be first finished: inquiries are frequently made by the Greeks for the Old Testament. An edition of 10,000 copies of the *Modern-Greek N.T.* has been printed. An edition of the *Modern-Armenian N. T.*, printed at Paris, meets with a good reception. The Armenian Missionaries at Malta are printing for the Society 2500 copies of the *Turco-Armenian N. T.* The German Missionaries at Shusha have been authorised to print 1000 copies of the *Oriental-Armenian N. T.*, prepared by Mr. Dittrich in a dialect so named, and which is distinct from the West or Constantinopolitan Armenian: it is intimately connected with Persian, and is extensively spoken by the people occupying the Countries of Ancient Armenia: the Missionaries have been encouraged to proceed with the Book of Psalms; and they have also been authorised to print 1000 copies of the *Curdish Gospels*, of the Version obtained at Constantinople by Mr. Leeves, if they shall ascertain it to be faithful. A new edition of the *Tartar N. T.* and *Psalter* is contemplated at Shusha. An edition of 1000 copies of the *Persian Psalter*, by the Rev. W. Glen, has been printed: Mr. Glen and Mirza Jaffier are proceeding in the Persian Translation. The *Persian Pentateuch*, by Archdeacon Robinson, has been printed, with the aid of the Society, at the press of Bishop's College, Calcutta. The *Amharic Bible* is preparing for the press, under the superintendence of Mr. Platt. See p. 12; and, at pp. 407, 408, some remarks on Hilarion's Modern-Greek Testament.

PRAYER-BOOK AND HOMILY SOCIETY.

A correspondent in the Ionian Islands writes—"You will remember the account which I gave you, some time since, of a Greek Priest, who seemed to receive so much benefit from the Prayer-Book translated into the vernacular language of his Country. Your mind would have been delighted, if you could have gone with me, on the morning of the Sabbath, to his house, where he has established a Sunday School. When I entered the room he was explaining to twenty Greek Children the parable of the Rich Man and Lazarus, pointing out with much fervour the difference of their character and final destiny. I could only lift up my heart to God, praying for His Divine Blessing. I have given one of your Prayer-Books to another Priest, who asked for information on religious subjects." In another Letter, he says—"On entering a house in a village lately, I conjectured, from the appearance of the people, among whom was a Greek Priest, that the day was a *festa*, or holiday. I inquired what *festa* it was: they said, St. John the Evangelist. I drew from my pocket one of your Greek Prayer-Books, and turned to the Collect, Epistle, and Gospel for St. John's Day. The master of the house accepted the book, and read where I had opened it; and then commenced at the beginning, and read for some time, the others listening. I then gave the book to the Priest, and invited him to call upon me."—"I am at present," he says, "teaching Greeks the English Language. I have a class of six young men, who read tolerably well: last week they began to read the Psalms in some of your Society's Prayer-Books... By these SILENT methods, religion must be diffused through Countries where Superstition has for ages reigned... I beg to repeat, what I have before asserted, that I know of no book, after the Bible, more acceptable to the Greeks than the Prayer-Book of the Church of England."

RELIGIOUS TRACT SOCIETY.

Six new Greek Tracts and a small Book for Children were printed, under the superintendence of the Rev. W. Jowett, while on his last visit home: large editions have been issued. To Dr. Korck, Mr. Lowndes, and others in the Mediterranean, 21,640 Tracts were sent in the course of the year: of these, 15,600 were Greek; the rest chiefly Italian. At the disposal of Mr. Wilson of Malta the sum of 45*l.* was placed; and applied by him to the printing of 16,000 Tracts—P. 12.

EDUCATION SOCIETIES.

IONIAN ISLANDS.

In March, 83 Schools had 2700 Scholars.

Of the Female Schools, included in this number, we have collected some details. In *Corfu*, one has 120 children: another, at Potamo, superintended by Mr. and Mrs. Leeves, has 40: they have opened a third at Manduchio, a large suburb of Corfu, with 55 girls: the School for the higher classes, under Miss Robertson, has 40 children: improvement is rapid. In *Cefalonia*, the School under Mr. and Mrs. Dickson has 27 girls of the higher class; and in another, at Luxea, there are 12. In *Zante*, under Mr. and Mrs. Croggon, 50 girls have been collected; and in Cerigo, upward of 100 are under instruction.

Sunday Schools are increasing. At Potamo, Mr. Leeves superintends one of from 40 to 50 children, begun by Mr. Hildner and Mr. Lowndes; and has opened another at Manduchio: concerning this last he writes on the 14th of October—"Considerable interest having been excited at Manduchio, by the Notice that a Sunday School would be established there, I went, on Sunday Afternoon last, to open it, at our Girls' School-house. Ninety-five Boys and 40 Girls attended; and a large concourse of people of the village came to hear what was going forward; many of whom remained, with much attention, to the close. At these Sunday Schools, as well as the Day Schools, we begin and end with Prayer. Two Greek Priests, who conduct a large Boys' School next door to us, attended, and brought their Children; and assisted in giving instruction; teaching their Boys, for the first time, to repeat the Lord's Prayer in the vulgar tongue, for facilitating the understanding of which a set of Questions has been prepared. I had myself a Testament Class of about 20 Boys, with a number of attentive auditors standing behind them: this is an encouraging beginning, for which God be thanked! May He establish the work, and enable us to go on in humility and wisdom!"

A Committee was formed in Corfu on the 12th of October, "for the Promotion of Female Education in the Island of Corfu, and the other Islands of the Ionian States." Of this Committee, Pro-

Education Societies—

fessor Bambas was nominated President; Mr. Lowndes, Treasurer; and Mr. Leeves, Secretary. The object of this Committee is, to superintend the prosecution of the system of Female Education already begun — extending it to other parts of Corfu, and afterward to the other Islands—and to correspond with such Societies or Individuals as may be disposed to promote the object.

See pp. 13, 176—179, 240.

GREECE.

See, in reference to Education in Greece, the Appeal of the British and Foreign School Society, at pp. 84—88 of our last Volume; and various particulars at pp. 13, 157, 179—182, 240, 406, 407. At pp. 180, 181 will be found a recapitulation, by the Rev. Dr. Korck, of 23 Schools, containing nearly 2300 Scholars, of whom a considerable number are Girls: besides these he mentions many other Schools, without stating the number of Scholars. In addition to these, the Rev. Jonas King has Schools of about 80 Girls at Tino and Tenedos; and both he and Dr. Korck contemplate the formation of Schools for the higher classes of Females. "The impulse given to Female Education," say the Committee of the British and Foreign School Society, "is surprising, when the prejudices of the Greeks against the instruction of Girls is borne in mind." The total number of Female Schools of which accounts have been received, including those mentioned above, is 25; and they contain nearly 1000 Scholars.

SMYRNA.

The Rev. Josiah Brewer, with Mrs. Brewer and Miss Mary Reynolds, arrived on the 4th of February from the United States, under the patronage of a Ladies' Greek Committee formed at Newhaven. It was his first design to establish Schools in Greece: but, on his arrival at Smyrna, he thought that a better opening presented itself in that city for benefiting the Greeks, than in any part of Greece or of the Islands; on account of "the great number of Greeks residing at Smyrna, amounting, probably, to 30,000 — the narrow limits of the Greek Territory, as fixed by the late Treaty; excluding some important provinces and islands—the liberal policy of the Turkish Government toward those who reside at Smyrna—the little attention which the Asiatic Greeks are likely to receive from Missionary Societies—the greater expense of maintaining a School in Greece; owing to the Greeks being unable, from their poverty, to aid it—and the greater freedom for preaching the Gospel at Smyrna."

Of his proceedings it is said—"His plan was to have a Charity School for Greek Girls, and a School where Greek and European Boys should be admitted promiscuously, and be supported by their parents. The efforts thus made seem to have received the countenance of all classes of inhabitants; and the number of those who have applied for admission to the Schools is much greater than can be accommodated by Mr. Brewer, with his present means."

At the close of April, there were 100 Girls under Mr. Brewer's care: the School had been opened about six weeks; and the children were rapidly improving in their appearance and in knowledge. On the 1st of June he wrote to Mr. Leeves—"Our Greek School remains stationary in its number of 100 Girls, for want of room to accommodate others: we are looking round for more convenient and extensive quarters. The progress of the children, especially in Divine Knowledge, is most commendable. The Greek Community here are establishing a School of Mutual Instruction for Boys, which will accommodate 150; and two Young Men from Greece have already begun a second, on their own responsibility"—Pp. 157, 336.

MALTA.

By the last Returns, 220 Boys and 200 Girls attended the Schools: the Governor, Sir Frederick Ponsonby, has granted much superior accommodation to what the Schools formerly possessed; and has established a School at Gozo: he permits all needful books to be printed.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

MALTA: 1820 — Daniel Temple, W. Goodell; Homan Hallock, Printer: Mr. Temple returned in February from a visit home. Mr. Goodell has charge of the Turco-Armenian N.T. printing for the British and Foreign Bible Society, for which he made preparation while he resided at Beyrout—In 1829, there were 5 Works printed in Italian, 12 in Modern Greek, and 16 in Turco-Armenian:

the copies amounted to 69,300, and contained 2,943,200 pages; making a total of 276,150 copies, containing 10,645,400 pages. Of these, 52,036 copies, containing 1,953,342 pages, were issued in 1829; making a total issue of 186,485 copies, containing 6,708,126 pages. Of the "Alphabetarion," a School Book of about 120 pages prepared by Mr. Temple, 12,000 copies have been required for the Greek Schools: it is pronounced by the Greeks to be unexceptionable, both in respect of matter and of style; and "is fitted," the Board say, "to exert a pure and excellent religious influence; and promises, as Dr. Korck believes, to become a General School Book in Greece": 15,000 copies of this book are going to press in America, as the press in Malta cannot supply the Greek Schools with sufficient despatch—Pp. 13, 119, 158, 191.

GREECE.—By an arrangement with the Ladies' Greek Committee of New York, the Rev. Jonas King has again entered into connexion with the Board: he is to continue the course of measures in which he has heretofore been engaged for the dissemination of useful knowledge in Greece. Notices of the state of that country, by the Rev. Rufus Anderson, appear at pp. 136—139 of our last Volume; and, at pp. 176—179, his intercourse with the President on the subject of Education—Pp. 13, 158, 179.

SYRIA—The Rev. George B. Whiting arrived at Malta in February, and, with the Rev. Isaac Bird and their Wives, left Malta on the 1st of May to resume the Mission at Beyrout, in which Mr. Bird had, in conjunction with Mr. Goodell, been before engaged: they arrived at that place on the 18th. "Our reception on shore," they write, "was just what could have been wished: no shy gazers-on, ready to scoff: on the contrary, all respectfully saluted us as we passed the streets. The Priests, however, were much disturbed; and the very next morning the Papal thunders began to roar in the churches." These fulminations, however, did not prevent many, even some of the Maronites, from calling to see them; and they were likely to find no difficulty in getting a good house. Asaad Shidiak is still in prison; and there is every reason to believe that he loves and obeys the Truth, and is ready to suffer for the Truth's sake—Pp. 13, 158, 383, 491, 492.

ARMENIA—The Rev. Harrison G. O. Dwight arrived at Malta with Mr. Whiting, and, with the Rev. Eli Smith, left, on the 17th of March, for Constantinople, on their way to Armenia, with the view of exploring that Country. In the beginning of August they were at Tiflis, and were about to proceed to Erivan—Pp. 158, 472, 491; and see pp. 492, 493 for a statement of the objects of the journey.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—The Rev. J. J. Robertson, who visited Greece last year, will take up his residence, together with the Rev. J. H. Hill, in some part of that Country —Pp. 13, 240, 336, 429; and see at pp. 139—141, his Notices of the State of Greece.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—W. Jowett, Christ. F. Schlienz; Peter Brenner, Matt. Weiss, Printers. Mr. Schlienz visited Greece for a few months last summer, for the benefit of his health; and Mr. Jowett has been obliged, for the third time, to seek the restoration of his strength in his Native Country, arriving in London on the 3d of December—The Press has continued its effective operations. Elementary Books, Portions of the Scriptures, Catechisms, and Religious Tracts and Books, have been translated, printed, and put into wide circulation—Pp. 13, 14, 429, 452.

GREECE—1827—Christian L. Korck, M D., Frederick Hildner, J. A. Jetter; Demetrius Pieridi, As. Mr. Jetter, formerly of Calcutta, not being likely to recover his health so far as to allow of his return to India, has with Mrs. Jetter joined Dr. Korck at Syra, as Mr. Hildner had previously done from Corfu. Dr. Korck has married a Greek Lady. The Rev. John Hartley is still in England—His Journal in Greece, printed at pp. 222—239, will have been read with much interest. In reference to his proceedings it is stated in the Report: "The Committee regard with special thankfulness the opportunities which have been afforded to Mr. Hartley for the public preaching of the Gospel, and the energy with which he has availed himself of them. The Scriptures are now publicly read in the two principal Schools of the Greeks and Armenians at Smyrna; at which place three Roman Catholics, several Greeks, and some Armenians, appear to have received religious benefit from Mr. Hartley's labours. A friend of the Society, who has visited Smyrna, mentions it as a

Church Missionary Society—

most important Missionary Station; and observes that Mr. Hartley has much gained the affections of the people"—Dr. Korck has had much success in the Island of Syra; and has also assisted in establishing Schools at Andros, Tino, Mycono, and in other parts: there were 630 children in the Schools formed by him. He has received much assistance in his measures from Greek Females: he writes, "In order to give the public more confidence, and, at the same time, to interest the Greek Ladies more in Education, I engaged, last summer, eight of the most respectable Matrons, Married Ladies of Hermopolis, to form themselves into a Committee for the inspection of the Girl's School; and obtained for them sanction from the Extraordinary Commissary of the Northern Cyclades. Resembling in zeal their Sisters in England, they have proved to me the most valuable co-operators. Of their own accord, going from house to house, they have collected nearly 3000 piastres for the New Building for the Girls' School"—Pp. 14, 157, 180—182, 240, 382, 383; and see, at pp. 222—239, a Journal of the Rev. J. Hartley in Greece.

EGYPT—1826—W. Krusé, J. Rudolph, Theoph. Lieder, Theodore Mueller; Isa Petros, Nat. As. Mr. Mueller withdrew for a season from the service of the Society, and went to Jaffa: being there persecuted by the Maronite Patriarch, he removed to Cyprus: he has now been re-instated in his connexion with the Society, and has resumed his labours. Such difficulty is found in procuring Native Assistants of suitable qualifications and disinterested character, that the Missionaries earnestly wish to be enabled to establish a Seminary for the training of such Assistants—Scholars, in two Schools at Caïro, 51; with 21 Girls in a Female School—Mr. Lieder's Journey in the Delta, mentioned in the last Survey, occupied from the latter part of July 1829 to the middle of September—Pp. 14, 15, 157: and see 63—70 for the Plans and Proceedings of the Missionaries, including an Account of the Magainè, an African Tribe; and 320—331 for Mr. Lieder's Journal.

ABYSSINIA—S. Gobat, Christian Kugler—These Missionaries left Caïro at the latter end of October 1829, on their way to Abyssinia, by Suez and Jidda: embarking at Suez on the 8th of November, they reached Jidda on the 27th; and, leaving that place on the 7th of December, arrived at Massowah on the 28th. Massowah is a small island off the coast of Abyssinia. Their favourable reception by Subagadas, Governor of Tigrè, has been recently reported. The Abyssinian, Girgis, had returned to Caïro; but the Missionaries had left before his arrival: he wrote to them at Suez, to delay their departure, on account of the troubled state of Abyssinia; but they had probably quitted Suez before the Letter reached that place. A fresh Deputation had arrived in Caïro from Abyssinia, for a Patriarch from the See of Alexandria. The Committee state: "The accounts of Girgis, which have been received from one who accompanied him to Abyssinia, are calculated to strengthen the hope of his ultimate usefulness; as this person spoke of him as often reading the Amharic Gospels, speaking of those books as exceedingly dear to him, and praying to God after reading them.... The Committee look up to Him who directs all things to His own glory, to overrule the discord and confusion which so frequently distract and afflict that unhappy Country, that they may not obstruct the entering in of the Gospel, but rather open a great and effectual door for its admission. The Amharic Scriptures appear likely to be one of the main instruments for reviving Christianity in that Country"—Pp. 15, 157, 285, 352—355, 383.

See, at pp. 158, 159, an Account and Engraving of the Church at Axum, in Abyssinia; and, at p. 553, a Plan of the City of Jerusalem and its Environs.

The general views of the Committee respecting this Mission have been fully stated in the Instructions given to Mr. Jowett, and in his Reply, printed in the Missionary Register for September 1829, pp. 407—417. The extent and magnitude of its direct sphere of operations, and its bearing on so large a part of the Heathen World, with its immediate connexion with all the scenes in which the events that most deeply interest man were transacted, will ever make it an attractive scene of labour to the Christian's mind: but the growth of the Mission itself, the course of Providence as it regards the chief Empires around its shores, and the predictions yet to be accomplished concerning those Empires, will yet more intensely increase the expectations and hopes of the Christian, that here again God may especially manifest himself, in the restoration of these fallen Churches to the pure faith of Christ. (*Committee.*)

Karass: a Colony of German Settlers, near the Caucasus—James Lang—P. 15.

Madohar: another Colony of German Settlers, near the Caucasus—C. Lewis Koenig—P. 15.

"In these two Colonies of German Settlers," the last Report states, "which offer many opportunities for Missionary Labours among the numerous tribes of Tartars in the vicinity, the Missionaries have been engaged for several years as Ministers to the Christian Colonists and as Missionaries among the Mahomedans. They are still, under many trials of faith, going on to preach the Gospel of Salvation to the deceived and unhappy followers of the False Prophet who live around them. They have not yet seen much fruit of their labours: but it pleases God to strengthen their faith and hope by encouraging blessings; and Mr. Lang not only wishes himself to go on with his work, but urges the Committee to send him some fellow-labourers for this great and difficult field. Frequent attacks of the savage inhabitants of the neighbouring mountains render these Stations insecure and dangerous; but the opportunity there afforded of making known the Word of Life among these tribes, and some rays of a rising light among them, fill the Missionaries with hope and expectation of better days."

The Missionaries record with thankfulness the preservation of these Colonies from the fearful ravages of the Cholera Morbus. Mr. Lang writes, in October last: "While the mighty arm of Jehovah laid in the dust thousands at our right hand and ten thousands at our left, and death was fast approaching our habitations from every side, we and our little Congregations remained an example of the most remarkably preserving mercy of our God and Saviour, which filled us with thankfulness and praise. It was a wonder before our eyes, and a wonder before the eyes of our neighbours, so severely visited by the mighty arm of God in this time of terror. Even among the hordes in the desert a very great, but not yet fully-known number were carried away into Eternity."

Shusha: 1824—A. H. Dittrich, Felix Zaremba, C. F. Hohenacker, C. F. Haas; J. C. Judt, Printer. Mr. Pfander has proceeded to Bagdad—"Mr. Dittrich," it is stated in the last Report, "is principally occupied with translations into the New Armenian; and with the instruction of some Armenian Priests, who had applied to him in order to become more acquainted with the Holy Scripture, and the use of it for the edification of their Congregations. Several important Tracts and School-books are already printed, and the Four Gospels are ready for the press. The Committee, in the Autumn of 1829, sent Mr. Judt as a Printer to Shusha; and he safely arrived there on the 2d of April 1830. Mr. Haas, who superintended two Armenian Schools, and had a Seminary for preparing Schoolmasters under his care, was very much gratified by that success which it pleased God to bestow upon his hard and assiduous labours; not only in the progress and diligence of the pupils in general, but in a change from the natural state into a true desire after the salvation of their souls which appeared in several of them. The Schools were increasing; and not only a considerable number from the common class of the people, but also many sons of Armenian Priests came for instruction. The Committee having resolved to send Mr. Sproemberg, a Student of our Institution, to partake in these important labours, he has for some time been learning the Russian Language." Mr. Haas, in returning from St. Petersburgh, was detained at Moscow by the prevalence of the Cholera. Mr. Zaremba left Shusha in February last, on a Journey of Investigation as far as Erzerum, and returned in July: he narrowly escaped death by a severe attack of Cholera. Persecution was beginning to shew itself against some of the Armenians who manifested the power of the Gospel on their hearts. The Committee state, in reference to the Mission: "The labours of our Missionaries in this place are increased in extent and importance, and the blessing of God is evidently resting upon them. Wherever they go, there are wide and hopeful spheres of labour opening before their eyes, of far greater extent than the weak powers and few means of the Mission enable them to enter upon. Through the last conclusion of peace between Russia and Persia, not only their boundaries are sure and fixed, but also entrances for Missionaries are opened into the very heart of West Asia; and we deeply feel our great want of means to send Messengers of Christ to those inviting re-

German Missionary Society—

gions." We have already noticed, under the head of the British and Foreign Bible Society, the employment of the Press at Shusha, by that Institution—P. 15; and see, at 97—99, various particulars relative to the Armenians and Tartars.

Bagdad: 1829—C. G. Pfander—Mr. Pfander, as we stated at p. 451 of our last Volume, accompanied Mr. Groves from Shusha to Bagdad. He left on the 20th of October, and reached that place on the 6th of December. His object is thus stated by the Committee: "Mr. Pfander has found a valuable opportunity to make an important Missionary Journey to Persia and Mesopotamia, in order to become fully acquainted with Arabic and Persian, and with the moral and religious state of those countries, especially with the Jacobites and the numerous Nestorian Congregations in their wild and corrupted state; and to ascertain the most suitable means of promoting Christian Knowledge among them."

JEWS' SOCIETY.

W. B. Lewis, John Nicolayson, Joseph Wolff; S. Farman, As.—*Mr. and Mrs. Lewis* arrived at Smyrna, to resume their station there, on the 4th of December 1829: see at pp. 182, 183 of our last Volume, some interesting communications from him relative to the Jews—*Mr. Nicolayson and Mr. Farman* returned to Malta, from their visit to the Barbary Coast, at the end of January: see much information relative to the Jews there at pp. 355—359—*Mr. Wolff* visited Alexandria early in the Spring; and, having stuck up Proclamations on the walls, announcing it as his conviction, produced by reading the Book of Daniel, that Christ would come again in the year 1847, when the Jews should be restored to Jerusalem and the Turkish Empire should fall, the Pacha directed him to quit Egypt: this he did in the beginning of June; and proceeded, by way of Rhodes, Scio, Mytilene, Tenedos, and Lemnos, to Salonichi. At this place he states that he found about 22,000 Jews; and was informed that there are about 60,000 in the confines. He had circulated more than 200 Bibles and Testaments among them; and had stuck up a Proclamation on the walls, briefly declaratory of the Gospel, but adding, though without any reference to the destruction of the Turkish Empire—"The Lord shall pour out upon you the spirit of prayer and supplication, and you shall return to the Lord Jesus Christ, the Son of God; and then He will come, after seventeen years hence, in the clouds of heaven, with great glory and majesty, and build up the city of Sion; and then He shall raise up the poor out of the dust, and lift the needy out of the dunghill." He writes—"In a few hours 2000 Jews were assembled around it, who read it. A Turkish Soldier stood near it, in order that no one might tear it up. The chief of the soldiers, who placed a man there, desired an Arabic Bible as a reward."

The Committee have made these statements public: but it will be seen, by a Resolution printed at p. 335 of our last Volume, that they disown proceedings of this nature; and, in the last Number of the Society's "Monthly Intelligence," it is remarked—"It will be perceived, that, in fixing the precise period at which he expects that the Lord Jesus Christ "will come again," Mr. Wolff has clearly stated that this was HIS OPINION, derived from the study of the Prophet Daniel. Most of our readers, however, in common with ourselves, will be jealous of the admixture of human conjecture with undeniable Sacred Truth; and would rather adopt the words of that Saviour, whose glorious appearing it is their privilege to be *looking for and hasting unto*—*Take ye heed, watch and pray; for ye know not when the time is.*"

Our object, in recording these opinions and the circumstances under which they are promulgated, is, to enable our Readers to form a just estimate, so far as these documents will serve, of Mr. Wolff's proceedings.

LONDON MISSIONARY SOCIETY.

Malta: 1811—S. Sheridan Wilson; who spent several months in England, last summer, with his family, for the recovery of their health—Congregations, twice on Sundays, encouraging—Sunday School continued—Besides one or two Publications in Italian and in English, 4000 Elementary Books and 5600 Religious Books and Tracts, with a number of smaller Tracts have been printed in Greek. The Issues have been as follows: Corfu, 1440 copies; Zante, 938; Syria, 2373; Tino 566; Cyprus 873; Egypt, 660; Palestine, 384; Lesser Asia, 1884; Tripolis, 90; in ships, 81; making a total of 8789 copies. Of one

of these Books, the "Clergyman's Guide," which the Directors regard as "peculiarly valuable," they say: "It contains the Life of the Apostle Paul, a Pattern for modern Ministers of the Gospel; the Epistles to Timothy and Titus, in Ancient and Modern Greek, with a Paraphrase and Scholia; and a Treatise on Pulpit Eloquence. The whole is composed with a special view to point out the spiritual nature of the Christian Ministry — to impress the minds of those who are professedly engaged in it with a sense of its awful responsibilities—and to shew how the Gospel is to be preached, in order, by the Divine Blessing, to secure the salvation of men"—Pp. 16, 285, 471.

Corfu: 1819—Isaac Lowndes—Only one Preaching Tour, in consequence of other engagements, was made in the course of the year. Lectures were delivered, as usual, during winter, in Greek. The English Services have been attended with a blessing—The English and Greek Sunday Schools are continued: Mrs. Lowndes has added one for Girls, in which she has 20 scholars. Mr. and Mrs. Lowndes co-operate with Mr. and Mrs. Leeves in the Schools in Corfu, before spoken of under the head of Education Societies—Mr. Lowndes has begun a Hebrew and Modern-Greek Lexicon. A Version of Scott's Essays, in Modern Greek, which he had previously prepared, is printing at Malta—P. 16.

The Directors cannot close this part of their Report without gratefully recording the sense which they entertain of the importance attaching to the labours of their Missionaries in the Levant, in connexion with the rapid developements of the plan of Divine Providence, in reference to Greece and the adjacent regions of the East. While Political Wisdom is exercised in settling the boundaries and adapting the internal regulations of a regenerated empire, and the Friends of Humanity and Science are lending their aid to the emancipation of the enslaved and the instruction of the ignorant, the efforts of Christian Philanthropy, collected from different Countries, and put forth by different Societies and different outward Communions, are directed, with concentrated aim, to spread along the shores of the Mediterranean, and throughout Greece and Asia Minor, the pure light of that Gospel, which, in the beginning, shed its rays on their inhabitants, and chased away the thick darkness of idolatry in which, for ages, they had been enveloped. Already the torch is again burning in various parts; and it is our privilege to hail the near approach of the period, when every valley and every mountain-top shall be illumined—the arm of Mohammedan Power completely dried up—the diversified superstitions of Corrupted Christianity abolished—and the beatifying influence of True Religion substituted for the dreadful evils under which the people of those regions have so long groaned. *(Report.)*

SCOTTISH MISSIONARY SOCIETY.

Karass—James Galloway—Individuals among the Tartars are partially enlightened, but none profess themselves Christians: many oppose bitterly. Mr. Galloway, notwithstanding, perseveres in his labours—Pp. 16, 359.

Astrachan—W. Glen—Mr. Glen expected to finish the Translation of the Prophetical Books into Persian in the course of last summer: some delay was occasioned by the confusion into which the city was thrown by a violent attack of the Cholera Morbus, but the work was completed by the end of August. Of this awful visitation, Mr. Glen writes, on the 27th of August, when the disease, having continued its ravages for 28 days, had disappeared—"Such a time the city of Astrachan never saw, in the memory of the present generation at least, as has elapsed since the 30th ult.; at which date it was ascertained that the Cholera was in the town. The greater part of that period, business was, in a manner, completely suspended, at the Bank, the Bazaar, &c.: the shops were almost all of them shut; and a universal gloom sat on the faces of the inhabitants, as they passed through the streets of the city. Out of not more than about 40,000 inhabitants, it is calculated that from 5 to 6000 must have fallen victims to it in the city alone, and that about one-half of the adults have been more or less affected with it. Some were cut off almost instantaneously, and multitudes in the course of six or eight hours; while others, after appearing to be in a state of convalescence, relapsed, and were carried off. It is said, that on one day 500 were interred, and on another 480"—Pp. 16, 359, 360.

WESLEYAN MISSIONARY SOCIETY.

Malta: 1823 — John Keeling — Mr. Bartholomew, on occasion of touching at Malta, writes: "The congregation might be about 80. The Mission wears a promising aspect. There is a loud call for another Missionary; and there are a good House and a Chapel on the other side of the Island, in a very healthy situation, where a Second Missionary might reside." The Committee state: "Malta contains 30 Towns and Villages; and the population, exclusive of Gozo, is 95,650. There are 16,000 Priests and Friars"—P. 17.

Alexandria: 1825—James Bartholomew, Frederick Bialloblotsky — "The Missionaries," the Committee report, "preach on board the ships in the harbour as well as on shore in the town; and, in conversations and the distribution of Scriptures and Tracts, find full employment among a population gathered from almost every Country in the world—differing much in language, in manners, and in forms of worship, but appearing emphatically to agree in living *without God and without hope in the world.* The School of Arab Boys continues in operation; and no obstruction exists to the preaching of Christ, if direct controversy be avoided"—P. 17.

Zante: 1826—Walter Oke Croggon—"Mr. Croggon," the Committee say, "has sustained the loss of his Wife; an excellent woman, and, in every respect, *a help meet* for a Minister and a Missionary": she died on the 5th of August. The Committee add: "Mr. Croggon, in addition to his Missionary Work, is much engaged in tuition in private Greek Families, and in the Seminary established, under the auspices and direction of the British Government, for the education of Greek Youths; and thus, from house to house, as well as publicly, to the young as well as to those of mature age, he has opportunity of declaring the Gospel of the grace of God. Some of the Youths instructed by him are now occupying important situations in the Islands or in the Morea." He has lately opened a Girls' School, supported by subscription, and hopes to collect 50 scholars.

BAGDAD.

At pp. 383, 451—453 of our last Volume, we noticed the Proceedings and Prospects of Mr. A. N. Groves, late of Exeter, who is settled, for the present, at Bagdad. Mr. Groves was conveyed to St. Petersburgh in the Osprey, at the expense of Messrs. Parnell and Paget, who took up the vessel for that purpose, and accompanied him on the voyage. They arrived on the 22d of June, and on the 27th the two Gentlemen set out on their return in the Osprey. Some notices occur at p. 360 of the State of Mahomedanism at Shirâz.

Siberia.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selenginsk: 160 miles S E of Irkutsk: inhab. 3000: in the centre of the Buriats east of Lake Baikal: 1819—Robert Yuille—P. 17.

Khodon: Out-station, 190 miles N E of Selenginsk: 1828—Edw. Stallybrass.

Ona: another Out-station: 1828—W. Swan.

The Directors have received no specific or detailed information from this distant quarter, in the course of the past year. The fallow ground, which the Society's faithful and laborious Missionaries here have to break up, is hard and cold as the ice, which, for so long a period of their year, seals the face of nature, and renders it impervious to the efforts of man; but they still persevere, in the confident hope that their labour will not be in vain in the Lord. As their time has been greatly occupied with the translation of the Scriptures, and the preparation of a Grammar, Dictionary, and other Elementary Books, it has not hitherto been in their power to devote their undivided attention to direct Missionary Labour; but, these works having been completed, they are now at liberty to prosecute regular itineracies among the people, with whom they are thus brought into more immediate contact, and are furnished with more favourable opportunities of becoming acquainted with their peculiar prejudices and superstitions, and of testifying to them the Gospel of the grace of God. (*Report.*)

China.

LONDON MISSIONARY SOCIETY.

Canton: 1807—Robert Morrison, D.D., Leangafa, Nat As.—Pp. 17, 18; and see 361, 493, 494, for a Letter from Leangafa, and some account of Agong another Chinese Convert.

The Directors have not received any detailed account of the affairs of this Mission, during the past year. They learn, however, from a Letter of recent date, that, notwithstanding the resistance made to the Gospel in this part of the world, Dr. Morrison still cherishes the hope of the eventual success of the labours in which he and his coadjutor are engaged. In a Letter to the Society, he writes, "Leangafa has lately written several useful Essays, intended to explain the Christian System, and from thence to expose the vain superstitions which delude the minds of the inhabitants of China: the latter part of the design is executed in a manner which no European now living, with whom I am acquainted, could equal." The Directors have determined to afford Dr. Morrison assistance in the printing and circulation of Chinese Tracts, more especially as it appears that this is almost the only means to be employed, at present, in addition to the dispersion of the Scriptures, of gaining access to the inhabitants of this vast empire, over which an almost impenetrable darkness reigns. (*Report.*)

AMERICAN BOARD OF MISSIONS, AND AMERICAN SEAMEN'S FRIEND SOCIETY.

Canton: 1830—Elijah C. Bridgman, from the Board; David Abeel, from the Society: who arrived on the coast on the 19th of February, and at Canton on the 25th; having sailed from New York on the 14th of October, not on the 10th of June as stated by mistake at pp. 18 and 429 of our last Volume—"Dr. Morrison," Mr. Bridgman writes, "received us with the warmest feelings of a Father, and bade us a most hearty welcome to our new scene of labour." He adds: "My residence is with the American Consular-Agent: Mr. Abeel has his residence in the same Factory; and I find in him a warm friend, with whom I can take sweet counsel; but without, all is dark as midnight. The whole city is given to idolatry. Everywhere are the temples, and altars, and offerings, and votaries of strange gods"—P. 18.

India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY:

An entire new field has been opened for the distribution of the Scriptures among the *Chinese* who work in the tin mines in the interior of Malacca: the Press at Malacca is employed very extensively for the supply of several other Chinese Colonies, including Singapore, Rhio, Batavia, and Pinang; and, as far as practicable, China itself. Mr. Tomlin is studying *Siamese* very closely; "with a view," the Rev. Robert Burn writes, "if God permit, to furnish materials for the translation of the Scriptures into that hitherto-unblessed tongue: he has been favoured in meeting with remarkably clever and intelligent teachers. His companion, Mr. Gutzlaff, has the most remarkable ability for the acquirement of languages which I ever met with." In August, 1829, Mr. Thomsen, of Malacca, states, that these Missionaries had nearly completed a Translation of the New Testament into Siamese, and that it was hoped to have the whole revised for the Press in the course of a year. "Your Committee need not say," it is remarked in the last Report, "with how much pleasure the Society will look forward to assisting so goodly an undertaking." The Scriptures in *Malay* have been latterly in demand by the Malays themselves—a circumstance never before known, the Scriptures having been hitherto rather forced upon them than freely accepted: measures are in progress at Calcutta to meet this unexpected demand.

RELIGIOUS-TRACT SOCIETY.

The Works distributed by the Missionaries in *Siam* have excited great attention; several persons have been deeply impressed with the truths contained in them. The Committee have assured the Missionaries who visit Siam of their continued aid. The Education Committee at *Singapore* propose to print short and easy Tracts to precede the cir-

Religious Tract Society—

culation of the Scriptures in Siam, and the Committee is disposed to co-operate liberally in this object: the Missionaries stationed at Singapore widely circulate Chinese and other Tracts among the sailors on board the junks which come from Canton, Onam, Siam, Pinang, Malacca, Batavia, and other places: they are received with readiness, and are carried away to their respective Countries. Assistance is rendered by the Society to the active labours of the Mission Press at *Malacca*; and Tracts are forwarded for distribution both at that Station and at *Pinang*. The Press of the American Baptist Mission in *Burmah* has also been aided by a grant of printing paper for Burmese Tracts: the Committee intend to correspond with Dr. Judson, of this Mission, on the subject of Tracts for the Burmans and Karens, for whom they feel a deep interest.

EDUCATION SOCIETIES.

At the close of 1829, there were 157 boys in the Free School of Malacca; but, owing to various causes of irregular attendance, the greatest number ever present was 134: not a few of these promise well, in respect of both intellectual and moral improvement: there are among them several Slave Boys, educating at the expense of their Masters, preparatory to their being made free, and to the total Abolition of Slavery in the Colony. In the Female Department, under Miss Wallace, there are 69 girls, with an average attendance of between 50 and 60: under the great care paid to the girls, there is much encouragement to proceed: 20 can read the New Testament, and many shew an increasing understanding of the English Language, and improve in knowledge and behaviour. Mr. and Mrs. Collond, who, like Miss Wallace, were trained under the *British and Foreign School Society*, left England in July, to take charge of this School. On their arrival, Miss Wallace would devote herself more entirely to her ulterior object—the establishment of Schools for Chinese Girls: the *Malacca Committee* having rendered every assistance to this design, two Schools had been opened in November 1829 with 17 girls: these afterward increased to five Schools, with nearly 60 scholars: the Malays also seem more willing than formerly to have their children instructed; several having come forward, and proposed the establishment among them of two Girls' Schools; one party offering a Teacher and a House. "To all those," say the Malacca Committee, "who have marked the slow progress which Scriptural Instruction has hitherto made among the Chinese, owing to their inveterate prejudices, these accounts will be peculiarly gratifying: they seem to indicate an important opening in Providence, and bring with them increased responsibility for their improvement."—See at pp. 99, 100 a statement of difficulties in Native Education. At p. 184, appear some painful details relative to the state of the *Singapore Institution*.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Siam—At pp. 142—146 of our last Volume, many particulars were given of the proceedings of Mr. Tomlin, of Singapore, and Mr. Gutzlaff, of the Netherlands Society, at Bankok, the capital of Siam. Mr. Gutzlaff has married Miss Newell, of the Society's Mission at Malacca. Mr. Tomlin's health obliged him to leave Siam, in May 1829, and to return to Singapore. Of the translation of the Scriptures into Siamese we have already spoken—Pp. 18, 336.

Singapore: a British Island at the southern extremity of the Peninsula of Malacca: inhab. in Jan. 1830 stated at 12,213 males and 4421 females; of whom 228 males and 117 females were Native Christians: nearly three-fourths of the whole are Malays and Chinese: 1819—Claudius H. Thomsen, Jacob Tomlin—No Report has been received. At pp. 183, 184 of our last Volume, we stated the Effect of Visits paid to the People. Mr. Tomlin's health has been greatly restored—P. 18.

Malacca: inhab. in April 1828 were 33,806; including 229 Europeans and their descendants: 1815—S. Kidd, Josiah Hughes. Mr. Humphreys and Mr. Smith have both returned to England on account of ill health. Mr. Hughes has been appointed to the Malay Department of the Mission, and sailed in April. In that month Mrs. Kidd arrived at home; having been obliged, by the state of her health, to leave her husband

—Mr. Kidd has charge of the Chinese Services: the Malay Preaching has been suspended since Mr. Humphrey's departure from Malacca: there are three Services on Sundays; and, on most evenings of the week, visits are paid from house to house, or Public Service is held. A Chinese Youth, educated in the College, has been baptized, and assists in the Mission—In Six Chinese Schools there are from 150 to 200 scholars—The Students in the *Anglo-Chinese College* are 38, of whom 25 are on the foundation—Mr. Kidd, besides his engagements in the College and in the Mission, gives much attention to the publishing of useful books; and is editor of a Periodical Work in Chinese. Besides other Works, there have been printed 18,700 Chinese Tracts and 5500 Sheet Tracts, and most of them have been put in circulation. It is the intention of the Missionaries to continue the Sheet Tracts until they comprise extracts from Scripture on all the most important topics: they are found useful for putting up in temples, shops, and other public places to which the Chinese resort. The Missionaries discern, with much pleasure, that the publications formerly distributed have been carefully preserved—Of the want of assistance in this Mission, Mr. Kidd says: "Teaching the Youths in the College, superintending the schools and the printing-presses, going among the people, preaching, and preparing Tracts, when devolving on one person, are duties which cannot be satisfactorily discharged. No conscientious man will wish to impose a burden on himself which he feels unable to bear, merely for the sake of making his labours appear abundant and important in the eyes of the public; yet I cannot make up my mind totally to neglect any one of the branches of labour to which I have just alluded. I could wish that two Missionaries, at least, were appointed to this station; one for the Chinese, and the other for the Malays. A judicious, laborious, intelligent Missionary would find a large sphere for exertions among the Malays: a late census, taken by the Government, estimates the number of them residing here at 15,000—Pp. 18, 19, 72, 199, 285.

Pinang: an island off the coast of the Malay Peninsula: 55,000 inhabitants: 1819 — T. Beighton, S. Dyer. Mr. Beighton has charge of the Malay Department of the Mission, and Mr. Dyer of the Chinese—The habits and prejudices of the Chinese prove formidable obstacles to the introduction among them of stated preaching: Mr. Dyer's expectation of benefiting them is by constant intercourse: he visits them in their own houses five evenings of the week; and, sometimes, has attentive audiences, though never large: he converses with the people, almost daily, in the places of public resort; and has purchased a small house in the midst of the Chinese Bazaar, where he spends much time; sitting in a room which opens toward the street, where there is a crowded thoroughfare: he distributes Tracts and the Scriptures to such as wish to read and examine for themselves: "on most occasions, the soil," he says, "is rocky, and consequently the work of ploughing and sowing very hard; and then we water it with our tears, and pray, and wait, that it may yet prove a fruitful land: and, if the Lord permit, and enable us by His grace, we hope to spend our days in labours, prayers, and tears, until He shall be entreated of His servants, and pour out His Spirit from on high." Mr. Beighton continues to preach to the Malays in the Mission Chapel, and to labour among them as his enfeebled health will allow; during a tour on the western coast of the peninsula in company of Mr. Dyer, they were gratified to find an eager demand among the Malays for books, and that so many of them could read: in other parts of the island he had found the Malays extremely ignorant: in 1829, he distributed 850 copies of the Scriptures and 1085 Tracts—A Chinese Boys' School on the British System affords increasing satisfaction: a Girls' School, under Mrs. Dyer, has been suspended, every effort to obtain scholars having failed. The Malay Schools have been reduced to 5, in consequence of a general reduction in the Government Establishment, which has been extended to the allowances made in support of Native Schools in the island: it is, however, gratifying to know, that education is beginning to be viewed as important by the people themselves; in proof of which it may be mentioned, that Mr. Beighton has lately had four applications for Malay Schools. Mrs. Beighton has succeeded in gaining the confidence of a number of Malay Females, who are under her immediate

London Missionary Society.

and constant instruction: she teaches them to read the Scriptures and other Christian Books: some of her pupils can read well, and most of them have made progress in needle-work: as, however, they cannot be persuaded to leave their own compounds, Mrs. Beighton is obliged to go to them, or the good work would not be performed—From a set of wooden blocks, prepared at Pinang under the direction of Mr. Dyer, a small fount of Chinese moveable metal types has been cast in London, by our Printer, Mr. Richard Watts—Pp. 18, 19.

AMERICAN BAPTIST MISSIONS.

BURMAH.

The Rev. Eugenio Kincaid and the Rev. Francis Mason sailed in May, and the Rev. John Taylor Jones in August, with their Wives, to reinforce this enlarging Mission.

Maullaming (or *Maulmein*, as the Missionaries now write), a new town on the Martaban River, 25 miles from its mouth, E S E from Rangoon: 1827; the Mission having been first established at Rangoon in 1813—Adoniram Judson, D.D. Jonathan Wade; Cephas Bennet, Printer; 7 Native Assistants, including a Female Teacher. "It could scarcely be said," the Committee remark, "that preaching commenced until January 1828; yet within that year, a Church was organized, and 30 converts from among the Heathen added to it. The work of reformation, which began in the Boarding School, soon spread into the town; subduing, in its progress, the hearts of old and young, and swelling the number of joyful disciples, on the 1st of September 1829, to 49! a measure of success, in view of which all the Churches should unite in devout thanksgiving to God. The methods of instruction, so signally blessed, have been varied by the Missionaries according to circumstances: for a time, the Brethren confined themselves principally to their zayats, receiving and counselling all that called upon them; but afterward conceived the plan of carrying the Word to the dwellings of the people—The Female Boarding-School has been reduced in numbers; with the expectation, however, of its being enlarged when the Mission shall have been reinforced. A Day School for Boys has been formed. One for Girls, also, had been opened by Mrs. Wade, on an excellent plan; but was broken up through the influence of the Priests: five of the Girls had made a profession of Christianity, before many witnesses—The entire New Testament has been translated and repeatedly revised, and progress has been made in parts of the Old Testament: the printing is expected to be commenced without great delay. Several Tracts on important subjects have been prepared and printed: of two there have been second editions. Some of the numbers have been translated into the Siamese; and all into the Taling Language, which is the vernacular tongue of British Pegu, in which the Mission is established, and is generally understood by most of the population better than the Burmese.

Tavoy: a town of 9000 inhabitants, among whom are 200 Priests of Gaudama: far to the south of Maullaming; on the Tavoy River, 35 miles from its mouth: nine days' journey overland from Bankok, the capital of Siam: 1828—J. D. Boardman; two Native As., one of whom is a Female Teacher—A similar course of Preaching and Conversation has been pursued to that at Maullaming, and with encouraging success. The Karens about Tavoy, and even in remote parts, have manifested interest in the "New Religion:" the Native Assistant, Ko Thah-byoo, is of their Nation, and is most faithfully devoted to their instruction—Boys' Boarding and Day Schools contain a few Karens, and Portuguese, with 8 or 10 Indo-Chinese, and a few others: 5 are hopefully pious. A Girls' School has 21 scholars.

Two Native Converts have been appointed to labour at what may, for the present, be considered Out-Stations. At *Rangoon*, where the Mission was first established, Moung Thaha labours, and Moung Ing at *Amherst*. Of Rangoon it is said—"On the close of the war, Moung Thaha, an old disciple of the place, returned to it; and, in the absence of the American Teachers, did what he could to raise again the standard of the Cross. He went from village to village, preaching Christ; which drew round him numbers who before had heard the Gospel, but suppressed the convictions excited by it: at length, in a settled reliance upon Christ, they asked for baptism, and he consented. The work of conversion continued and increased; and others applied for the same privilege, when he declined. It occurred

to him, that he might be acting without that sanction which he ought to receive from those who were in the Ministry before him; and he repaired to Maulamiáng for instructions."

See pp. 19, 147, 148, 384, 429.

Four Churches are now connected with the Mission, embracing together 76 members. The converts, with few exceptions, manifest the genuine Christian character; and continue stedfast, notwithstanding the persecutions and reproaches of their idolatrous neighbours (*Committee*)—Truth is spreading slowly on every side: prejudices are weakening: opposition is growing more violent in some parts, and in other parts it seems subsiding... It is affecting to see with what eagerness the poor people, men and women, listen to the sound of the Gospel in their own native tongue—how they sometimes gather close round the reader, and listen with their eyes as well as their ears. (*Dr. Judson.*)

SERAMPORE MISSIONS.

Arracan: 450 miles S S E of Serampore; with *Akyab*, *Praguaing*, *Kinkyawen*, and other Villages: 1821—J. C. Fink; 6 Nat. As.—5 Natives baptized in 1829—Annual Expense, 2928 rupees—"On land," the Brethren say, "which only three years ago was but a barren waste, Mr. Fink has five flourishing villages and 200 houses. Though the Natives are not all Christians, the settlement is essentially a Missionary one. There is preaching constantly: we shall soon have schools, and idolatry exists not in our villages. The Government have acknowledged, that, in this New Province of Arracan, these villages are among the most flourishing"—P. 19; and see, at pp. 337—339, a Brief Memoir of Oogharee, a Native Labourer in the Arracan Mission.

Chittagong: called, also, Islamabad, the capital of the District of Chittagong: 8 miles from the sea, and 317 east of Serampore: 1818—John Johannes—Annual Expense, 1212 rupees—No Report has appeared—P. 19.

India within the Ganges.

Our last Volume records, in the Abolition of Widow-burning, an improvement of incalculable consequence, in Legislation for India: in reference to this subject, see pp. 70, 71, 155, 156, 185, 186, 331—333, 361, 362.

The Tax collected from the Pilgrims who frequent the most celebrated Idol-Temples of India, the evils of which have been frequently noticed by us, is become an object of serious discussion (see pp. 335, 429) among the Rulers of this vast region. On occasion of a Motion on this subject by Mr. Poynder, in the Court of Proprietors of East-India Stock, on the 22d of September, the Chairman, Mr. Astell, declared that the Court were unanimous in condemning the Idolatrous Practices in question, and that the Government in India was quite alive to the subject; but that Lord William Bentinck, on consulting the Collectors of Nine Districts how far it might be prudent to interfere with the Tax on Pilgrims, found only two of them in favour of its present abolition. The Chairman stated, that the Company had come into possession of the Hindoo Temples by the faith of treaties which recognised the religious feelings of the Natives; but that, so far from an imputation fairly lying against the Company for encouraging Idolatry, in fact the Company's system of collecting tribute had done much to the discouragement of Idolatry: nor could these Pilgrimages be justly looked upon as a sort of traffic from which the Company derived profit, as the fact was otherwise; the Company, as sovereigns of India, collecting these taxes, not only for the purposes of the Temple, but for the relief of the families of the sufferers who visited the Temple. It must be remarked, however, that Mr. Poynder has shewn, by incontestable documents attached to his Speech on this occasion, as since published, that the following sums have passed into the Company's Treasury, after all charges which had been brought to account had been defrayed:—from the Collections at the Temple of JUGGERNAUT, in 17 years, 99,205*l.* 15*s.*—from

GYA, in 16 years, 455,980*l.* 15*s.*—from ALLAHABAD, in 16 years, 159,429*l.* 7*s.* 6*d.*—and from TRIPETTY, in 10 years, by the returns, 120,941*l.* 2*s.* 6*d.*; and in 7 years, by estimate, the returns for these years being incomplete, 84,658*l.* 15*s.* 9*d.* And thus has the revenue collected from wretched Pilgrims at only Four of the great Idol-Temples of India, netted, in clear profit to the Company, nearly ONE MILLION POUNDS sterling in about seventeen years! When the Proprietors of East-India Stock come to understand this question, they will no longer defile themselves with such gain.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Auxiliary circulated in the year 6109 copies of the Scriptures or Portions of them; and the Association distributed 2411 copies in 11 different languages. The Old Testament in Oordoo has been printed as far as the Second Book of Kings, and the translation is proceeding. A standing and authorised Version in Bengalee is in preparation, with every probability of success. "The study of the English Language," the Committee of the Association state, "is cultivated by the Native Youth with growing diligence and ardour; and in some of the Schools, where English is taught, the Scholars prefer the English Testament to any other class book"—Pp. 20, 21.

Bombay: 1813—In the year, 100 New Testaments, and 4566 Portions of the Scriptures in Mahratta, and 3350 in Goozerattee, were put in circulation: the entire issue by the Auxiliary, in these and other languages, amounted to 8573 copies. An edition of the Goozerattee New Testament is in preparation in the Nagree Character. St. Luke and the Acts, in Persian, have been prepared in folio at the lithographic press, with the appearance of a beautiful manuscript; in which form the book will be particularly acceptable to Persians. The Receipts of the Auxiliary were 2414 rupees, and the Payments 2638—P. 21.

Madras: 1820—The Auxiliary issued, in its Ninth Year, 18,952 copies of the whole or portions of the Scriptures, chiefly in Tamul. The progress of Four Versions preparing under the superintendence of the Committee was, in July 1829, as follows: Mr. Bailey was confident of soon finishing the *Malayalim* New Testament: at Bellary, a great part of the Historical Books, with Isaiah, Daniel, and Proverbs, had been completed in *Canarese*: in Tamul, the Historical Books of the Old Testament, and as far as Galatians in the New, were finished: in *Teloogoo*, the Book of Acts was completed, and the Epistle to the Romans was in the press. The Parent Committee have added 500 reams of paper to their former supplies. At p. 186 of our last Volume we stated some particulars relative to the progress of the Auxiliary, and the great demand for the Tamul Scriptures: on this last subject, it is said in the Ninth Report, "The desire of the Native Population to receive the Tamul Scriptures more than keeps pace with the ability of the Committee to supply them: before the last books of an edition could be got from the press, nearly all the first books have been distributed; so that it has never yet been in the power of this Committee to issue one complete and uniform copy of the Tamul Old and New Testament." Of the great vigilance exercised by the Committee in the execution of the various translations, proof was given at p. 528 of our last Volume—P. 21.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Diocesan Committee have transferred their Schools to the Gospel-Propagation Society; but afford, by the statements of their Twelfth Report, much encouragement with reference to these Schools, in regard both to the improved state of Religion among the European Population, and to the change which has been wrought in the habits of the Hindoos. In the only School which remains under the controul of the Committee, that of St. James, between 80 and 90 boys—Portuguese, Country-born, and Natives—make good progress, under the care of Mr. Platts, and his Assistant Mr. Edwards—Books issued: 135 Bibles; 702 Prayer-Books; 5930 Miscellaneous Publications—P. 21.

Bombay: 1816—The District Committee have Six Boys' Schools under their care: one of these has been lately opened at Bhooj, in the Province of Cutch, under Mr. Gray; who is translating St. Luke into that tongue. The Committee have also undertaken the

expense of Six of the Native-Female Schools conducted by the Ladies of the American Mission, which the Missionaries had been under the necessity of discontinuing for want of funds: at one rupee for each child per month, the annual expense of these Schools, containing 30 children each, will be 2160 rupees—No Report has been received relative to the circulation of Publications —Pp. 21, 22.

Madras—From the Vepery Mission Press, which is under the direction of the District Committee, there had been sold, in the half year ending June 30, 1829, Books and Tracts, in Tamul, Portuguese, and English, to the amount of 2559: all its profits are applied to a Native-Education Fund. At the same date, there were in store, 32,182 Books and Tracts, printed at that Press; containing, among others, 2714 Tamul Prayer-Books, 13,478 Single Gospels and Acts of the Apostles, 928 Bunyan's Pilgrim's Progress in Tamul and English, 4420 Tamul Hymns by Fabricius, and 1400 Haubroe's Tamul and English Dictionary. A Collection of Tamul Sermons for the use of Catechists was, among other books, in the press. The Society has furnished, during the year, at the request of the Madras Government, Twelve Lending Libraries of considerable extent, for the principal Military Stations in the Presidency—At the Annual Examination of Scholars, held in the Vepery Mission Church in December 1829, about 1000 Children were present, nearly nine-tenths of whom were Natives; and of these the Females were in proportion to the Boys as three to four: at the preceding Annual Examination, the Children assembled did not exceed 300—P. 22.

PRAYER-BOOK AND HOMILY SOCIETY.

Calcutta: 1827 — Archdeacon Corrie having expressed his desire to print a new edition of the Hindoostanee Book of Common Prayer, paper has been sent for that purpose by the Committee. In Armenian, three additional Homilies seem to have been printed—P. 22.

Bombay — Indo-Portuguese Prayer-Books sent to this Presidency have been usefully disposed of: a further supply is requested; and also a supply of any of the Homilies in that language. "There is a little inquiry," a Clergyman writes, "among the Indo-Portuguese Population on the subject of Religion; and, as applications are made for Prayer-Books, it is very desirable not only to meet them, but also to put into the hands of the people such of the Homilies as may have been translated. As these Sermons were written at a time when Popery and its errors were much noticed as the most prominent enemies of the Gospel of Christ, they seem to be particularly suited for a Roman-Catholic Population, some of whom begin to see the error of that faith in which they were educated."

RELIGIOUS-TRACT SOCIETY.

Calcutta: 1823—The Receipts of the "Christian Tract and Book Society," in its Second Year, were 3200 rupees. The Publications issued during the year were 20 in Bengalee, 5 in Hindoostanee, 2 in Hinduwee, and 1 in Ooriya; and there were in the press at the close of the year, on account of the Parent Society, 8 Works in Bengalee and 2 in Hindoostanee: all these amount, in number of copies, to 92,250; of which, 67,250 had been printed and were in the course of circulation, and the remaining 25,000 were passing through the press. In addition to these Publications for the Natives, upward of 20,000 English Tracts had been distributed among soldiers, sailors, and others. Yet, say the Committee, "Reckoning the population of the districts, in which the Tracts have been distributed, at about SEVENTY MILLIONS, the number of the Tracts printed IS NOT ONE TO A THOUSAND PERSONS! The consideration of this fact, alone, is calculated to awaken every feeling of compassion in a sensible mind; and to stimulate us to still greater exertions, in sending to thousands of perishing families that bread, of which if a man eat, he shall live for ever." The Church History, Biography, British Reformers, and Sermons, latterly published by the Parent Society, have been found of great benefit to Native Christians, in building them up in their most holy faith. The Committee have granted 132 reams of paper, and about 15,000 English Publications. They have also consigned to Mrs. Wilson, of Calcutta, a variety of English Books, for which there is, at present, a great demand; and have received directions to send out Books every spring to the value of 100*l.*, for sale in that city. "The desire for Books," write Messrs. Gogerly and Adam, of the London Missionary Society, "has been exceedingly great at our Stations; and we might, with profit, distribute ten times the number that we do,

Religious Tract Society—

could we procure them from the stores of your Society"—P. 22.

Serampore — The Committee have granted to the Missionaries 48 reams of paper, and 20*l.* in English Publications for sale.

Berhampore—To the Rev. Micaiah Hill a further grant has been made of 2100 Tracts: 14,000 Tracts are here annually distributed.

Benares—The Tract Association has printed 700 Tracts in Hindoostanee, and 1200 in Hinduwee: 4800 English Tracts have been sent to Benares. Satisfactory evidence is afforded of the beneficial influence of Tracts in this quarter—P. 22.

Chunar—To the Missionaries there have been granted 24 reams of paper, and 2500 Tracts. In this district, a great number are circulated, and they have been the means of much good.

Surat—Opportunities of distributing Tracts daily increase: the Missionaries expect that they shall be able to circulate 20,000 annually. A grant has been made of 32 reams of paper, 3450 English Tracts, and Books to the value of 20*l.*

Bombay: 1827—The Report of the Second Year of the Auxiliary has not been received: 72 reams of paper and 5200 English Publications have been granted to the Auxiliary. The Parent Society has received from it the sum of 28*l.*; being the proceeds of English Books consigned for sale. "The rapidity of their sale," the Committee say, "and an increasing demand for them, form one of the pleasing Signs of the Times in India." The Bombay Society has ordered very considerable quantities of the Parent Society's larger Publications: the Works of this nature sent on sale to Bombay during the year amount to upward of 200*l.*—"a circumstance," the Committee remark, "of peculiar interest"—P. 22.

Southern Concan — To the Scottish Missionaries 24 reams of paper have been granted.

Bellary—The circulation is very large: 48 reams of paper, and 3300 English Publications, have been granted.

Bangalore — The Tract Association was printing 15,000 Tracts on paper granted by the Society, and the Bellary Tract Society had agreed to print 15,000 more; so that 30,000 Tracts, on 30 different subjects, were preparing for publication. A supply of 24 reams of paper and 2500 Tracts has been granted.

Nagercoil and Palamcottah—In 1828, the Native Tract Society's Receipts were 900 rupees, and the Tracts printed amounted to 25,500: in 1829, the Receipts were 1300 rupees, and the Tracts 35,000. "A larger field for the circulation of Tracts," one of the Missionaries writes, "is opening around us. Many of the higher castes among the Heathen are eager to receive them, and even the prejudice of the Brahmins is giving way; and some of them are soliciting for Schools to be established in their own villages, with a request that the Tracts published by this Society may be taught. In the Schools established in the surrounding villages, we have many opportunities of distributing Tracts as a reward for diligence: the successful candidate takes the book home, and frequently reads it in the family circle; and, in many instances, it has been the means of bringing part or the whole of the family to attend on the Public Worship of God. The increase of Christians is continually making fresh demands on our Depository, and calling for an additional variety of Tracts. Besides, the increase of knowledge among those who have for some time made a profession of religion requires to be met with Tracts on the Doctrines and Duties of Christianity, of a superior order. In some of the contiguous Mission Stations our Tracts find a wide circulation. These circumstances make it necessary for us to increase our exertions, and to entreat for additional assistance from the Parent Society. A grant of 48 reams of paper has been made.

Madras—The Auxiliary printed, in its Tenth Year, 48,000 Native Tracts: 3 New Tracts were in the press. The issues were 48,052; consisting of 11,755 English, 1427 Portuguese, 112 French and Dutch, 28 Hindoostanee, 6652 Teloogoo, and 28,078 Tamul. The Receipts were 2112 rupees, and the Payments 1746. At Madras, as well as at Calcutta and Bombay, English Books of a decidedly religious character finding a ready sale, a considerable supply has been sent. A grant has also been made of 132 reams of paper and 4400 English Publications—P. 23.

Orissa—The Missionaries, who circulate from their several Stations in Orissa a considerable number of Tracts, have been assisted by a Grant of 48 reams of paper and 2500 English Publications.

EDUCATION INSTITUTIONS.

CALCUTTA.

Benevolent Institution—Attendance in the Boys' School has been from 150 to 200, and in the Girls' from 60 to 80: their improvement is considered to be equal to that of the scholars of any Institution of a similar nature in England: more than 100 can read the Scriptures. Being admitted from all the various castes of the Country, they carry home the truths which they hear at school; and have, in many instances, communicated the Gospel to their parents and friends. A great loss has been sustained in the death of Mrs. Penney, who died in peace, after a short illness, on the 24th of December, 1829: she had laboured for about 14 years, with diligence and success, in forming the minds and manners of the young persons under her care.

Calcutta High School—In order to place the Calcutta Grammar School in a more permanent and commanding station, a sum of money is to be raised, by transferable shares of 250 rupees each, to be applied exclusively to the department of Education; and subscriptions are also collecting, for the erection of proper buildings and the establishment of a library. At a Meeting held on the 5th of June, at which the Bishop of Calcutta presided, Trustees and a Committee were chosen. The Rev. J. Macqueen has been appointed Head Master. It is stated in the "India Gazette" of the 23d of June, that 24,000 rupees collected for the proposed Christian College (see pp. 101—103 of our last Volume), and 30,000 rupees placed by a Gentleman in England in the hands of Archdeacon Corrie, are to be appropriated to the High School.

Ladies' Native-Female Ed. Soc.—The average attendance in the Central School is 200 in the cold weather, and 150 in the hotter season: the other Schools are now reduced to two, and the Scholars vary from 70 to 110: at the Annual Examination held in November 1829, about 80 children were present, and manifested very satisfactory proficiency: about 100 read in books: the 25 Teachers mentioned in the last Survey, though young, are almost all widows, or have been deserted by their husbands. At Burdwan, in 4 Schools there are 134 girls, 58 of whom read the Gospels: these Schools were noticed at p. 110 of our last Volume, but it was omitted to be stated that they were situated at Burdwan. The Society formed in England in aid of this Institution has sent out Miss Chatfield to assist Mrs. Wilson in her labours in and near Calcutta—Pp. 23, 109—111, 247, 248, 336.

School-Book Society—From the Eighth Report, it appears that the desire of knowledge among the Natives is on the advance—that Native Presses are multiplying—that, among several of the Native Booksellers, there is a regular demand for English Books—and that every year there is a gradual augmentation in the sale of the Society's publications. On the other hand, there is a falling-off in Native Support to an Institution founded expressly for their benefit: out of 96 Contributors to the funds, from January 1828 to March 1829, there are only SIX Natives; while in 1818—19, there were about EIGHTY. On these facts, Sir Edward Ryan, at the Annual Meeting held on the 24th of February, grounded a strong appeal to the Native Community. "The numerous Works," he said, "which we have printed in the Native Language, the adaptation of those which we have printed in our own to the wants and wishes of the Native Community, are the strongest pledges which we can give of our single and simple desire to afford books, the perusal of which may be the means of advancing in the scale of civilization all the inhabitants of the British Territories in India.... If, then, the Native Community flocked to us in such numbers at our first institution, when we had only a pledge to offer for the future, why have we not their support, at least in the same degree, after having fulfilled our pledge to the letter? Our appeal to their generosity will not, I am sure, be in vain, especially when you inform them of what we have just heard from our Report, that the desire of knowledge is increasing in all parts of India—that, at Delhi, there is a considerable demand for English Books—and that, from Agra and Allahabad, large demands have been made on the Society for books in the Native Languages. To one fact I would call the attention of the Meeting, as, above all others, indicating the feeling of the Natives—the large increase which has taken place in the sale of our Publications since the last Report. We have sold books, within the last two years, amounting to 9744 rupees; exceeding in amount the sale of books for any similar period by 3400 rupees"—P. 23.

Education Institutions.

See at pp. 101—103 of our last Volume the Prospectus of a New English College at Calcutta.

BOMBAY.

Native Educ. Soc.—At a Meeting held on the 12th of May, it was stated, that, within the preceding two years and a half, 13,000 volumes had been published by the Society; and that 25 Schoolmasters were ready to enter on their labours, having acquired a thorough knowledge of their own languages, and gone through the higher branches of mathematical science.

MADRAS.

The formation of a Ladies' Committee for promoting Native-Female Education was noticed at pp. 30, 157 of our last Volume.

Some forcible remarks, by the Ladies' Committee of the British and Foreign School Society, on the peculiar importance of Native-Female Education in reference to India, appear at pp. 100, 101.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

Serampore: a Danish Settlement, 12 miles N of Calcutta, and the head-quarters of the Missions: 1800—W. Carey, D.D., Joshua Marshman, D.D., Joshua Rowe; John Clark Marshman, Mrs. Marshman, Sup. of Nat. Schools; John Mack, Scientific Professor in the College; Prankrishna, Nat. Preacher; five additional Labourers, highly esteemed, have offered themselves; but cannot be employed, for want of funds—The Ministry is exercised as usual: several adults have been baptized. At the Festivals of Juggernaut, more than 6000 Tracts were distributed: of the efforts of the College Students, Mr. Mack says: "They exerted themselves more than on any former occasion. I was particularly pleased on witnessing some of my Bengalee Pupils trying their strength with the Brahmins:" he adds, "I was so much pleased with many of the simple villagers from a little distance, that I have determined, if possible, to spend many days in the cold season in traversing all the surrounding country to preach the precious Gospel, and see whether some fruit cannot be gathered"—The Schools dependent on Serampore, in different parts, are about 48. The number of Boys is not stated, but that of Girls is 619. Of 238 Girls examined, 90 could read in printed books—Of 10 Bengalee Tracts, 21,600 copies were printed: 11,446 had been distributed. In Hindee, New Tracts were preparing, and the Old under revision. Printing, to a considerable extent, had been executed for the Missions in Burmah, Java, and Orissa.

The Ninth Report of the College states the number of Students on the foundation to be 34; of whom 7 are in the preparatory class, and 27 are pursuing the study of Sanscrit. A Course of Lectures in Divinity had been read by Dr. Carey, and another by Dr. Marshman on the Idolatrous Systems of Eastern Asia: a Course in Mathematics had been delivered by Mr. Joshua Marshman. Four Students had quitted the College; one to become a Tutor in the Institution, and three to pursue Missionary Labours.

At pp. 24, 112, 427, 428, 463—465, 506—508 of our last Volume, details appear relative to the superstitions and misery of the Heathen Natives, and the labours of the Missionaries among them; and, at pp. 289—291, a Memoir of Seetaram, a Native Labourer connected with Serampore.

Dum-Dum: a village about 10 miles southward of Serampore: the head-quarters of the Artillery—H. Smylie; Soobhroo, Nat. As. Of this Native the Missionaries say, "He has few equals among our Native Brethren, as an acute, diligent, and disinterested Labourer in the vineyard of God"—There are Ten Services or Religious Meetings in Hindoostanee held weekly: Soobhroo also preaches twice weekly to about 100 Natives, and on the roads and in the neighbouring villages. Baptized in 1829, adults 4—In 2 Schools there is an average attendance of from 40 to 60 boys—Annual Expense of the Station, 672 rupees.

Barripore: a small town about 31 miles SSE of Serampore: 1829—C. C. Rabeholm, who was born and brought up near Serampore, and was appointed in July 1829 to begin this Mission. Within two months, Ramkishora, an aged Native Labourer, met a violent death from the enemies of the Gospel;

but this event was not permitted to terrify such as were coming forward to profess Christ's Name: 8 men from the village in which this murder had been committed were soon afterward baptized: 3 other adults were also baptized in that year—Annual Expense, 1440 rupees.

Sahebgunj: 65 miles N E of Serampore: 1807—W. Buckingham; Ramsoondur, Shurun, Nat. As.—Besides 3 Services and 6 Religious Meetings weekly, a Service was begun in 1828 on Tuesday Evenings, in one of the schools situated in the centre of the town, for preaching the Gospel and discussing its doctrines at large with the people: in this Service, Mr. Buckingham has received much encouragement from the large and highly-respectable attendance, from the serious attention paid to his instructions, and from the general effect produced upon the people. Two very serious Native Women have been baptised—In the Schools are 255 children, with an average attendance of 175: the Scriptures are constantly used—A number of Native Christians residing in a series of villages from 20 to 40 miles distant northward, and in others from 50 to 70 miles southward, and great disorders having crept in among them from want of the requisite superintendence, Mr. Buckingham visited both districts twice in 1829: each successive visit strengthened his hopes that these waste portions of the vineyard will revive: he also attended, in March of that year, a great Heathen Festival held in the south—Annual Expense, 1104 rupees—P. 24.

Burrishol: capital of the Backergunj District: 72 miles S of Dacca, and 140 E of Serampore: 1829—John Smith; Muthoor, Nat. As. Mr. Smith is son of Mr. Smith of the Benares Mission, and studied nearly five years at Serampore. A liberal friend at Burrishol having assigned 13,440 rupees, the interest of which is to be applied to the support of a Mission and Schools at this place, Mr. John Smith was appointed in December 1829 to enter on the work. The Brethren thus speak of him: "To a prudent Missionary Spirit, he adds the most perfect knowledge of the Native Languages, both Father and Son being Natives of India—an ability to preach in English—a pretty good knowledge of Latin—and such an acquaintance with Greek, as enables him to read the New Testament and Septuagint. Thus God has graciously opened up a New Station; and thus the Lord may, perhaps, make the resources of the Country itself available, to the spreading of His Gospel in a greater degree than we at first imagined."—Annual Expense 120 rupees.

Dacca: 170 miles N E of Serampore: inhabitants 300,000; as estimated by the present Magistrate: 1816—Owen Leonard—Worship, as usual, in English and in Hindoostanee—In 8 Boys-Schools are 544 scholars: at an Examination, 20 Christian Boys and 9 Girls, and 200 Hindoo and Mussulman Boys and 60 Girls, were examined, and far exceeded expectation. The Christian Children were of British, Armenian, Greek, and Portuguese extraction—Annual Expense, 1852 rupees—P. 24.

Dinagepore: 230 miles N of Serampore: 40,000 inhabitanta: 1805: with a subordinate Station at Sadamahl, 20 miles N W—Ignatius Fernandez; Niamtulla, Boodhoo, Nat. As.—The Christian Population consists of 108 adults and 64 children. Various Services are held by Mr. Fernandez, on his own premises, in the Bazaar, and at a Bungalow Chapel near four public roads; and by the Native Assistants and himself at and near Sadamahl. Three adults were baptized in 1829. Communicants 84, most of whom grow in grace, and give much satisfaction by uniform conduct: 10 have been lately excluded—In one School there are 12 boys and 7 girls; in another between 40 and 50 scholars attend—P. 24.

Goahatty, in Assam: 243 miles N by E of Dacca, and 413 N E of Serampore: 1829—James Rae. Mr. Rae, who had resided in Assam several years as Superintendant of Public Works, studied afterward at Serampore; and left that place, with his Wife and Child, in July 1829, to establish this Mission. The Station is likely to be very important in respect of its advantages: the Country is now under the British Government, "and is committed entirely," says Mr. Mack, "to the care of a Commissioner, Mr. Scott, who is personally a warm friend to the Mission and a supporter of all our Institutions, and is anxious for the instructing and the enlightening of the people under his care." The Station affords peculiar facilities for the distribution of the Assamee, Kashee, Muniporee, and other Versions of the Scriptures prepared by the Serampore Brethren; and opens another way of communication with the Burman Empire—Annual Expense, 1344 rupees—P. 25.

Serampore Missions—

Bettares: 460 miles N W of Calcutta: a vast city; and considered by Hindoos as of peculiar sanctity: the number of inhabitants has been estimated, by a late census, at not more than 200,000; having been before greatly overrated, while the estimate of the houses was correct: the inhabitants of some large houses were reckoned as many as from 60 to 150; while 6, it is said, is a fair average of the inmates of all the houses: 1815—W. Smith; Ramdas, formerly at Muttra, Nat. As. Of Mr. Smith the Brethren say: "His labours among the Heathen are unremitting, and his affectionate and conciliating manner generally secures him a kind reception." Communicants 10: Inquirers 2—Scholars, from 25 to 40 boys: Christian Tracts and the Gospels are used—Annual Expense, 1236 rupees—Pp. 24, 25.

Allahabad: 550 miles W N W of Calcutta, at the junction of the Jumna with the Ganges: 1814—L. Mackintosh; Seetuldas, Nat. As—Many Pundits oppose at the Melas, evidently fearful of danger to their craft. Mr. Mackintosh writes: "It is astonishing to see so many come to hear us, since so many, from the very Beggars up to the Government, derive pecuniary benefit from this idolatrous place. There are about 700 Barbers, and 1500 HOUSES of Prag-wallas, besides the Brahmins of the Ghaut, all DEPENDENT on the place; and, just now, there is a large Bazaar of temporary shops on the bed of the river, which pays a duty of one rupee per cubit in the length way of the Bazaar; which duty is a perquisite of the Military Commandant. On account of the Mela, an extra number of Police Officers are employed. Thus many are in favour of this holy place, which we are daily preaching down; and it is, therefore, a wonder to see so many come to our shed to hear us."—Annual Expense, 780 rupees—P. 25.

Delhi: 976 miles N W of Calcutta: 300,000 Inhabitants: 1815—J. T. Thompson—"Mr. Thompson," the Brethren say, "is still called to sow in hope; but it is truly animating to reflect on the wide extent to which he is permitted to make known the Gospel, and the great diversity in character and circumstances of the multitudes who hear from his lips the Word of Salvation . . . Besides his stated labours in Delhi and the vicinity, he annually performs two journeys to the banks of the Ganges; one to Hurdwar, 110 miles N N E of Delhi, in the spring; and the other to Gurhmooktesh'war, about 50 miles to the E N E, in the fall of the year—Annual Expense, 2346 rupees—P. 25.

BAPTIST MISSIONARY SOCIETY.

Calcutta: 1801—W. Yates, W. H. Pearce, James Penney, W. Robinson, G. Pearce, James Thomas, C. Carapeit Aratoon; with Nat. As. Mrs. Penney died in peace Dec. 24, 1829—Worship is maintained at two English Chapels, in the Lal Bazaar, and the Circular Road; and in various places built for the use of the Natives, upward of 20 Public Services are held weekly. Mr. Robinson has charge of the Lal Bazaar Chapel: of the other Missionaries Mr. G. Pearce says, "Mr. Yates's time is occupied with the Translation of the Scriptures and the English Church; Mr. Penney's whole time at the Benevolent Institution; Mr. W. H. Pearce with the Printing Office, and on Sundays with the Native Church: Mr. Thomas, at Howrah, is engaged in English and Hindoostanee Work: there remain only myself and Mr. Carapeit, with one or two Native Brethren, to engage in Bengalee Work in Calcutta and the adjacent country, in which there are, at the lowest computation, a million of souls"—"The Congregations," say the Missionaries in reference to the Native Services, "still maintain their number and their interest; and the Services here, we are persuaded, are exercising a most beneficial influence in communicating to thousands every year impressions of the folly of Idolatry and the reasonableness and excellency of Christianity, the fruits of which will be reaped, we doubt not, by succeeding Missionaries, if not by ourselves." In 1829, Mr. Robinson baptized 43 persons, 27 of whom had been Idolaters, and the rest Portuguese, Indo-Britons, or Europeans; more than 20 Natives were baptized by the other Missionaries. Natives attend Worship, occasionally, from places at a very considerable distance—A Boarding School, for Children of Native Christians, goes on well—A Bengalee Version of the New Testament, which will be entirely new from Acts to the end, is in preparation by Mr. Yates, in conjunction with other Missionaries; and a fount of types is

cast, which will compress the matter into less space than before. Founts of Siamese and Armenian types have been cast. Upward of 60,000 Tracts, in Bengalee and Hindoostanee, have been printed for the Calcutta Tract Society: for other Religious and for Literary Bodies, many publications have been printed in various languages, and several large works have been completed for Government and for individuals. The Widows' Fund, formed among the Missionaries, has been so greatly aided by the profits arising from the press, that the Society at home will probably be almost entirely relieved from expense, on account of the families of the Missionaries. A clear gain of 10,000 rupees having resulted from some large Works printed for the Government, Mr. W. H. Pearce placed this sum at the disposal of his Brethren, who have transferred it to the Society at home: "The donation," say the Committee, "thus generously presented, is fully equal to the present annual expenditure of our Calcutta Mission and its immediate dependencies—not including that incurred on account of the Lal Bazaar—and will afford considerable aid toward defraying the extraordinary expenses which must shortly be incurred in reinforcing our Eastern Mission, and which the Society has no reserved funds to meet"—Pp. 25, 111, 425.

There are several Out-Stations connected with Calcutta. At *Doorgapore*, connected with which are *Chitpore* and *Beraugur*, Mr. G. Pearce labours, assisted by two Native Brethren: in April he writes, that he had visited 20 villages, some of them repeatedly; where the great majority of the people had heard him with attention: the banks of the Ganges, being considered peculiarly holy ground, are much more thickly peopled than the country a few miles inland; and, being easy of access, form a fine field for Missionary Labour. At *Howrah*, a populous suburb of Calcutta, where Mr. Thomas labours, he has to encounter much hatred in the Mussulmans to the Truth: their pride and levity are very great. There are two English Services weekly, and three Native. At *Bonstollah*, a new station eastward of Calcutta, C. C. Aratoon chiefly labours: 9 have been baptized, and there were 60 Inquirers: two of the Baptized died in peace: much persecution is encountered: a school of 50 boys and an Evening School for adults prosper—Pp. 425, 426.

In reference to the labours in and near Calcutta, Mr. Penney writes—"Notwithstanding all our difficulties and our lamentable imperfections, the Lord is graciously rewarding His servants, by favouring them with a portion of success sufficient to cheer our hearts, revive our hopes, and encourage to future diligence. The villages to the east of Calcutta continue to prove an interesting field for the exertions of Missionaries. The work, we hope, is spreading from house to house, from village to village. The people are generally fishermen or husbandmen; and, on account of their poverty, are very little under the influence of Brahmins. They have not, however, escaped persecution from the Zemindars or Landholders; and we feel, that, in proportion to the triumphs of the Gospel, these oppressors will exercise all their influence to mar the good work. But the work is the Lord's."

Cutwa: 75 miles N of Calcutta: 1804—W. Carey—Of late, Mr. Carey has been much encouraged: he has baptized 5 men and 4 women, and increased attention is paid to the Word. Great numbers have heard the Gospel at the landing-places on the river, on occasion of visiting Cutwa at the Fairs—Female Scholars 120; but Mrs. Carey is discouraged by the children generally leaving the Schools when they begin to read—Pp. 25, 426.

Soory: 45 miles N W of Cutwa, and 50 S W of Moorshedabad—Joseph Williamson; 4 Nat. As.—6 have been baptized: there are 4 Inquirers. Of the surrounding multitudes Mr. Williamson says, "Our labours among them continue as before, if not with increased energy: the only apparent results are, a gradual increase of knowledge and diminution of prejudice"—For Heathen Boys 4 Schools have been recently opened, and contain about 120: as yet, Christianity has been introduced but in a small degree, the Natives not being yet prepared for its admission as they are in Calcutta. In 4 Female Schools there are about 50 Girls, and they are slowly on the increase: Christian Books have been partially introduced into one or two of them—Pp. 25, 426.

Monghyr: 250 miles N W of Calcutta, 1810—Andrew Leslie, W. Moore—Increasing desire to hear has led to the building of a much larger Chapel, the expense of which is defrayed on the spot: 6 were baptized in the year, 4 of them

Baptist Missionary Society—

Hindoos. At Hadjipore, 100 miles distant, a week was spent, by Mr. Leslie and four Native Preachers, among the ten thousands met at a large annual assembly —The Schools prosper: 70 children can read the Scriptures well: many instances have appeared of the scholars holding Idolatry with a very loose hand—Pp. 25, 26, 111, 426; and 513—516 for a Brief Memoir of Gungadam, a Native Itinerant.

Digah: 320 miles NW of Calcutta: 1809—Until the late Mr. Burton's place shall be supplied, Digah and the neighbouring cantonments of Dinapore are visited from Monghyr. Many Europeans have been baptized, but "native work," Mr. Leslie writes, "does not retrograde" —Pp. 26, 111, 426.

GOSPEL-PROPAGATION SOCIETY.

Ca'cutta: Bishop's College: 1820—W. H. Mill, D.D. Principal; Fred. Holmes, G. Withers, Professors; W. Morton, W. Tweddle, Matt. R. Di Mello, T. Dear Pettinger, Missionaries; G. Koch, Robert Acheson, Catechists; James Sykes, Printer—With a view to open the College for students not exclusively educated for ecclesiastical purposes, non-foundation students are to be admitted where it can be done without diverting any portion of the College Funds from Missionary Purposes. The following is a Minute of the Board: "The Board, having under consideration the Reports of the late Visitor of Bishop's College, and the various communications from India on the subject of that Institution, feel themselves called upon to express their general satisfaction with the state of the College; and their increased conviction of the highest importance of this Institution to the best interests of the Christian Religion in that part of the world, and their firm determination to support and advance its interests by all the means at the command of the Society." Bp. Turner thus speaks of his first visit to the College, Dec. 14, 1829: "I cannot do less than assure the Society of my great satisfaction in all that I saw this day. Their Institution is, in all matters of external management, quite what they could desire to see it; and may (nor can I doubt that it will) repay their care, by fulfilling all the expectations of its steady friends and supporters. We have a powerful instrument in our hands, which, in the present state of society in India, is calculated to produce great effects." The Students are 10 in number—The Missionaries Morton, Tweddle, and Di Mello continue in the superintendence of a large circle of Native Schools, containing several hundred children, whose parents eagerly avail themselves of the opportunities thus afforded to them of procuring for their children a certain degree of European Instruction.—Pp. 26, 103, 104.

Madras—Vepery, near Madras: 1727: J. P. Rottler, D.D., J. L. Irion, John Heavyside. *Tanjore:* 205 miles S by W. of Madras: 1766: J. C. Kohlhoff, Laurence Peter Haubroe. *Trichinopoly:* 37 miles W of Tanjore: 1766: D. Schreyvogel. *Vellore:* Peter M. due Wessing. *Tinnevelly:* David Rosen. Of these Missionaries, and the further want of Labourers, it is said, in a communication printed in the Appendix to the last Report:—"The venerable Rottler's age exceeds eighty: he has laboured zealously and faithfully; and still takes a share in the duties of the Church and Schools, which few at his age could do, even in a climate more favourable to exertion; but it cannot be expected that he should compass all that is required of the head of such an institution as that at Vepery, nor can the continuance of his services be looked for long. The excellent Kohlhoff is also far advanced in years. When these faithful pastors are gone, none will remain as links between the present race and the primitive founders of the Native Indian Churches. Haubroe and Rosen have acquired considerable experience in the Society's Missions, and are truly valuable men: it is to Haubroe's zeal and judgment that the renovation of the Vepery Establishment, and the high state of excellence to which the School had attained in 1826, are mainly to be attributed: it was under his direction, that a class of Native Girls were first taught to read and work at Vepery. Wessing has been engaged in the service of the Mission since the transfer to the Society for the Propagation of the Gospel. Schreyvogel has been received, at the recommendation of Bp. Heber, from the Danish Mission at Tranquebar, to supply the pressing wants of Trichinopoly; and Mr. Irion is a Missionary from the Netherlands, whom the Committee at Madras have engaged, subject to approbation at home, to share in the important duties at Vepery. Still two Stations (Cuddalore and Negapa-

tam) are without Ministers; and none are training to succeed those early Labourers whose time is drawing to a close. There is room, then, for the immediate employment of Four Missionaries in the full Orders of the Church of England"—Pp. 26, 27, 383.

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

Calcutta: 1816—Timothy Sandys, J.J. Weitbrecht; James Thompson, As.; with Country-born and Native Assistants, and 18 Native Schoolmasters; P. S. D'Rozario, Printer. Mr. Sandys sailed in January of last year, and arrived on the 1st of June: Messrs. Weitbrecht and Thompson sailed from Gravesend, in the Fergusson, Captain Young: on the 7th of September they left Portsmouth, having been driven in by contrary winds. The Rev. John Latham has returned to England. The Rev. J. T. Reichardt has taken part in the Ministry: there are three Services weekly at Mirzapore, and three at Potuldunga Chapel: communicants 18—Scholars: 110 in the English School, which is under the temporary charge of the Rev. J. Macqueen, and has been newly arranged by the Bishop of Calcutta, and has had the benefit of his Lordship's frequent inspection: in the Native Schools are about 300 Boys—62,500 Tracts in Hinduwee, Hindoostanee, and Bengalee, with various Tracts in English, were printed in the year—The Expenditure of the Year for the Station was, in round numbers, as follows: Mission, 621*l.*; Printing Establishment, 902*l.*; Building and Repairs, 645*l.*; Passages of Missionaries to England, 428*l.*; Contingencies, 227*l.* The Total Expenditure for the North-India Mission was 5624*l.*—Pp. 27, 72, 104, 105, 109, 199, 240, 336, 382.

Dum-Dum—The connexion with this Station has been renewed—4 Schools have an attendance of 228 Youths; of whom 92 are instructed in English, 150 in Bengalee, and 31 in Hinduwee and Persian: in all, the Scriptures are used—Expenses of the Year, 131*l.*—Pp. 104, 105.

Culna: 47 miles N of Calcutta: 1825—Alfred Alexander, As. under Rev. W. Deerr of Burdwan; Ramdhun Misry and 12 other Nat. As.—Mr. Alexander, who took up his abode at Culna as European Assistant in February, has had much encouragement in his endeavours to diffuse the knowledge of Christianity: 11 adults baptized in the year: 5 candidates—In 6 Schools there were 336 Boys, 156 of whom read the Scriptures: Mrs. Alexander has established a Girls' School—P. 27.

Burdwan: 20 miles N N W of Calcutta: 1817—W. James Deerr; Manic Ray and 13 other Nat. As.—6 adults baptized: 8 candidates: 3 Native Converts have departed this life—Besides a School on the Mission Premises chiefly for the children of the Christians, there are in 7 Native Schools 419 scholars, of whom 230 read the Scriptures: the Bishop of Calcutta attended an Examination in February. "The knowledge of the principal events of the Scripture History," the Calcutta Committee report, "as well as of many points of Doctrine, evinced with how great attention the Boys had read the lessons set before them." Mrs. Deerr has in 4 Schools 130 Girls—P. 27.

Many interesting particulars, relative to Culna and Burdwan and the surrounding Natives, will be found at pp. 453—460 of our last Volume. The Expense of these Stations for the Year was 708*l.* The Christians at Culna live in the dwellings where they resided before they were baptized, being native inhabitants: those at Burdwan dwell on the Mission Premises, being collected from various parts of the country, and having no other refuge.

Buxar: On the Ganges, 70 miles below Benares: 1819—Kurrum Messeeh, whose labours at and near Buxar have been attended with the Divine Blessing, has removed to Cawnpore: his place at Buxar is supplied by a Converted Brahmin, who had for a considerable time been employed at Chunar as a Reader by the Rev. W. Bowley—60 Boys have attended school regularly, 32 of whom read the Gospels—Expenses of the Year, 30*l.*—Pp. 27, 108, 109, 460—462.

Benares: 1817—Ralph Eteson; R. Steward, Master of the Free School; Simon P. Bartholomew, Catechist; Noor Messeeh, Superint. of Hinduwee Schools; with Nat. As.—Congregation 25 to 30: communicants 11. In visiting the Bazaars and neighbouring Villages, "Mr. Eteson," the Committee state, "has been constantly accompanied by the Rev. J. Robertson, of the London Society, to whose advice and encouragement he has, in every respect, been greatly indebted"—In Jay Narain's Free School, various improvements have been introduced in respect of the books in use: the Boys in the two

Church Missionary Society—

Hinduwee Schools are reduced to 55: "Schools," say the Committee," might be opened in the city to almost any extent; but the benefit which may be expected to rise from them," for want, we suppose, of suitable Masters, "seems to bear no proportion to the cost of maintaining them." The Chaplain, the Rev. A. Hammond, having procured subscriptions for Native Female Schools to the amount of 100 rupees per month, Mrs. Wilson was expected at Benares last summer to make definite arrangements—Benares, being a great resort for Pilgrims, presents peculiar facilities for the distribution of Gospels and Tracts—Pp. 27, 494—496.

Chunar: on the Ganges, a few miles above Benares: 1814 — W. Bowley; John Macleod, Catechist; Christian Tryloke, Nat. Reader; and 4 other Nat. As. — Divine Service is held at the Church twice weekly, and the Converts are assembled for Prayer every morning: the Services in the Bazaar Chapel have been suspended, because greater opportunities of usefulness have presented themselves in the Villages from one to ten miles distant on both banks of the Ganges. The Native Assistants also attend Mr. Bowley to the Annual Religious Festival below Buxar, and up the river as high as Cawnpore; distributing the Scriptures and Tracts, and holding friendly discussions with many persons who flock to them for that purpose. Since January 1829, nine Hindoos and three Mahomedans have been baptized —In 4 Schools there are 92 Boys: there are 2 Adult Female Christian Schools: in an Asylum lately opened for Native Christian Girls and for Orphans, there are 4 Girls and 1 Orphan Boy—"The change taken place in the people," Mr. Bowley remarks, on returning from one of his journeys among them, "seems very great: formerly it was with great difficulty that we could persuade them to accept of our books; whereas, now, we are generally welcomed, and our books sought after with importunity; so that we give away more books now than we could in four years before. Hence we may reasonably conclude, that at least a preparatory work is in progress, which will, in God's good time, produce a plentiful harvest of souls to the Redeemer." On another occasion he states: "We frequently meet with instances, in our Missionary Excursions, of persons having been impressed with instructions contained in Christian Books, which have led them to prize and value those books; so that we have positive proofs that our books are not distributed in vain"—The Expenses of the Missions at Benares and Chunar amounted, in the year, to 1000*l.* —P. 27: at pp. 73—80, see Memoir and Character of the late Rev. C. Friend; and, at pp. 149—155, Extracts from his Journal: at pp. 266—279, 496, 497 many interesting details appear of the Rev. W. Bowley's proceedings.

Allahabad: 1828—Mirza Yusuf Bakir, a native of Allahabad, and David Batavia, a native of Ceylon; employed under the superintendence of the Chaplain, the Rev. G. W. Crauford—Service is conducted among the Native Christians connected with the Fort, the Invalid Lines, and the Cantonments—Schools for Christian Instruction are also continued at these places—Much pains are also taken to disseminate Christian Knowledge, by giving away Portions of the Scriptures and Tracts, and in conversations with the many who resort to Allahabad on pilgrimage. One Adult Hindoo has been admitted to Baptism, under promising circumstances, the result of these exertions—Expenses of the Year, 60*l.*—P. 27.

Gorruckpore: about 100 miles N of Benares: 70,000 inhabitants: 1824—Michael Wilkinson: 5 Nat. As. Mrs. Wilkinson has returned from her visit home —15 adults have been baptized: 3 have departed this life. A small Chapel has been built at Jaunpore, and Schools opened there and at two other places: "so that," the Committee remark, "Mr. Wilkinson has regular stations, where he is now well known; and his visits always afford opportunity of much discussion with intelligent Natives, and cause the Way of Truth to become extensively known to them" — The Schools have increased, and have been regularly superintended by Charles Doss —The Expenses of the Year were about 296*l.*—Pp. 27, 28, 106, 107, 148, 149, 335.

Cawnpore: 49 miles SW of Lucknow: a large Military Station: 1825—Kurrum Messeeh: his removal from Buxar has been mentioned: it took place at the earnest request of the Chaplain at the Station—P. 28.

Bareilly: 156 miles NW of Lucknow, and 142 E of Delhi: 1818; renewed 1828—Peter Dilsook, Native—In one School there are 40 Boys—Expenses of the Year, 20*l.*—P. 28.

Agra: 800 miles NW of Calcutta:

1813—J. Cussens, As.; Fuez Messeeh, Nat. As., who was about to remove to Muttra, to assist in a School opened there, and to afford opportunities of Christian Worship in Hindoostanee to the Christians at that place who use that language—Service, twice on Sundays and twice on Week-evenings, is attended by about 40 persons: about 20 attend Family Worship, morning and evening; 3 adult females and an old blind man have been baptized—The School continues to be well attended—The Expenses of the Year, including arrears due, were 340*l.*, besides an allowance of 54*l.* to the Mother of the late Abdool Messeeh—Pp. 28, 105.

Meerut: 32 miles NE of Delhi: 1813—R. Richards, As.; Behadur Messeeh, Nat. As.—Service is held on Sunday Morning, and twice in the week: frequent visits are paid, with encouragement, to the surrounding villages—Scholars, 68 boys—Expenses of the Year, about 158*l.*—Pp. 28, 105, 106; and see, at 279—282, details of intercourse with the Natives.

Kurnaul: 70 miles N of Delhi: 1827—Anund Messeeh, Native—The Scriptures are expounded in several places on Sundays: Anund is very acceptable as a Native Teacher—At an examination of the Scholars in February, 33 boys were present, and acquitted themselves well. "Anund's capability and diligence," a friend writes, "in promoting the objects of this Institution were admitted and confirmed: indeed, his tender kindness to his little-ones, his zeal for the honour of the Christian Cause, and his anxiety to assist in imparting useful knowledge to his Countrymen, peculiarly qualify him for his situation. Nine of the Scholars are Zemindars, grown-up Young Men; who come and go, as their absence from their families and occupations can allow them: they have been, for five or six months together, learning to read and write, literally day and night: they do not scruple to read the Gospels: and learn with avidity the Catechisms of Geography, Arithmetic, &c.: they bring a little stock of money to support themselves; Anund, out of simplicity and good-naturedness of his heart, administering occasional assistance, and finding them shelter in the School-House"—Pp. 28, 106.

"Notwithstanding these discouraging circumstances," the Calcutta Committee remark, in reference to the death of Mr. Friend and the return of Mr. Latham, "the affairs of the Mission have not, in any case, retrograded; though they can be little more than stationary, where such interruptions have occurred.... About 1700 Children are in a course of Education, to a certain degree Christian; and 48 Adult Natives have been added, during the past year, to the professed Members of Christ's Church. The benefits arising from the labours of Native Christian Readers of the Scriptures is also made to appear, the more their services become available."

WESTERN-INDIA MISSION.

Bandora: 7 miles from Bombay, where the Mission was begun in 1820, but afterward removed to Bandora—John Dixon, C. Pinhorn Farrar; who arrived, with Mrs. Farrar, in July of last year; 12 Nat. As. Mr. and Mrs. Mitchell have returned home, on account of health—In 11 Schools, there were 388 boys and 26 girls—Mr. Mitchell had made a new translation of St. Matthew into Mahratta. Mr. Dixon was editing St. Luke and the Acts, from Martyn's Persian Translation, at the Lithographic Press—Pp. 28, 72, 119, 285, 511, 512.

SOUTH-INDIA MISSION.

Tellicherry: on the Malabar Coast, NW of Cochin: 1817—J. Baptist, and 4 Nat. As.—In 4 Schools there are 193 Boys: one of them is English, with 50 or 60 scholars, and is highly useful. Schools might be established in all directions—Pp. 28, 29, 424.

Cochin: on the coast of Malabar, 160 miles N W of Cape Comorin: inhabit., in 1827, were about 300 Protestants, 10,000 Roman Catholics, 1000 Jews, 2000 Mahomedans, and 6000 Heathens: 1817—S. Ridsdale, Stephen Lima, —Nunus; with 17 Male and 2 Female Native Assistants. Mr. Lima and Mr. Nunus were Priests of the Romish Church. Mr. Lima, late a Franciscan at Goa, is an earnest and impressive Preacher, and appears to have been much blessed among the Portuguese at Cochin, 400 of whom have assembled to hear him. Mr. Nunus was Vicar of Tellicherry—Divine Service is held thrice weekly in English, attendance 250 persons; twice in Portuguese, 200; and once in Malayalim, 100: Malayalim Worship in Mr. Ridsdale's house is attended, 6 times in the week, by about 90 persons: there are two Malayalim and two Portuguese Services weekly in the vicinity of Cochin. Mr. Ridsdale, in the English Services, gratuitously supplies

Church Missionary Society.—

the place of Chaplain. The Converts from Heathenism are yet but few: great interest has been lately excited among some Brahmins. Among the Roman Catholics, who are here greatly divided, he has been more successful. The Converted Jew, Samuel, who came hither from Cotta, and who, it was feared, had apostatized, boldly confesses Christ among the Jews, and suffers persecution for His Name: he appears to be useful among his Countrymen—In 6 Male Schools there are 294 scholars, and in 4 Female 64; and in the Seminary for training Teachers 44, of whom 6 are Indo-European Youths and 38 Natives.—Pp. 29, 424, 528, 529.

Cottayam: 30 miles S E of Cochin, and near the New Syrian College: 1817—B. Bailey, H. Baker, John W. Doran; B. Beare and 6 Natives, Assistants in the College; and 37 Native Schoolmasters — The Malayalim Congregation, which assembles in the Grammar School, is so much increased, that Archdeacon Robinson recommends the erection of a regular Chapel. Mr. Doran has begun to preach, and with much acceptance, in the Syrian Churches. Scripture Readers go out daily, and meet with various acceptance—The College is in high repute; the most respectable Syrians in the Country soliciting admission for their sons. The Archdeacon, on occasion of a visit paid by him in March, speaks of 103 Students in the College: he found 48 Boys in the Grammar School, and an average attendance of 1200 Boys in 42 Parochial Schools: in Mrs. Baker's Female School there were 47 Syrian Girls: the parents are now become anxious for the admission of their daughters—A Tract Society has been formed. Four Presses are in constant employment: 5000 copies of each of 19 Separate Gospels or Epistles in Malayalim have been printed, with 4400 Tracts and Catechisms—Mar Philoxenes, the Senior Metroplitan, died on the 6th of February, deeply regretted by the Syrians and by the Members of the Mission.—Pp. 29, 333—335, 422, 423, 462, 463; and especially 502—506 for an account of the Archdeacon's visit, who expresses high gratification at the progress which he witnessed in the Mission.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000, with a very populous vicinity: 1817—T. Norton; John Roberts, As.; with 12 Nat. As.—Congregation upward of 200: much increased by the labours of Native Readers, who diffuse the Word in the neighbouring Villages. The Church is in excellent repair, and would accommodate many more than yet attend—In 11 Schools there are 301 Boys and 57 Girls: 35 Boys and 35 Girls are supported from funds supplied by the Native Government. Mrs. Norton has 20 Girls under her special care; and labours assiduously to train them up for domestic life, or to conduct Village Schools: many such Schools are wanted—Mr. W. Fyvie, of the London Missionary Society, thus speaks of Allepie, where he spent three days on his return from England to his Station at Surat: "We were very much gratified, while spending the Sabbath, to witness a Native Congregation of upward of 160 persons present at Church, listening with the greatest attention to the truths of the Gospel, and behaving with becoming seriousness during the whole of the Service. We saw seven persons, Converts from Hindooism, baptized, and one family publicly renounce the Church of Rome and unite themselves to the Protestant Church. I do not know that I was ever more gratified than on this occasion. God is greatly prospering the labours of His servants in Southern India, both of our own and the Church Society; and the greatest harmony subsists among the Missionaries of both Societies. This is as it ought it to be. May the Lord increase this spirit (as I trust He is doing) in all the Churches of Christ!"—Pp. 29, 282, 283, 423, 424, 502

Palamcottah: 65 miles E N E of Cape Comorin: Inhab. 9400: Head-quarters of the Mission in the District of TINNEVELLY, which occupies the south-eastern end of the Peninsula, and has 700,000 inhabitants: 1820—C. T. E. Rhenius, Bernhard Schmid, J. C. T. Winckler; John Regel, Valentine Coombes, Mrs. Schnarré, As.; Asirvadam Pilley, Nat. As.; with 64 Nat. Catechists and 38 Nat. Schoolmasters. Mr. Winckler resides at one of the Villages, named Dohnavoor—The following Summary was given at the beginning of May: 244 Villages, formed into 64 Catechist Stations, contain more than 2000 Families, consisting of upward of 7500 individuals: in 62 Christian Schools, there are 1300 children, of whom 112 are Girls: in a Seminary for training Native Teachers there are 36 Youths: there are at least 150 Churches or Prayer-Houses; but nearly every Village has a separate building for

Prayer and Instruction—The Committee, in the last Report, thus speak of this Mission: "On the state of the Congregations collected in the Tinnevelly Mission it seems necessary to make some remarks. The Missionaries are far from representing the People to be in that state of order and spirituality which they ardently desire; but which no Church, under the present imperfect dispensation, will fully realize, and which it would be unreasonable to expect in a large body of people just emerging from the thick darkness of the grossest and most polluting Idolatry. The Native Catechists, who have been the chief instruments in the work of Conversion, are also mostly young, imperfectly instructed, and, as yet, with little experience. There is no remedy for this deficiency, but patience. The call for Native Teachers has been loud and importunate: the Missionaries have answered it, not as they wished, but as they could; and God has owned the effort, and blessed it exceedingly, notwithstanding the imperfection of the means. Amidst many cheering proofs of real conversion, however, the Missionaries, like the first Apostle of the Gentiles, have had to weep over many cases in which the evils of the Corinthian and Laodicean Churches were visible. These are the tares which the Enemy sows among the rising wheat. Faith is exercised by these discouragements—prayer excited—and the necessity of exclusive dependence on the Divine Power, to sustain and perfect the work, impressively taught"—Full, interesting, and instructive details relative to this Mission appear at pp. 29, 192—199, 283—285, 412—422, 499—502, 530—534 of our last Volume: Archdeacon Robinson's report of his visit, at pp. 499—502, will be read with great satisfaction.

Mayaveram: 160 miles S S W of Madras: 10,000 inhabitants: 1825—G. Theoph. Bärenbruck; John Devasagayam, Cornelius, Dwapirasadam, Nat. Catechists, with 6 Readers and 36 Schoolmasters—The Christians attached to the Mission are, 25 men, 19 women, 10 youths, and 14 children; the communicants vary from 25 to 28. From 40 to 60 attend Sunday-Morning Tamul-Service; from 20 to 30 in the afternoon; and the same number at English Service in the evening. Daily instruction, morning and evening, is attended by from 40 to 50: Archdeacon Robinson states that sometimes as many as 40 Heathen are present, and that he was struck with the great attention of these inquirers—In 30 Schools there are 1508 scholars; and in the Seminary 24 Youths supported by the Mission, with 5 Day Scholars—Pp. 29, 30, 410—412; and, at pp. 498, 499, the Archdeacon bears strong testimony to the state and prospects of the Mission.

Madras: 1815—James Ridsdale, P.P. Schaffter, Joseph Marsh; Mrs. Kindlinger, E. Dent, Alex. Chapman, Christian, A. Daniel, As.; Alfred B. Duckham, Printer; with 14 Nat. Schoolmasters. Mr. Marsh, who is to have charge of the Seminary, sailed in April—Divine Services continue to be held in the Chapel at Black Town, and at the Out-stations of Perambore, Chingleput, Poonamallee, and Tripasore: about 100 attend at Black Town, 60 at Perambore, and 40 at Poonamallee. The English Congregation, in Black Town, under Mr. Ridsdale, has much increased: there are 60 communicants—At the last dates there were (including 11 Schools with 347 scholars at Pulicat) 25 Schools connected with the Station, which contained 1066 scholars—Pp. 30, 156, 187—191, 199, 409, 410, 498.

Pulicat: on the coast, 25 miles N of Madras: ceded, in 1825, by the Dutch to the British: 1827—Native Catechist, and 11 Nat. Schoolmasters. Mr. Schaffter visits the Station monthly from Madras—The younger Members of the Congregation are in a far better state than the older—Pp. 30, 410.

The Rev. Charles Blackman sailed in January, in order to join the Rev. J. Morewood in conducting the Establishment at the *Nilgherry Hills*—Pp. 30, 72, 157, 529, 530.

"The state of this Mission is progressive," say the Parent Committee in reference to the South-India Mission, "and furnishes many causes of thankfulness to the Father of Mercies; but, as usual, the joy of success is tempered with trials. Where there is an extended sphere of labour, and many minds are to be combined and united, there have ever been, and there are here, these difficulties which exercise our faith, and those differences of judgment which call for mutual forbearance and charity; and the Great Enemy is active to avail himself of the advantages which the infirmities of men give him."

Digitized by Google

[*The Remainder of the Survey will appear in the February Number.*]

Biography.

OBITUARY OF THE REV. J. B. SALTET,

WHO DIED OF CHOLERA MORBUS, AUGUST 28, 1830, AT NEW TIFLIS.

THE appointment of Mr. Saltet, of the German Missionary Society, by the Emperor of Russia, to be Minister of various Congregations in the Countries south of the Caucasus, was stated, and some interesting particulars given, at pp. 54, 55 of the last Survey. Mr. Felix Zaremba, of Shusha, on the Journey mentioned under the head of Shusha at p. 23 of the present Number, was called to witness the departure of his active and able Fellow-labourer to his eternal home. We extract from a Letter, written at New Tiflis on the 8th of September, his account of the last hours of his friend.

It has pleased God to visit us with a very heavy trial, which has deeply wounded our hearts. You know that the Cholera Morbus has made extensive ravages in this province, and also within the Congregations of Mr. Saltet. His love to God and to the souls committed to his care, as might be expected, did not allow him to withdraw himself, and to think of his safety in this judicial visitation, but he hastened from one house to another, from one hut to another, to afford relief to the suffering, and to comfort the dying with the consolations of the Gospel. These efforts much affected his health, already long weakened by hard labours. Especially, he was deeply depressed by anxiety for many perishing souls, which he saw so rapidly swept away from the land of the living, without being in faith prepared to stand before the judgment-seat of the Son of Man.

On the 27th of August he returned home, fatigued, from his visits to the sick; and, soon afterward, appeared the first symptoms of that dangerous illness, which had seized on him also. At four o'clock in the afternoon he was obliged to go to bed; and his physician, an able and careful man, found him, at six o'clock, in an uncertain state, though somewhat hopeful: but soon spasms in the toes, and then in the neck, came on; and, at four o'clock the next morning, his spirit left this earthly abode to be with Christ for ever, to whom he longed to depart.

Immediately on my arrival at this place, he said, with a kind of foreboding feeling, though not yet under any influence of the disease—"I am very glad to see you. Your presence gives great ease to my mind. Perhaps it will please God to call me to that home above, through the disease now raging around us, and then I shall rejoice that you are here." When, soon afterward, he was seized, he said—"Oh how happy am I, that Jesus is my Saviour!" He then desired me to read to him a German Hymn beginning in this sense—"I have obtained mercy; mercy of which I am so unworthy." He now gradually became weaker, and more and more tranquil.

My heart was much rejoiced to see how the members of his Congregations, and among them many who had given him much cause for trouble and anxiety during his life among them, now, at his death-bed, were thinking of every possible means to shew how much they loved him. Others wept, and loudly expressed their grief in anticipating his departure from among them. After a severe paroxysm of pain he said to me, "Brother! let me rest in your arms." He did so for a little while, and asked me to pray over him. I did this several times, in the evening and in the night; and a Hymn was sung, with a soft and gentle voice. Soon afterward he fell into an agony; but several times said, with a weak voice, "Christ is my life, and Death is my gain!" Deep was the last agony, under which the bonds uniting body and soul were broken, when his spirit left this vale of tears to enter into the mansions of eternal peace, where grief shall be no more.

Thus we have lost a most active Fellow-labourer—one who was entrusted with unusual qualifications and gifts of heavenly grace. For many years he toiled, with the greatest faithfulness, as a Minister among the poor scattered Christians, who, having left their native Countries in Germany, have settled in

these distant regions, and were left to go astray like sheep without a shepherd. He laboured also as a Missionary; seeking for and taking advantage of every possible opportunity of making Christ known to the multitudes around him, who were without the light of the Holy Scriptures, and living without God and without hope in the world. Thanks be to God, for having sent the Message of Mercy by him, and for every blessing with which He was pleased to crown the labours of His servant! of this many instances are to be seen; and, in the Great Day, many more will, no doubt, appear, to the glory of God and of the Lamb.

Proceedings and Intelligence.

United Kingdom.

LONDON MISSIONARY SOCIETY.

THE following remarks, equally applicable to the Missions and Friends of other Institutions, appear in a late Number of the Society's Official Publication, on the

Importance of Specific Prayer, in succession, for the Society's several Missions.

It has been suggested to us, as highly important and desirable, that, at the Monthly Missionary Prayer-Meetings, held in connexion with the Society, the particular Missions under its patronage should, successively and distinctly, form the special subjects of supplication or thanksgiving, as the case may be, at such Meetings; though not so as to exclude the usual petitions, and devout expressions of grateful acknowledgment, on behalf of the Society's Missions in general, and those of Kindred Institutions.

As we cordially concur in this suggestion, we have, in the present Number, brought, and purpose, in succeeding Numbers of the "Missionary Chronicle," to bring, under the attention of our Christian Friends some One Mission of the Society, in particular; with a brief statement of the actual circumstances and prospects of such Mission, so far as we may be enabled to ascertain the same from the more recent intelligence received respecting it. But although, in giving from time to time such notices, we purpose to proceed through the whole of the Mission Stations connected with the Society, and afterward to repeat the circuit, it is not intended to do so on the principle of unbroken succession; as it is obvious that peculiar circumstances of affliction or peril, difficulty or retrogression, on the one hand, or remarkable mercies or success, on the other, might render it highly desirable and suitable that the most prominent place, in the supplications or thanksgivings of the evening, should be given to some particular Mission or Missions which might not stand next in any fixed order of arrangement or succession.

The precepts of our Lord and Saviour Jesus Christ, and the examples of the Apostles and Primitive Christians, in regard to the promised and expected efficacy of believing and united prayer for specific blessings, on special occasions, when the parties are agreed as to the legitimate object, and harmonize in the evangelical spirit of their supplications, seem to be a sufficient warrant for our submitting the suggestion in question to the attention of our Christian Brethren, and, at the same time, to form a powerful argument in favour of it.

It may, however, be proper to observe, that wherever the assembly is usually so composed, of persons of different communions, as to render it probable that the giving constant prominency to the Missions of one Society in particular might tend, in the smallest degree, to impair the spirit of Christian Union subsisting among them, or diminish the religious harmony of the Services, it would be expedient and desirable that the plan above suggested should not be adopted.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Report of a School established at Denham furnishes the following illustration of the

Tendency of British Schools to prevent Pauperism and Crime.

The School at Denham was opened on the 21st of September, 1826; on which day 62 boys were admitted: by the next week the number increased to 82, and subsequently to nearly 100. Of these, five only were able to read the Scriptures: five had been put to writing: three only had made any progress in

Arithmetic: so many as 31 boys were quite unacquainted with the letters of the Alphabet, and the remainder knew it very imperfectly. But at a recent examination, 51 boys could read the Scriptures; 43 could work with considerable ease the common arithmetical rules; and 68 were able to write on slate and paper. Since the commencement, many boys have finished their education, and have entered into menial situations of various kinds; and, from accounts received, and from our own observation on those settled around us, we are satisfied that our endeavours have not been in vain, and that our School has been of considerable use to the several parishes from whence the children have come. The Boys have generally turned out more industrious and attentive, more civil and obliging in their manners, more easily understand their duty, and are more ready in the execution of it, than those who have not had the advantage of such an education; and who, too often, for want of that elevation of the mind and character which such a School as ours is calculated to give, have neither spirit to excite them to the acquiring, nor frugality to direct them in the economizing, of the means of independence, and have fallen into an inveterate habit of claiming support from the parish—a habit not less ruinous to themselves, than to those who are obliged to supply them.

The Master keeps a Sunday School for those Boys whose parents are Members of the Church of England; the consequence of which has been, that a large number of Boys have attended the Sunday School and their Place of Worship, who used to spend the Sabbath Day in roaming about the fields and lanes, committing various depredations on the property of others.

Object of Mr. Poynder's Motion on the Pilgrim Tax in India.

In reference to Mr. Poynder's Motion in the Court of Proprietors at the East-India House, on the 22d of September, on the subject of the Pilgrim Tax, he has given, in a Letter to the Editor of the Asiatic Journal, the following statement of the object of his Motion:—

The Motion only asked the single renunciation, on our parts, of an indefensible source of revenue; and this from a conviction, founded on the clearest evidence—first, that Christians, who knowingly maintain and abet the worship of Idols, are deeply responsible before God for the abuse of their superior light and privileges—and, secondly, that the Heathen Temples, if left to their own unassisted resources and to the bad management of their priesthood, would gradually sink in the esteem of their deluded votaries, and eventually give way before the influence of that brighter and better system, which is now provided by our National Church.

If the reasoning, more fully detailed in the Speech to which I referred, can be repelled by reasoning, the Country expects and requires that it should be so refuted .... Either the burning of the female sex for the emolument of the Brahmins, and the taxation of Heathens of both sexes for the emolument of the Proprietors of East-India Stock, are matters which can be vindicated before a Christian Nation, or they cannot. If such practices can be justified upon any principles of true religion or sound logic, let the arguments adduced by me, and the evidence on which those arguments are built, be honestly met and answered. If they cannot, the sooner such evils are abandoned, the more creditable will it be to Christian England, and the more advantageous to her Indian Subjects—the more honourable will it be to the superior light which a Revelation from Heaven has shed upon our land, and the more subversive of that religion of falsehood and impurity, which is from beneath, and which has only HIM for its author, who is designated, in the Scriptures of Truth, as *the father of lies, and a murderer from the beginning.*

Continent.

Germany.

UNITED BRETHREN'S MISSIONS.

The Annual Circular of the Synodal Committee, dated Herrnhut, Sept. 21, 1830, furnishes the following particulars relative to the Mission.

State of the Funds for the Year 1829.

Receipts.	£.	s.	d.
From Settlements of the Brethren,	1585	2	8
From Friends on the Continent,	740	8	4
From Friends in the British Isles,	4115	18	1
From Friends in North-America,	2222	2	0
Legacies	907	12	9
Casual	1	4	0
Total...	£. 9572	7	10

Missions: Payments.	£.	s.	d.
Greenland	760	16	1
Surinam	92	11	9
Barbadoes	907	10	4
St. Kitt's	467	15	2
Antigua	1518	4	0
Jamaica	494	14	3
Tobago	575	13	4
Labrador	56	19	1
North-American Indians	747	7	1
South Africa	624	8	5
	6185	19	6
Pensions:			
To 18 Married and 6 Unmarried Brethren	844	11	3
To 33 Widows	359	19	9
To 83 Children at School or Trades	1289	11	8
Missionaries still engaged in service in Europe	200	0	0
Sundries	605	4	1
Total... £.	9485	6	3

To the balance of 1435*l.* 1*s.* 5*d.* remaining in hand on account of the separate "West-India Fund," the sum of 1175*l.* 12*s.* 8*d.* was added during the year: the sum of 2589*l.* 18*s.* 3*d.* has been expended in the repairs of the Church at St. John's, Antigua; and for the Mission Premises at Irwin Hill and New Carmel, in Jamaica. The Balance in hand is, therefore, now reduced to 20*l.* 15*s.* 10*d.*

In the "West-India-School Fund," the Receipts of the Year were 566*l.* 17*s.* 2*d.*; and the Payments 574*l.* 13*s.* 5*d.*; reducing the previous Balance of 538*l.* 10*s.* to 530*l.* 13*s.* 9*d.* now in hand.

Summary View of the Missions for 1829.

Our Missionary Work has proceeded with great activity during the year 1829. Nine Brethren and two Sisters have been called to enter upon it: five Brethren and two Sisters have finished their course with joy, of whom the majority were in the prime of life, and afforded the best promise of future usefulness.

South Africa—The fields are indeed white to the harvest. The numerous Hottentot Congregation at Gnadenthal continues to be a light unto all around, by the exemplary walk of the generality of its members. The poor patients in the Leper Hospital still mourn over the loss which they sustained by the sudden removal of Br. P. Leitner to eternal rest. The little Colony, collected together in the Tambookie Country from various Native Tribes, has had many perils to encounter: on one occasion, the two Missionaries, with their small flock of believing Hottentots, were under the necessity of retiring from their post: in a short time, however, they returned, and renewed their work with cheerful activity.

Danish West-Indies—In this, our oldest Mission, a revival of spiritual life has been observable during the year; although, among the 10,000 Negroes who make a profession of faith in Christ, there are still too many, of whom it cannot with truth be said, that their conversation is such as becometh His Gospel. The Missionaries stationed in the three islands have been joined by Eight Assistants from Europe and America.

British West-Indies—Our Brethren in Jamaica have prosecuted their labours with diligence and success, among the Adult Negroes and Children connected with the Four Stations; at the same time, that they have gladly availed themselves of every opportunity to instruct the Free Persons of Colour in the neighbourhood of Fairfield and New Carmel. In Antigua and St. Kitt's, many changes have been occasioned by the departure of three experienced Missionaries: as the vacancies could not immediately be supplied, the survivors, especially in Antigua, where the number of souls in connexion with our Church amounts to about 15,000, found some difficulty in providing for the spiritual wants of their numerous Congregations. The progress of the work of the Lord in Barbadoes and Tobago has continued, upon the whole, to be encouraging.

Surinam—The Negro Congregation at Parimaribo has likewise experienced a progressive increase; and it has afforded our Brethren sincere pleasure to co-operate as far as possible with the Association lately formed for the Furtherance of the Gospel in that Colony.

North America—Our Indian Congregations in Upper Canada and Georgia have had to struggle with many difficulties; and have experienced various trials of faith and patience, which we trust, however, have not been without wholesome consequences.

Labrador—During the past year, the proposal to establish a Fourth Missionary Station on the coast has been a subject of serious consideration, and some steps have been taken toward the attainment of this desirable object. Our Three Esquimaux Congregations have, meanwhile, continued undisturbed from

without, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, have been multiplied. Br. Jensen Mueller has retired, after a faithful service of 35 years in this Mission; and has been succeeded, in his office of Superintendant, by Br. John Lundberg.

Greenland—The accounts which we have received from our Four Congregations supply abundant evidence, that, notwithstanding the privation of external spiritual privileges, under which many of the believing Greenlanders labour during their residence at the out-places, the grace of Christ our Saviour has been richly enjoyed by both old and young.

In conclusion, we beseech you, dear Brethren and Sisters, to unite with us in fervent prayer to the Lord our Saviour, that he would also, in future years, vouchsafe to grant us open doors for the preaching of His Gospel—to animate the Members of our Church, both in the Old and New World, with the genuine spirit of Confessors—to protect his Messengers on their travels by land and sea—to accompany the Word of their Testimony concerning His atonement with demonstration of the Spirit and with power—to preserve our Congregations, gathered from among the Heathen, from the craft and assaults of Satan, and to keep them as the apple of His eye. Yea, help us to implore Him to hasten the glorious period, when the earth shall be filled with the knowledge of the Lord—when all the Heathen shall praise Him, and all the Gentiles shall rejoice in His salvation.

Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Dr. Korck, of Syra, has communicated to the Society, under date of the 7th of October, the following

Remarkable Circumstances relative to the Reception of the Scriptures among the Greeks of Candia.

I have lately received, from Milopotamus in Candia, a very interesting application for School-materials, respecting which I shall speak on another occasion: I touch upon it here only so far as it relates to the Bible Cause.

While Turks from Kreta (Candia) came to me for Bibles, and accepted them with the greatest reverence, the Greeks of that island were very much opposed to their reception. George Melidonis (the brother of the virtuous and heroic Antonius Melidonis, who fell by the treacherous hands of his own Countrymen—see Jantgas's "Histoire de la Révolution de la Grécе"), after being expelled from his native isle, and deprived of his possessions, notwithstanding his distinguished services, lived here in Syra for about a year, and visited me almost daily. The misfortunes of his family had exasperated his feelings to a high degree against the authors of them; but I found his sincere soul open to every good impression, and that he was zealous to communicate to his fellow-men what he had found to be of benefit to his own soul. The sickness of another brother, who had only two motherless children left, the remains of a large family, caused him finally to return to Candia, though he knew his life would be endangered, that he might take care of the orphans, and, if possible, save his brother, who is a Physician. At his request, I gave him a few copies of the Scriptures, that he might try to sell some, or give them away; but the opposition of the people was so strong, that they refused not only to receive the books—saying they were Turkish, English or Lutheran; but the Council even sent six men to kill the person who had the charge of the distribution, and who tried every effort to persuade his unhappy Countrymen to accept the Word of God and to seek the salvation of their souls. About five months ago, six armed men came to the house of George Melidonis, and ordered him immediately before the Council, with a quantity of medicines for some wounded persons. He told them that he had none; and, being sick in bed, he excused himself from accompanying them: but these six men seized him, dragged him out of the house, and, after beating him violently with sticks—for having, as they said, distributed Turkish, English, and Lutheran Books, the poor sufferer became insensible, and, in that state, was precipitated from a height of twelve feet. Seeing him still alive, one of the wretches drew his knife in order to dispatch him; but a crowd being now assembled, in consequence of the cries of some women who witnessed the transaction, they rescued poor Melidonis, carried him into a house, and laid him, in a most deplorable condition, on a bed; where he remained for three months, till he recovered.

During this time a great change took place. The Council sent for specimens

of the books, in order to examine them; and, on seeing their contents, began to approve of them, and shewed themselves favourable to George Melidonis: they also established Schools, where the Children received bodily and mental food, at the expense of fifteen Monasteries; and five Priests have already begun to read the Testament in their Churches, in the language understood by the people; namely, in our Modern-Greek Translation. On the application of the School Commission established by the Council, I have sent them a new supply of Greek Testaments &c. for themselves, and some Turkish Scriptures wherewith to conquer their enemies. George Melidonis's advice is now asked in many circumstaces; and he employs all his time, without caring for his earthly affairs, in riding on an ass, his only property, from village to village, in order to read and explain the Scriptures to his Countrymen, who are very glad to give him the food necessary for his subsistence. A young Hydriote, who went to Candia to inquire after George Melidonis, brought me all this news: he was sent to me, for that purpose, by fifteen Hydriotes and a Lay Priest named Kyrillos, friends of George, and lovers of good things, and who, through him, had been induced to read our books: they now form a little community among themselves, and are diligently occupied in searching the Scriptures. This same young Hydriote, named Emanuel, told me that he had never known himself, nor what Christianity was, till he had read with and heard Melidonis: he now intends to become a Schoolmaster; for which purpose I have sent him to Ægina.

I have long forborne to speak of George Melidonis, being afraid lest I should be mistaken in him; though, through him, a Captain George, and the servant of the Hospital here in Syra, had become lovers of better things. But, as you now request me to give you some instances of the benefits derived from the labours of the Bible Society, I think I cannot give you a fairer proof. The Lord, who alone is the searcher of hearts, knows how far all this is real conversion; yet it cannot but be cheering to those who pray and labour for the spread of the knowledge of the Word of Life to hear of such instances of its power on the human heart. However, this instance of partial success must not raise your ideas too much; for, in general, I must confess, our distribution of the Scriptures still resembles the sowing of seed, that remains covered under the ground, and is checked at times by signs of a rough winter: nevertheless, it is the Word of God, and the seed cannot perish under ground. Here, in Syra, among my near acquaintance, I observe an increasing taste, if not a desire, for godly things. Some of the Girls in our Schools shew not only that they love and begin to understand them, but also manifest their influence on their conduct.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

ALLAHABAD.

The Rev. G. W. Craufurd, Chaplain at Allahabad, has communicated some interesting particulars relative to the two Native Catechists employed by the Society at that Station, which we here lay before our Readers.

Character and Proceedings of Mirza Yusuf Bakir.

During the first six months of my residence here, viz. from March to September 1828, Yusuf Bakir's habitation was in the city; from whence he used to come to my quarters in the Fort, a distance of three miles, regularly every day. With me, he used to read, and converse at large upon a portion of the Scriptures, in Hindoostanee; and then translate, with my help, a portion of the English Scriptures into Hindoostanee: in this manner he gradually finished the whole of the Minor Prophets; and would have proceeded to translate other parts, had I not been informed by you that the Rev. T. T. Thomason was undertaking the same work, and that, therefore, our efforts were needless. Upon ceasing his Bible Translations, the next work to which Yusuf applied himself was to revise and correct a Translation of the "Indian Pilgrim," made by Lieut. Candy. With this book he is greatly delighted, and says that he has profited much by its perusal. I doubt not, when his revision is finished, it will prove to be a book every way worthy of the Society's patronage.

Besides this labour, he every day performed Divine Service for some Hindoostanee Persons whom we used to assemble in my quarters: the number on a Sun-

day amounted generally to about 20 or 25. He also instructed some Children. At his own house in the city he used continually to receive persons who came to converse with him about Religion, of whom there were not a few: some fruit of their discussions has certainly appeared, in the earnest inquiries of three or four Mahomedans, and in the many respectable Hindoos, who follow him even to the distance at which he now resides from the city, and are not afraid to enter an European Clergyman's house for the sake of conversing with him.

Early in the month of September last, I made arrangements for Yusuf Bakir to leave his hired house in the city, and to come and reside with me in the Fort. He had hardly lived three weeks under my roof, before it pleased God to visit him with an extremely violent sickness, which brought him almost to the gates of death; so that, for several days and nights in succession, I imagined that every hour would be his last. I am delighted in being enabled to bear my testimony to the excellency of his Religion at that trying time. The state of his mind was truly heavenly; and, even when the excessive fever caused delirium, his very wanderings betrayed nothing but delight in his God.

After his recovery, which was in the beginning of November, 1828, he immediately told me that he must set about preaching the Gospel publicly;—for which work, Allahabad, during all the cold season, affords the most ample opportunity.

For rather more than a month, there is a great Melah and Bathing at Balloo Ghaut, a place quite close to the City of Allahabad. Thither I used to convey Yusuf every morning, accompanied by David Batavia, who at that time joined us from Chunar: we all went to the spot where the Rev. L. Mackintosh, an excellent Missionary of the Serampore Connexion, also preached; and we found, generally speaking, a numerous and attentive audience. Yusuf was at first, indeed, weak from recent illness, and also rather timid; but he very soon gained strength; and, although pressed by the whole weight of the Mahomedans of the city, who crowded to hear and dispute with him, some with good, some with ill will, allowing no one else to reply, but attacking him alone, yet he answered with patience, and meekness, and great wisdom, confounding them all, and proving that Jesus was the only Prophet anointed to save mankind.

From the beginning of December almost to the end of February there is, throughout the whole day, an immense assemblage of all sorts of persons, both Hindoos and Mahomedans, to be found on the sands where the two rivers, Jumna and Ganges, meet; on which spot the Grand Melah is held, and the Holy Bathing performed. Here a small Preaching House was constructed; and during the above-mentioned period we were engaged, about half the day, in reading the Scriptures, Tracts, &c. &c., and preaching the Gospel, both in Oordoo and Hindee. In describing the effect of this labour, I must, with pain, acknowledge that the greater part of our audience heard the Word with much indifference; some laughed, and ridiculed it; others, especially Brahmins, became very angry, and poured out all sorts of reproachful terms against the Preachers of Christianity, and even against the Lord Jesus Himself; while others heard for an instant, and then passed by in contempt: yet multitudes did hear with earnest attention, took the pains to inquire concerning the Christians, and became regular listeners day after day: multitudes openly confessed, that they disbelieved the whole of the Hindoo Religion; and only followed its forms for fear of losing Caste, if they did not conform: they openly laughed at the bathing for Religion's sake, as mere folly: and multitudes not only accepted Religious Books, but entreated for them, saying, that they would willingly pay something for them. Not a few said, that if, upon becoming Christians, they could be assured of finding an employment by which they could earn as much as they now possessed, they would become Christians. Several persons used to accompany us home, and beg us to instruct them privately in the Catechisms and Tracts which we read aloud in public.

During all this time, Yusuf Bakir behaved admirably. He had the hardest part to perform, in the midst of his unbelieving brethren. They tried all they could to provoke, to frighten, and to confound him; but in vain. He shewed himself more deeply imbued with a knowledge of the Scriptures than I had anticipated. He so delighted some, and so confounded others, by his wise Scriptural answers, that many of the Mahomedans exclaimed aloud, "What a pity such a

fine man has thrown himself away, by turning Infidel!" Others said, "Is there no Molwee here, who can answer this man?" One day a large party of them brought, almost by force, a very learned Molwee to dispute with Yusuf; but he was soon silenced, and glad to make his retreat on any pretence: he declared, that he could not bear to hear any more of the Infidel's blasphemy.

When the weather began to grow warm, being fearful of the consequences of heat and over-exertion to Yusuf's frame—since he suffered so recently from a violent illness, and is besides an elderly man—I would no longer allow him to go out and preach in the day-time; but have confined him more to home-work, which I shall now proceed to describe.

He reads the Scriptures, as before, with me and David Batavia, and instructs us both in the Hindoostanee Language; in which, by the bye, David is making a very creditable proficiency. Afterwards, he retires to his own studies, and engages himself in composition. An interesting Tract, which he is now writing, I hope soon to send down to the Committee; and I feel almost assured that it will meet your approbation; in which case I trust it may be printed. Generally, some person calls on him in the course of the day, to converse with him on Religion: to all such inquirers he pays the most earnest attention. He has two or three Pupils, whom he instructs, in reading the Scriptures, and in Catechisms. Twice in the week he goes out to the Invalid Lines and the other Cantonments, to examine the Scholars of two small Schools, and to read with the Teachers; who, in their turn, come to him every Saturday, and without hesitation receive Scripture Instruction. Lastly, every evening during the week, and twice on Sundays, he performs Divine Service to a Congregation varying from 20 to 30 persons.

Character and Proceedings of David Batavia.

I now proceed to give an account of David Batavia, the Society's Second Catechist at this Station. He arrived at Allahabad the second week in November, 1828, and immediately commenced active Missionary Work; attending, throughout the whole of the cold weather, the places where the crowds were assembled, distributing among them, and reading to them, Tracts, &c.; and now and then, when opportunity offered, acquitting himself very creditably in actual preaching. He is indeed astonishingly improved since the year 1827, when saw him in Calcutta; and if he were not so continually impeded by repeated attacks of very violently painful and wearing sickness, his progress in learning would be very rapid, for he is truly diligent, and studies night and day. Indeed, he is a very sincere, humble, self-denying Christian; and, I am truly delighted to say, he is united heart and soul with Yusuf, who loves to teach and to converse with him; so that, if it please the Lord of All to spare his life and give him strength, I have no doubt of his being made very useful: indeed he has already done much.

Many persons used to attend him daily, during the cold weather, for Christian Instruction; four or five of whom we had good hopes would have become true Converts: it pleased God, however, to disappoint those hopes, for they all gradually fell away. Among this number, I grieve to say, must be placed that Lallah, the Native of Oude, of whom I once spoke to you in such high terms, when I mentioned that he had taken a copy of the Scriptures to his Native Village, and, by reading it with other persons, had been the means of exciting the attention of many to Christianity, insomuch that he had even begun to suffer persecution for his Religious Sentiments. The Lord alone knows the reason of this poor man's departure from us; for we gave him no just cause of offence, but, on the contrary, heaped every mark of affection on him, that it was safe to give. I imagine it possible that he may have been offended or frightened at a rebuke that David most properly gave him, for some lies and other hypocritical words of flattery which he was induced to speak to me, with the hope, as we feared, of some worldly gain. Soon after being thus reproved, poor Thakoor Rushad begged leave of me to go to his Native Village; for the purpose, as he said, of fetching his family thence; and promising to return in a specified time. But, since the day of his departure, we have never again seen his face, or heard any news of him: this is very afflicting. David, however, did not despond at the loss of his Catechumens; but immediately began to look out for other work; which he has now found, and which gives him full employment.

He has established, as I before intimated, two small Schools; viz. one in the Invalid Lines, the other in the Native Infantry Cantonments; which, thank God! are beginning to fill with Scholars. These he visits; and hears the Children's les-

sons, and also reads Scripture with some Native Men who attend there, every day. Every evening, his health permitting him, he conducts Divine Worship at the Society's Bungalow near the Sipâhee Lines; at which about 10 persons, including the Drummers of the 48th Regiment, attend. Among the Native part of his Congregation I would particularly remark a Young Man named Bhalloo, a son of a Hindoo Physician, as one of whom I have the greatest hopes. He is altogether the most excellent Native Youth that I have ever seen: he is very meek, patient, diligent, and thirsting after instruction in the Principles of the Christian Religion. This, David imparts to him; while Yusuf teaches him the knowledge of Oordoo. I do indeed anticipate the gratification of receiving him into the fold of Christ, and that without much delay. During the day-time, David studies English with me, when I am well and have leisure to hear him; and Oordoo with Yoosuf: he also goes to converse with the Hindoostanee Persons in the Fort; of whom there are a great number bearing the Christian Name, but whose conduct, I grieve to say, is no more creditable to their Profession of Christianity than that of the majority of Europeans: however, induced by David's constantly visiting them, they do at least attend Worship.

These are David Batavia's labours, with which I feel assured the Committee will be satisfied. They may rest assured, that, among all their Catechists, they have not one whose heart is more set on his labours, or who works more simply and faithfully, than this man.

Mr. Craufurd adds some remarks on the

Advantages of Allahabad as a Missionary Station.

Having described to the Committee the work undertaken by their two Catechists at Allahabad, I may be permitted, I trust, to make a few observations upon Missionary matters at this Station, arising from my own experience. I believe that a spot fitter for the purpose of Preaching the Gospel to the Heathen could not be pointed out. The City of Allahabad and the Fort, with all the circumjacent Villages lying between the Ganges and the Jumna, present a vast field, easily accessible, and teeming with population of every Caste and Tribe. Nor should it be forgotten, that, during five months of the year, Allahabad is the general resort of an innumerable company of Pilgrims; who flock hither, either on their way to other Holy Places, or to remain here for the purpose of their ablutions. That such a place presents a fine field for Missionary Exertions is self evident.

From the lively spirit of inquiry which has been found to prevail, and the marked attention with which Missionaries, especially such as are known to the people, are heard by multitudes, a conviction is well warranted, that your Society would pursue a justifiable course were it to send, as the Serampore Baptists have done, an acknowledged Ordained Labourer to dwell among the Natives of Allahabad, to offer to them, and to the Stranger Pilgrims, the unsearchable riches of Christ. Even in the existing state of things, there are individuals to be found here, who, we may hope, are the first-fruits of a spiritual harvest: we only need that Labourers abound, and due means be applied with requisite perseverance.

I now conclude, trusting that you will perceive, by the above statement, that the Society's work has at least begun to prosper in Allahabad: and I do trust, that the seed sown here may be watered abundantly by the prayers of all our religious friends, and may be further nurtured by the tender care and judicious patronage of the Committee. Let us all pray fervently that the Lord would make His face to shine upon us; and cause every work that is undertaken by our Society, in common with other Christians, to flourish under His blessing. May that beloved Saviour, in whose name we would begin, continue and end them; and turn them all to His glory and honour, and the everlasting good of our souls, which he has redeemed by His most precious blood!

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

New Orthography of New-Zealand Names.

SINCE the principles of the New-Zealand Language were settled by Professor Lee, in the Grammar of that Dialect compiled by him in the year 1820, a very material change has been made in the Spelling. The old Or-

thography has hitherto been followed in the Publications of the Society, while the new one is employed by the Missionaries. As that used by them appears to be now, in a considerable degree, settled, it has been judged advisable to introduce it into print. The difference, however, between the two forms of Spelling is so great, that it has been found requisite to insert the following Vocabulary of the terms most frequently occurring in the communications of the Missonaries, to enable our Readers to recognise those heretofore employed under the form in which they now appear.

PROPER NAMES.

Persons.

Old Orthography.	*New Orthography.*	*Old Orthography.*	*New Orthography.*
Aboudee O Gunna	U'di o Kúna	Tarria	Táreha
Atua	Atúa	Teeterree	Titéri
Duaterra	Dúatára	Teekopedee	Tekópidi
Enackee	E'Nóke	Temmarangha	Temórenga
Houpah	Aupa	Tekokee	Tekóki
Korrokorro	Kórokóro	Teranghee	Terángi
Mayroe	Maire	Tetawnuee	Tetáonui
Matanghee	Matángi	Tippahee	Tepáhi
Moka	Móka	Tooi	Túai
Moodeepanga	Mudupainga	Toohoo	Tóhu
Moodeewhy	Múdiwai	Towha	Tóa
Mowhee	Máwi	Towhee	Tóe
Mowenna	Móana	Warreemaddoo	Wáremádu
Moyanger	Maanga	Werrie	Wáre
Nana	Nána	Werrepork	Wárepórka
Patmona	Pátmóné	Whykato	Waikáto
Pomarree	Po Méra	Whytarrow	Waitáro
Racow	Rákau	Ururoa	Ururóa
Shunghee	E O'ngi	Ranghi	Rangi

Places.

Cowa cowa	Kauakaua	Showrakkee	E'Aurake
Kiperro	Kaipára	Shukeangha	E'O'keánga
Kiddeekiddee	Kerikeri	Tiami	Taiamai
Korrorareka	Kororarika	Tippoonah	Tepúna
Manewowra	Manáooura	Wangaree	Wángaré
Mutooa	Móturóa	Wedeea	Widía
Ocoolo, Okoora	O'kura	Whangaroea	Wángaróa
Parroa	Paróa	Wyecoto, Whykote	Waikáto
Pooka newee	Púkenúi	Wyeteemattee	Waimate
Poonakketerre	Punáketére	Wyeroa	Wairoa
Pyhea	Paihía	Wyeaddee	Waikadi
Rangheehoo	Rangihoua	Wytanghee	Waitangi

Things.

Old Spelling.	*New Spelling.*	*Old Spelling.*	*New Spelling.*
Ahoodoo-Pa (sepulchre)	U'dupá	Koko (a tool)	Kóko
Amoke (the tattooing)	Móko	Koomeras (sweet potatoes)	Kúmara
Areekee (Priest)	Ariki	Taboo (to make sacred)	Tápu
Hippah (Fortification)	E Pá	Whydua (Spirit)	Waidúa

Rev. S. Marsden's Sixth Visit to New Zealand.

It has been already stated, that the Rev. Samuel Marsden had paid another visit—his sixth—to New Zealand. It extended from the 8th of March, 1830, when he landed at Paihia, to May the 27th, when he embarked on board the "Prince of Denmark," schooner, on his return to New South-Wales.

On Mr. Marsden's arrival, he found the Tribes in the neighbourhood of the Bay of Islands engaged in hostilities; which, through the blessing of God, he, in conjunction with the Missionaries, was the means of appeasing. The result of this friendly interposition has been, considerably to extend the influence of the Missionaries over the Chiefs in the vicinity of the Missionary Settlements.

During Mr. Marsden's sojourn in New Zealand, he had repeated conferences with the Missionaries on the circumstances of the Mission; which led to the adoption of various mea-

sures, with a view to adapt the future operations of the Missionaries to its present advanced state, and to the prospects opening before them.

The Despatches before us come down to the 27th of September; and their contents present an encouraging view of the progress of the Mission, though the situation of the Missionaries continues to be one of much peril and difficulty, and which subjects their faith and patience to severe trials. They earnestly solicit a constant interest in the prayers of their friends in this Country.

Before we proceed to detail the most material parts of these Despatches, it may be noted, that to the full particulars of the Mission given at pp. 369—378 of our last Volume, it was inadvertently omitted to prefix the heading "Church Missionary Society;" and that, in consequence, that article is placed, on the last page of the Contents, under the head "Miscellaneous," instead of having been assigned, in its proper place, to the Society.

Pacification of the Native Tribes.

Various particulars relative to the successful exertions of Mr. Marsden and the Missionaries to terminate hostilities among the Native Tribes are given in the part of our last Volume just referred to: the following notices relative to that event, extracted from Mr. Marsden's Journal, lately received, will, however, be read with interest.

March 8, 1830—Soon after I had landed, some of the Chiefs came and informed me what had taken place, and what was likely to happen; requesting that I, with the Rev. H. Williams, would, early the next morning, visit the Camps of Rewirewi and Ururóa, the two contending Chiefs, and see if any thing could be done to bring about a reconciliation before their different friends arrived; stating, that no time was to be lost, to accomplish this purpose.

March 10—This morning, as soon as the day dawned, a Chief, named Temorenga, knocked at my bed-room window, and said that he wished to see me directly: he had just arrived from Taiamai, with his Tribe. I immediately arose; and Mr. W. Williams went with me, to speak to him. He had brought his Tribe to join the people at Kanakana, to support Rewirewi. Temorenga had lived with me, at Parramatta, some years before: he was very glad to see me; and observed, that the New Zealanders would not attend to the good advice which he and I had formerly given them, when I was with them. He had been my constant companion, when I went to the River Thames, the Bay of Plenty, and the west side of New Zealand: he was always much attached to me; and is a man of great consequence amongst his countrymen. I urged him to use his influence, with the contending parties, for peace; and he promised he would.

After we had urged all the arguments we could, to bring about a reconciliation, we walked over the ground where the battle had been fought, and where the remains of some of the bodies of the slain were lying unconsumed on the fires. The air was extremely offensive, and the sight most disgusting: we could not but bitterly lament these dreadful effects of sin, and the baneful influence which the Prince of Darkness has over the minds of these poor Heathens: we then took our departure, with the hope that peace would be made.

March 13—In the last interview we had with Ururóa's party, we pressed upon them to bring the negotiations for peace to an end; saying, that we were tired with visiting both parties without their coming to any final determination. They replied, that we must not be tired, but must act with firmness, and continue to go backwards and forwards until the difference should be settled; for they could not make peace themselves.

March 15—This day has been very stormy and wet. We could not visit the fighting Natives at their Camps, and therefore spent the day, in a great measure, in conversation on the evils of war, with such Chiefs as were at our Station; using what arguments we could to induce them to lay aside their destructive habits: telling them, that to kill one another was the greatest cruelty, as well as folly; that they ought to save every New Zealander's life they could, for the protection of themselves and their Country; that the time might come when a Foreign Enemy would visit them; and that, when they wanted protection, they would have no man to protect them. They heard us with attention, admitting the justice of

our observations; and I have no doubt but that they will reflect upon them, as they appeared forcibly struck. The Chiefs at Paihia wished us to keep up a constant communication with both parties, in order to make peace, though the weather was so wet and stormy.

March 17, 1830—Early this morning, Tohitapu, a Chief, called at my window, and said the army was moving from the Island of Móturóa, and he wished me to get up. I arose immediately, and was informed that thirty-six canoes had been counted passing between the Main and the Island. I saw a long string of war-canoes proceeding, in a line, across the Bay. We launched our boats, and went to meet them; and were rejoiced to find that they were directing their course to the point agreed on the preceding evening. When we came up with them, we found that they had left their women and children upon the island; and that they were all fighting-men, well armed, and ready for action at a moment's notice. I counted more than forty men in one war-canoe. They stopped when we came up with them, and we held a consultation relative to our future operations. We were anxious that the two main bodies should not come within gun-shot of each other, for fear of consequences. It was agreed that three Chiefs should accompany us, as Commissioners, to Rewirewi's Camp; and that their party should take their station on the east side of the harbour, upon a high hill, opposite to Rewirewi's camp—in sight of it, but at such a distance that they could do no injury.

When these matters were settled, the three Commissioners accompanied us in a small canoe, which they paddled themselves. The fighting-men ran up to the top of the hill, naked, like so many furies; firing their muskets every moment, until they got to the station fixed on. Here they remained, constantly discharging their muskets, in the sight of the enemy. When we approached near the shore, the Commissioners brought their canoes between our two boats, and in that position we approached the beach: they told us, that if they were killed, we must be given up as a sacrifice for their lives; but we were under little apprehension of danger, from our repeated communications with both parties: and as both parties placed the utmost confidence in us, we were fully persuaded that the Commissioners would be cordially received. As soon as the canoe touched the shore, they immediately jumped out, without speaking a word to any person, and ran with the utmost speed to the place where the Chiefs were assembled: we followed as fast as we could. It was not easy to make our way through the crowds of Natives that pressed upon us on every side: at length we joined the assembly. One of the Commissioners, known by the name of Captain Campbell, and who is a very great Priest among them, having sat for a short time in silence, stood up and addressed the Chiefs. After saying a few words relative to his own party, informing them that the sun was beginning to shine on them and that their prospects were brightening, he sang a song, or a kind of incantation or prayer, the meaning of which none of us could understand: he then proceeded with his Address, and was listened to with much attention and respect. Several of the Chiefs spoke in rotation. They generally held a small stick in their hand while they were speaking, walking at the same time backwards and forwards before the audience; and at length broke the stick in two, signifying that their anger was broken. Several Chiefs replied to what was said by the Commissioners; until the conditions of peace were closed, as far as they could be at that time.

The Commissioners appointed by Rewirewi and his allies were to call at the Missionary Station the next morning; for us to accompany them, as we had the other Commissioners, and to witness the final ratification of peace. As soon as these points were settled, the assembly broke up; and the Chiefs repaired to their respective Tribes, which formed separate parties under their own Chiefs, each Chief taking the command of his own men. They were naked, having only their belt and cartridge-box. They all loaded their muskets, each Tribe firing, by itself, several rounds, and dancing their war-dance. At length they all formed one dense body, repeatedly fired their muskets, and went through their various exercises, which they closed with a general war-dance. Their dance and yell made the air sound like the roaring of the sea in a storm, when the waves dash against the rocks. The party on the opposite hill began to fire their muskets, and dance, in a similar way. We now took our departure from these wild and savage scenes with much satisfaction, as we had obtained the object we had been labouring for.

March 18, 1830—As soon as matters were settled, the different Tribes began to depart to their respective districts. Canoes left the Cove in all directions; and we returned to Paihia with much satisfaction.

March 19—Early this morning a number of muskets were fired at Paihia, from two war-parties who were returning home. I have no doubt but that the present disturbances will tend to extend the influence of the Missionaries among the Natives, and be overruled for good. Numbers were brought together from distant parts of the Country, whom the Missionaries had never seen; and we had an opportunity of speaking to them from day to day, at all our Public Meetings; which Addresses will leave an impression on their minds. I also met with many Chiefs whom I had formerly visited; and whom I should not have seen, unless they had been called together on the present occasion.

Mr. Marsden thus contrasts the state of the Missionary Settlement with that of the Natives, during this season of turbulence and alarm.

March 14: *Sunday*—The Rev. H. Williams went and spent the forenoon with the Natives, with a view of allaying their angry feelings, and strengthening the impressions we had already made on their minds for peace. The Rev. W. Williams, the Rev. A. N. Brown, and myself, proceeded to the Chapel, to perform Divine Service. The contrast between the east and west side of the Bay was very striking, though only two miles distant: the east shore was crowded with different Tribes of fighting-men, in a wild, savage state, many of them nearly naked, and, when exercising, entirely so: nothing was to be heard but the firing of muskets, and the din and confusion of a savage military camp; some mourning the death of their friends, others suffering from their wounds; and not one but whose mind was involved in Heathen Darkness, without one ray of Divine Knowledge. On the west side, there was the pleasing sound of the "Church-going bell;" the Natives assembling together for Divine Worship, clean, orderly, and decently dressed, most of them in European Clothing: they were carrying in their hands, the Litany, and the greater part of the Church Service, with their Hymns, written in their own language. The Church Service, as far as it has been translated, they can both write and read with the greatest ease. Their whole conduct, and the general appearance of the Settlement, reminded me of a well-regulated English Country Parish. In the Chapel, the Natives behaved with the greatest propriety, and joined in the Church Service. Here might be viewed, at one glance, the blessings of the Christian Religion, and the miseries of Heathenism, with respect to the present life: but when we direct our thoughts into the Eternal World, how infinite is the difference! The Rev. W. Williams read the Litany, and nearly the whole of the Church Service, excepting the Lessons and Psalms, in the New-Zealand Language, in which the Natives joined apparently with much pious feeling: many of them have a sincere desire to acquaint themselves with the True God, and to learn His ways.

I consider this Sabbath to be one of the most pleasing and interesting I have ever spent. The *Day-Star from on high* hath evidently begun to shine upon these poor benighted Heathens: some have begun to inquire what they must do to be saved. Though the Missionaries are situated in the very centre of Satan's Dominions, where he practises all his hellish arts, and where the degradation of human-nature appears in all its horrors, through men's depravity, called forth into exercise by the influence of the Prince of Darkness; yet they shall see the day when Satan will fall like lightning from heaven. God has promised, that *His glory shall be revealed, and all flesh shall see it together*; and the Scriptures cannot be broken: the time will come, when Human Sacrifices and Cannibalism shall be annihilated in New Zealand, by the pure, mild, and Heavenly Influence of the Gospel of our Blessed Lord and Saviour. The work is great; but Divine Goodness will find both the means and the instruments to accomplish His own gracious purposes to fallen man: His Word, which is *the sword of the Spirit*, is able to subdue these savage people to the obedience of the Faith. It is the duty of Christians to use the means, to sow the seed, and patiently to wait for the heavenly dews to cause it to spring up; and, afterwards, to look up to God in Faith and Prayer, to send the early and the latter rain.

After the Rev. W. Williams had read the Service, I preached to the Europeans from the two last verses of Romans viii.;

when I endeavoured to shew what the Apostle meant by the love of God in this passage; what was the great power of the Apostle's persuasion; and that, whatever dangers the Christian may be called to encounter, whatever trials to sustain, whatever privations to suffer, or whatever enemies may conspire against him, there is nothing, in earth or in heaven, that shall ever *be able to separate* him *from the love of God*. I stated, also, the perilous situations of many of the Saints, both of the Old and New Testament; out of which it appeared, to human reason, impossible for them to be saved; yet God gave them a glorious deliverance: and, as the Missionaries had the same God to protect them from evil, they might safely rely on Him.

Notices of Mr. Marsden's Conversations with the Natives.

March 23, 1830—We arrived at Waimate in the evening. In this Settlement there are a number of different Establishments belonging to different Chiefs, all either relatives or friendly allies. We had no sooner pitched our Tent, than we were surrounded by the Natives. Rewa, and some of the principal Chiefs, spent the evening with us. Our conversation turned upon the miseries of New Zealand, arising from their constant wars with each other: we told them, if they wished to enjoy their Native Land, they must not kill one another: if they continued to do so, they would have no man to protect their Country from any Foreign Enemy, should any, at a future period, wish to take it from them: they seemed sensible of this, and blamed Captain —— for all the public evils that had lately happened. In addition to Politics, we introduced the subject of Religion. One Chief, whom the Rev. W. Williams had formerly visited, was there: he had told Mr. Williams that he had prayed to God every day, in consequence of what the Missionaries had said to him; but, he said, God was a great way off: he did not know whether He heard him or not, as he had received no answer. I was much struck with this observation: it evidently appeared that his mind was impressed with a desire to know the Only True God. He reminded me of the Roman Centurion, Cornelius, who *prayed to God alway*, until, through the medium of an Angel, he received instruction from Heaven to send for Peter, who would tell him words by which he would be saved. Mr. Kemp, one of the Missionaries who occasionally visits Waimate, told me that the Natives asked him why the Missionaries did not come to live with them. "You tell us," said they, "about your Religion, when you come; but we forget what you told us before you come again, you are so long absent: you should live with us, and tell them to us to-day, and to-morrow, and the next day after; and then we should not forget them." Such are the observations which they make; and it is to be wished that their desires should be complied with.

March 28, *Sunday* — About seven o'clock, I retired to Mr. Kemp's, where I lodged. He informed me there were several Young Men and Women who wished to come into the room, to have some conversation on Religious Subjects. I replied, that I had no objection; when twelve Young Persons came in: their anxious countenances expressed the inward workings of their minds: their object was, to learn what they were to do to be saved. I endeavoured to represent to them the love of Jesus in coming from Heaven to die for a ruined world; and mentioned many instances of the love and mercy which He manifested to poor sinners, when on earth; such as—His compassion to the two blind men who sat by the way-side, begging—to the Woman of Samaria, who met Jesus at Jacob's well—to the Woman who was a sinner, who fell down before Jesus, and washed His feet with her tears, and wiped them with the hairs of her head—to the Woman who was taken in adultery, and brought into the Temple to Jesus—and to others: all of whom He had graciously received into His favour and love, and shewed Himself ready to pardon and to save them. I told them that they were exactly in the same state as those whom I had mentioned. They heard, with tears and deep attention, all I had to say. What I could not clearly express, Mr. Kemp interpreted. When I had spoken to them for about an hour, we all kneeled down to Prayer; when, to my utter surprise, a Young Native Woman began to pray. I never heard any address offered up to Heaven with so much solemn awe, with so much pious feeling, with so much sweetness and freedom of expression, with such humility and heavenly-mindedness. I could not doubt but that this Young Woman prayed *with the spirit, and with the understanding also*. She prayed, fervently, that God would pardon her sins, and preserve her from evil; and for

the Natives in the room, that they all might be preserved from falling into temptations by which they were surrounded. Her very soul seemed to be swallowed up by the sense she had of the evil and danger of sin, and the love of Jesus, who came to save sinners. Her voice was low, soft, and harmonious: her sentences were short, and fully expressed in the true spirit of Prayer. I never expected to see, in my day, any of the Natives of this barbarous Nation offering up their supplications for pardon and grace to the Only True God, with such godly sorrow and true contrition. The aged Widow of the late Chief, E'Ongi, and two of his Daughters, were in the room. When we arose, the old woman exclaimed, "Astonishing! Astonishing! Astonishing!" and then retired. I must confess I was not less astonished than she was, as the circumstance was equally unexpected by me as it was by her.

State of the Mission.

The following Extracts from the communications of the Rev. Samuel Marsden and the Missionaries will illustrate that improvement in the state of the Mission to which we have already referred.

May 6, 1830—I dined with Mr. Hamlin: a Young Woman waited at table. She seemed very much concerned about her future state, asking Mrs. Hamlin, with great simplicity, if there was any more room in Heaven? She said, her mind was very dark, and her heart very hard; and wished Mrs. Hamlin to tell her what she must do. Mrs. Hamlin told her, she must pray to God. She asked, "What must I pray?" Mrs. Hamlin told her. She said, "O Mother!" which they use as a term of strong affection, "they are the very words we used last night, when I and some of the Girls were praying together; but I am afraid God will not pardon me, I am so great a sinner." She is humble, and meek in mind. I was much interested by her simple statement. I took tea with Mrs. Hamlin. They have some Domestic Servants who are deeply impressed with the importance of Eternal Things: the Word of God has produced a wonderful effect upon their minds; and the communications of the Spirit, both in their convictions and consolations, appear to me very uncommon: yet their experience seems perfectly agreeable to that of some of the Heathens in the Apostles' time.

A Pious Youth died at Rangihoua a little before my arrival. Mr. King informed me, that a little book, containing part of the Church Service and a portion of the Scriptures, which had been translated, was his constant companion. His afflicted Mother, when he died, put the book into his hand, and expressed her conviction, from his attachment to his book, that he had gone to Heaven. The late Duatara's Son, a fine youth, died the day after my arrival. He was very anxious to see me; but before I landed, he was dead. His friends were much distressed about him. [*Rev. S. Marsden.*

Since the affair at Kororarika, the Natives here have been very quiet, though with much watchfulness: about five weeks since, a party from Matauri went down to the Southward, to seek revenge for the death of E'Ongi, the principal Chief, who fell on that occasion: they killed a considerable number; falling on them by surprise, and in a time of peace. This circumstance may probably involve them in much trouble, if not loss of lives. However, I rejoice to say that all parties pay us every possible respect, and receive our Message. We visit them as frequently as we can; and shew them all that we are their common friends, desiring not theirs but them, and that they may turn from their lying vanities to the One Only True God, and Jesus Christ whom He has sent. As we are situated between both parties, it frequently occurs that they meet here and deliver their harangues. The Natives in the Settlements behave with great order; and there is no doubt but the work of Divine Grace has begun amongst them: several here have been baptized, and there are many others in a pleasing state. The Mission has certainly never been in so prosperous a state as at present. [*Rev. H. Williams.*

It will, I doubt not, much cheer you, to hear that our work, at length, affords some prospect of an abundant recompense for the labour which has been carried on for so many years. The number baptized during the past year has been 8 Adults and 5 Children: two of the Adults are since dead. Many are in a most promising way. [*Rev. W. Williams.*

The following passages from the Rev. William Williams's Journal confirm the opinion thus expressed.

April 25 — Went up to the Pa, with Mr. Davis, and spoke to the Natives.

There are again rumours of hostilities being renewed, in consequence of some slight aggressions from the opposite party. In the mean time, while the Natives outside continue unsettled, we have very much encouragement from our own Natives: the spirit of inquiry continues among them; and those who have been admitted into the Church conduct themselves consistently; with one exception, by which we have been put to much pain.

April 30, 1830—Conversing with our Natives in the evening, I spoke closely to those who seemed to be most attentive. One observed, that he is like a person at the bottom of a tree: he looks up to those who have already ascended, and are eating the fruit—meaning thereby, those who have made progress in Spiritual Knowledge;—but that he knows not whether he shall ever mount the tree himself.

May 23 — Went, in the afternoon, to the Pa. One of our Baptized Natives went with me, and spoke very pleasingly to some of the people. When he began, he was asked what he knew about the matter. "Know!" said he; "do you think we do not know these things from the Word of God? According to Native Ideas," continued he, "old people only have understandings; but young people are able to understand the Word of God."

June 10—At Kororarika I met with the Chief from the Southward. He said that the inhabitants of the Southward wondered that the Napuhis, who lived with the Missionaries, and were instructed by them, should fight with one another.

June 19 — Spoke, in the evening, to our own Natives, who profess a desire for Religious Instruction. One more, I hope, will soon be added to our little band of Believers—a man, whose outward conduct has long been satisfactory; and his heart seems now to have partaken of a real change.

June 23—Went up the river, to the Pa of the Kauakaua Natives, with Mr. Brown. All I can say of our visit is, that the Natives were never more attentive. One of Mr. Fairburn's Natives requested permission to see his Master, who still continues confined to his bed. When he entered the room, he wept for some time; then, after making many pleasing remarks, he asked if he might pray with him; and, kneeling down, he prayed, most affectionately, that God would restore his Master to health.

July 15 — The state of our Natives indicates a gradual change taking place among them. In conversing, this evening, with those who are more seriously inclined, I had reason to bless God for the progress of His work. When our little party was dispersing, I detained one man, and mentioned to him the subject of Baptism. He and some others also have, I believe, turned to the Lord Jesus Christ in sincerity.

July 18 — Visited Natives at Kororarika. A party in connexion with this place, and who were concerned in the late contest, are about to proceed to the Southward, to fight with any party they meet; though they are at hostility with none in that quarter. It is said, they are going to obtain satisfaction for one of their Chiefs who fell in the action at Kororarika: they cannot conveniently obtain it from the people who killed him; so they purpose spending their vengeance on innocent people who are more defenceless. While, therefore, we have much encouragement around us, you will perceive that some of their most barbarous practices prevail as much as ever.

July 30—Spoke to some of our Natives in the evening. Taiwanga, a Baptized Native, observed, that God is now chastising him for his sins. "I am an obstinate Child," said he, "and God is now whipping me." His natural disposition is exceedingly turbulent; and it has, I doubt not, caused him much sorrow: Two of his Children have lately been sick; and this he considered to be on account of his hardness of heart.

Aug. 8: *Sunday*—Spoke to Natives at Otuihu. In the evening, visited a sick Native, named Rapé, living with my Brother. For some months past he had been exceedingly careless and indifferent to any thing good: now, however, he has shewn a disposition to inquire; and this change may be attributed, under God's Blessing, to the instrumentality of those Natives about him who have received the Truth. He is now exceedingly ill. He told me, that he thought much of Jesus Christ, and that He would take him to Heaven when he dies. "I pray to Him to come and sleep with me, and take care of me, lest the Devil should come to tempt me. My body," he observed; "has not been baptized; but Jesus Christ will baptize my soul, by His Holy Spirit." I told him, that if he is sincere in believing in Christ, we will baptize his body, now; for that Christ has told us to baptize those who believe.

Aug. 15, 1830—The Native Boy, Rapé, was baptised this day, by the name of John: he has given every evidence of which, in his situation, he is capable, that his professions are sincere. The language of his lips is every thing that can be wished: he seems to enjoy conversation on Religious Subjects alone; and by the profession he makes, he can expect no temporal advantage whatever.

Aug. 20—Last night Rapé died. A few hours before his departure, I went to see him; and after saying a few words upon the blessed prospect he had before him, I engaged in Prayer. Seeing that I was about to leave him, he pressed me to stay longer and talk with him. I have already said that his mind had not long been seriously impressed, though sufficiently long to give every satisfaction to us. His health has been in a declining state for some months; and some of his companions, who had felt the benefit of Religion, were concerned for him, and paid him occasional visits. Matthew Pouter told Mr. Davis that he had been with him, but that he felt no concern about what was said to him. Mr. Davis told Matthew he must not despair, but be very urgent with him, and pray with him and for him. In a few days, he told Mr. Davis, with great delight, that Rapé's heart began to feel; and from that time he has made a steady advance. I committed his remains to the grave in the afternoon; and in the evening I conversed with those Natives who are desirous of instruction, at my own house. After they were dispersed, Rebecca, a Native Girl living in my Brother's Family, came back to converse with me about her own state: she is so far decided, that I trust she will shortly be received into our little band of Christians. [*Rev. W. Williams.*

On the Rev. W. Yate's return from New South Wales, at the end of July, he writes:—

I cannot but feel great pleasure in the improvement which has taken place among our Natives, during my absence. I was very forcibly impressed with it, the day after my arrival; and I have had no reason since that time to believe that my impressions were incorrect. [*Rev. W. Yate.*

Mr. Yate's subsequent Journal contains these notices of the state of the Natives:—

Aug. 15, *Sunday*—I this day preached twice to the Europeans; and once addressed the Natives, on the subject of Infant and Adult Baptism. I was led to speak on the subject from having, in the afternoon, baptized two Native Children; the Parents of one living in the service of Mr. Clarke; of the other, in that of Mr. Kemp. Some of the Parents are very anxious for the Sacrament to be administered to them. If they go on as well for the next fortnight as they have done for the last three months, I think I shall admit them. Indeed, I see no reason why they should not become partakers of that Ordinance, which has been such a blessing to numbers of Converted Heathens.

Aug. 22: *Sunday*—I was much pleased to-day with the conduct of the Boys in our Settlement: the change which I perceived in their outward character was very striking. In one house was a group of seventeen persons, asking each other the questions of the Catechism; and proposing other questions which occurred to them, as arising out of the written answers. In another was a group of six, practising hymns. In the road, were three, with the Scriptures in their hands, explaining them, as far as they knew, to a large party of strange Natives; who listened to the simple tale of the Gospel, and regarded it as some new matter. Jesus Christ was held forth as the Saviour of Sinners. His willingness to deliver all who go to Him for salvation, was told again and again; whilst Hell, and eternal damnation, were boldly and plainly declared to be the portion of all who neglected the offer made to them in the Gospel. These truths, thus told from day to day, and from Native to Native, cannot long be without their effects. The blessing of God must attend His own Word; and, by its instrumentality, many in this Land must be *turned from darkness to light, and from the power of Satan unto God.*

Sept. 5: *Sunday*—Preached twice to the Europeans, and administered the Sacrament. In the evening, addressed the Natives. W. Puckey, being here, spoke to them in the morning: I was very much delighted with his manner of speaking to them, it was such pure Native; and his matter was equally excellent. After this Evening's Service, some of the Natives desired to stay in the Chapel for conversation: of course, I remained with them. The subject turned upon the great desire they had to be permitted to enter the Church of Jesus Christ. A more pleasing state of mind than some of them manifested it is impossible to conceive. My whole heart

was rejoiced at the confession which they made of their faith in Jesus Christ, as the only Saviour of Sinners. They spoke of their inability to believe, without some other assistance than that which they were now receiving: and then said, that they did seriously and earnestly pray for the Holy Ghost, to give them strength, and to teach them what they really ought to do, and how they ought to act, under their present circumstances. Oh that God would give us all grace, and teach us, His Servants, that we may be enabled to teach these poor inquiring sinners the way to obtain everlasting life and happiness! [*Rev. W. Yate.*

I am happy to say, that I trust the Lord is carrying on the work which He has begun in the hearts of some of the poor Natives who are living in our Settlements. I think I may say, that many are lifting up their hearts at a Throne of Grace, and praying fervently to Almighty God for the pardon of all their sins, through the blood and righteousness of Jesus Christ. This has been gradually working in the hearts of many, over whom we have closely watched for months past; and we have reason to believe that they are seriously disposed, from their Christian-like conduct — very different from what it once was. I have, of late, had some pleasing conversations with several who live in our Settlement; who, a few months ago, were quite opposed to all that is good, but are now making a public profession of the Religion of Christ, and that not without many scoffs from their poor ignorant Countrymen: they have been enabled to stand against all; and will, I trust, be living witnesses of the power of the Gospel. I doubt not but our gracious Lord will, ere long, raise up a Church in this dark corner of the earth, against which the gates of Hell shall never prevail.

We continue to visit the Natives as frequently as we can, for the purpose of holding intercourse with them on religious subjects; and, generally, they hear what we have to say with attention. I believe the Natives at large are thinking more about the things which we make known to them than ever they did; and I hope the time is not far distant, when the little leaven which is working amongst them will leaven the whole lump. [*Mr. J. Kemp.*

My last Letter was written to you under rather peculiar circumstances, arising from the very disturbed state of the Natives about us; but I am happy to date this in more peaceable times, and with brighter prospects of usefulness among the New Zealanders. That darkness, that almost impenetrable darkness, which, for such a length of time, hung over the New-Zealand Mission, seems to be giving way; and day, yea, the glorious Gospel Day, is breaking upon the long benighted New Zealander. Some begin to say and feel, that, though once spiritually blind, now they have light in the Lord. Others are walking in, and adorning, their Christian Profession. The Sabbath is more strictly regarded in our Settlements than in any Christian Country that I am acquainted with; and many are reading the Word of God, not only for themselves, but also for others. The Rev. S. Marsden, with one of his Daughters, having once more visited New Zealand, and having spent between two and three months with us, will be able to give you much valuable information respecting the Mission, and of our general proceedings. The good old Gentleman's heart seemed to overflow with love and gratitude to God for what He had done: he said he could hardly have expected to see so much done in his day; knowing, as he did, the difficulties which were in the way of benefitting them, in a spiritual point of view. While residing with us, he often spoke of their present appearance and conduct, compared with what they were fifteen years ago; and often exclaimed, "What hath God wrought, for His Own Name's sake, among the poor Heathens!" You will, however, perceive that our difficulties are not lessened, but rather increased, by the change of times. We have to watch and pray, that, when the good work is begun, it may be carried on: and we need especial grace, that we may be enabled to warn, to reprove, to correct, where necessary; that those who believe may be thoroughly furnished unto all good works. May *the Lord give us understanding in all things!* [*Mr. G. Clarke.*

The Natives manifest a considerable change in their behaviour. While some are seeking the way to the Heavenly Kingdom with their faces thitherward; others, though not influenced by the same principles, are yet altered in their outward deportment. It is observable, that, during the last six months, the Natives in the School have discovered a greater desire to learn to read and write. As the School at this Station has, during the

last four months, devolved altogether upon me, I feel better able to speak respecting the conduct of the Natives. A year ago, it was not an easy thing to keep any sort of order in the School; and even within the last six or eight months we have had the same difficulty to contend with: now, nearly as good order is kept up as in many English Schools. During Divine Service, also, we had the same disorderly conduct to bear with; but now the very reverse is the case. On every occasion, whether on Sunday or on a week-night, the deportment of the Natives is becoming; and, of some, truly serious. Not long ago, the Natives would not endure plain speaking, without being disorderly, and sometimes rude; but now the plain truths of the Gospel are listened to with apparent interest. May the Holy Spirit accompany the Word, to the salvation of many precious souls! Being bought with the same price, may they be reconciled to God! I doubt not but the day of their redemption is at hand: let the Society be unceasing in prayer to our Heavenly Father, that it may even now dawn upon us. It is remarkable, that at the time when our prospects were very gloomy, the Lord was pleased to give us indications of good being done. How kind to us, in our low estate! [*Mr. C. Baker.*

I find, by experience, that all the changes and distressing circumstances which have taken place amongst the Natives, from time to time, have been preparing the way for the Gospel of Jesus Christ. Many of the Natives confess, that their System of Religion is bad; that their hearts and lives are very wicked; and that their laws and customs are opposite to the welfare of their Country; but that they are at a loss to know, in their situation, how to do better. However, there are some in the Schools who are seeking the Lord in earnest; who are daily praying for His grace and mercy; and are endeavouring to instruct others. May the God of all Grace strengthen and confirm them in the knowledge of themselves as sinners, and of Jesus Christ as their only Saviour and Redeemer; and direct their feet into the way of peace! [*Mr. J. King.*

We feel thankful that we are still preserved in health and peace. We have cause for rejoicing that the Lord is making bare His arm, in the sight of the Heathen. I believe we can say of individuals in the different Settlements, "Behold! they pray!" I trust that we shall have living witnesses from among the poor New Zealanders, that the Gospel of Christ *is the power of God to salvation to every one that believeth.* The Means of Grace are, in general, pretty well attended, and we are encouraged to visit the Natives around. The average number of Natives in our Settlement is about 30; they make advances in their learning: the major part of them can read and write, and some of them can cipher. I hope that we shall soon have Native Teachers among us: indeed, some of them have actually commenced praying with their Countrymen. The Natives of Rangihoua behave well: they have lately manifested the good effects of Missionaries residing among them. On being requested, by a party with whom they are connected, to go with them to war against some Natives living near the River Thames, they replied, "No: we have heard what the Missionaries say against these things, and therefore we will not join you." They were then put in mind of their Baptism; in which they were educated to the Devil, to do his work; one part of which is, that they may be strong to kill and to destroy: they replied, "We have lately heard what Mr. Marsden says against these things, and will not join you." [*Mr. J. Shepherd.*

My inexperience prevents my entering at all into any detail of the New-Zealand Mission; but certainly, as a stranger, I cannot but perceive that a "good work" is begun here; and, that many are inquiring the way to Zion—certainly not among those still remaining in their own Settlements, but among those in connexion with the Schools and Establishments. These, being many of them Sons of Chiefs, will return to their homes, and to their brethren, bearing, I trust, the *precious seed* with them; and thus become Fellow-helpers with us in Christ. [*Mr. T. Chapman.*

A great and glorious work of Divine Grace is going on in the hearts of some few of the Natives living with us. Those who have been baptized continue to walk consistently, and to manifest the nature of the Gospel in their walk and conversation. Several are on the eve of Baptism; while some others are under concern for their immortal souls. Thus has the Lord begun to shew mercy even to the Savage New Zealanders. It would, indeed, rejoice the hearts of those who have long been praying for the conversion of these poor despised Heathens, to be present

at one of their Prayer-Meetings; to hear their fervent petitions at a Throne of Grace, in their own behalf, and in the behalf of others. I often hear them pray for grace, to make them Missionaries, that so they may become useful to their Countrymen. May we not hope—nay, have we not every reasson to hope—that their prayers may be heard and answered, and that many of them will become Missionaries to their Countrymen? In fact, some of them already act the part, and do the work, of Missionaries.

I shall not enter into a detail of the work of Divine Grace going forward at this Station (Paihia), as I fully expect that you will have received an account of it from the Rev. H. and W. Williams. One instance, however, I will venture to lay before you, which I consider to have been a singular and peculiar blessing attendant on the use of the means. Some few weeks ago, one of the Te-Púki Natives, who had lived with us some years, was lying very ill; and, to all appearance, his illness was likely to end in a speedy dissolution. During the whole of the period in which he lived with us, up to the time of which I write, he had always manifested a careless indifference to the Things of God, as well as inattention to what was taught in the Schools; so much so, that, when he could stay away from School, he would do so from choice. Finding that the poor careless Lad was drawing so near his end, I could not but feel for the apparently lost estate of his immortal soul. In the midst of my dilemma, the thought struck me forcibly that I would speak to the Natives, in public, about him. I did so: for, it being my turn, that evening, to address them, it was no sooner thought of than done. I spoke to them of the awful state of the poor Lad's soul; and requested them to endeavour to visit him; and so to use the Means of Grace, that, under the Divine Blessing, the poor Lad may be plucked as a brand from the burning. That same evening, nearly the whole of the Converted Natives met together, and prayed with him and for him. Thus they continued to visit and pray with the sick man, for about a week; when one of them came to me, and, with similar sensations of joy to those which pervade the Heavenly Hosts at the conversion of a sinner, he said, that Rapé had begun to love Jesus Christ. The same Native had before lamented to me the hardness and impenitency of the sick man's heart; but now he seemed filled with joy and gratitude, on account of the apparent marks of his conversion. The poor sick Lad continued to grow rapidly in grace; so that it might have been truly said of him, that, as his outward man decayed, his inward man was renewed day by day. The last time I saw him was on the 15th of last month. He was then in a most pleasing state of mind; and, literally, rejoicing in the prospect of being delivered from this world of sin and misery, and of being with his Redeemer. He told me, that his soul had been washed by the blood of Christ; and that he had no desire to remain longer here. The next day, being Sunday, he was baptized; and, four days after, his happy soul was dismissed from its clay tenement, and, I trust, safely lodged in the everlasting embraces of the dear Redeemer. This was, indeed, *a brand plucked from the burning*—a glorious triumph of Divine Grace! In this way the Lord was pleased to own, and bless, the *labour of love*, even of the poor Converted New Zealanders: this was indeed choosing *the weak things of this world to confound those that are mighty*. To the great Name of the Ever-Blessed God be all the glory!

The sick Girl, mentioned in my last Letter, is still alive, and in a most pleasing state of mind; but, to all appearance, her glass is almost run out. There are very few evenings in which she is not visited by some of the Praying Natives. A few evenings ago, a scene of a very gratifying nature took place. A Lad who has lived with me from a child, and whom I redeemed about two years ago, came in to converse and pray with the sick Girl. This was very gratifying, both to us and to her; as none of us knew that he was under a Divine Impression. It is but a few days since, that I heard of two other Natives, who had also been brought under Divine Impression: thus is the work of God making a slow and silent progress here. Blessed be His Holy Name, that I have lived to see these days, and to witness such triumphs of Divine Grace!

The work of Divine Grace, at present, seems restricted to those Natives only who are living with us in the different Settlements; as I do not know an instance in which Faith has shewn itself, in a saving way, out of the Settlement, except in the case of Christian Rangi. This, evidently, points out the utility of taking out the Natives, in a certain way, from among their Countrymen, and bringing them under

the rules and regulations of Christian Discipline. It no doubt appears very strange to many people in England, that upwards of 100 Natives should be fed and clothed at the Society's expense, in our Settlement at Paihia: but, let it be remembered, that the present state of this Country is a peculiar one; as those feuds and broils, to which the Natives are so much exposed, and to which they are naturally so much addicted, when living in their native places, have a direct tendency to distract their minds, and draw their attention from every other object. This seems to be Satan's very stronghold, in this Country. Let it be remembered, also, that these Natives are our Labourers, both men and women. Some of the men are very useful as Mechanics; some are Carpenters; some are Brickmakers; some are Plasterers, &c. It is by these people we get our work done. I hope and trust that the day is not far distant, when it will not be necessary thus to collect the Natives together; because the bulk of the work at the Missionary Stations will be done, after houses are built for the Missionaries; and, by that time, I trust many of our Young Men will become so far established in grace, as to return to their respective homes, and there preach the Gospel to their benighted Countrymen—not only with their lips, but by their lives. But, at present, it appears to me as a thing of the greatest importance, that a certain portion of Natives should be selected together from among their Countrymen, in order that they may have an opportunity to wait on the Lord without distraction. [*Mr. R. Davis.*

Since our last, we have been all peace with the Natives, and the work of the Gospel is gaining ground. The Baptized, and the Candidates for Baptism, are going on as well as we could expect or wish. To God's Holy Name be all the praise, for these tokens of His favour, and these seals to our labours amongst the Heathen! [*Mr. W. Yate.*

I think I may say of all here, they are well, and doing well. We claim a continued interest in your prayers—that we may *walk worthy of the high vocation wherewith we are called;* and that a double portion of that Spirit, without whose assistance all our labours would be fruitless, may be poured upon us from on high. [*Rev. A. N. Brown.*

Administration of the Ordinances of Religion.

The circumstances attendant on the Administration of Religious Ordinances afford further indications of the influence of Divine Truth on the minds of the Natives.

March 21, 1830—I preached in the Chapel this morning, from Acts x. 43—shewed what were the first Doctrines preached to the Heathens; namely, Remission of Sins, through faith in Jesus Christ—and pointed out the wonderful effects produced by the first Sermon; for the Holy Ghost fell upon all those who heard the Word; and they were all immediately baptized, and received the knowledge of salvation in the remission of their sins;—and, that the same Gospel, preached to the New Zealanders, would, through the Divine Blessing, produce similar effects upon them. A very strong and deep impression has been made on the minds of some of the New Zealanders by the Preaching of the Gospel, and they are now earnestly inquiring what they are to do to be saved. As a good work has begun, we may hope that God will carry it on. When these New Zealanders come fully to embrace the Christian Religion, and Missionaries are raised up amongst themselves, they will then be able to declare the *wonderful words of God* in their own tongue to their Countrymen; and will be more likely to gain attention. I was much gratified at one circumstance which came to my knowledge: some women had gone to Kororarika, to attend their husbands in the late disturbances: in the evening, they assembled, sang a Hymn, and prayed together in one of their huts: they were laughed at by some of the Natives; and Tetore, one of the head Chiefs, who happened to be near, reproved those who ridiculed them. Some of these women, I know, would not have performed their Sacred Devotions in the midst of such a scene of bustle and confusion, before they lay down to rest, unless their hearts had been deeply engaged with the subject of Religion. One single fruit will shew the nature of the tree. I had now been twelve days in New Zealand. [*Rev. S. Marsden.*

May 11—This being Easter Sunday, it was observed with much solemnity. I preached in the morning. In the time of Divine Service, a Native Man, his Wife, and Child, were christened; and also a Daughter of Mr. Davis. It was a very solemn season: the Natives were deeply affected with this Ordinance. The Man and his Wife had long been anxious to obtain salvation, and had repeatedly expressed their wishes respecting this Sacred Ordinance: their lives and con-

duct had been becoming their profession; and they were convinced of the necessity they were under to apply to Jesus for the pardon of their sins. All the Europeans in the Settlement were present; and a great number of Natives, both men and women. The Church and Baptism Services were in the Native Language; in which the Natives joined. The *Grace of God, which bringeth salvation*, is most evidently appearing in the lives and conversation of the Natives who reside at the Missionary Stations. They wish also to be married according to our Forms; I mean those who are anxious to adopt our customs. The Rev. H. Williams married two Native Men and Women. [*The Same.*

Schools.

On Sundays, the Scholars have attended regularly on the Means of Grace: on other days, as usual; excepting the last month, during which they have been very irregular; most of the Boys have been absent on account of a disturbance among the Natives. In the School we have had 17 Men and Boys, and 10 Girls.

[*Mr. J. King, Rangthowa, March*, 1830.

During the last Quarter, my occupations were much the same as in the preceding; viz. attending to the European and Native Schools; occasionally visiting the Natives, to afford them Religious Instruction; and, the secular duties of the Station. The Girls' School, as usual, has been attended to by Mrs. Kemp, Mrs. Clarke, Mrs. Hamlin, and Mrs. Baker. Number of Men and Boys, 44, Girls, 22. [*Mr. G. Clarke, Kerikeri, March*, 1830.

There are in the School, 77 Men and Boys, and 25 Women and Girls: our Wives have attended, as usual, to the Instruction of the Female Natives.

[*Rev. H. Williams, Paihia, March*, 1830.

No house being at present erected to receive the Children from the other Stations, I have only those resident at Paihia, seven in number, under my instruction.

[*Rev. A. N. Brown, Missionaries' Children, March*, 1830.

Ever since I have been here, I have taken a part in the Native School; and, lately, it has devolved principally upon me. In this particular part of my labours I feel much satisfaction. I have been pleased by seeing many of the Natives in good earnest at their learning: many of them can read the Scriptures; and not a few have made considerable pregress in Arithmetic.

[*Mr. C. Baker, May*, 1830.

Our Schools go on much as usual. Mr. Yate having been to the Colony, got some more of the Scriptures, the Liturgy, Catechisms, and Hymns, printed, which will be of very great use. We stood much in need of them, as the Natives were quite at a stand for something to go on with. [*Mr. J. Kemp.*

The Press.

The Rev. W. Yate took a Printing Press with him to New Zealand, on his return to the Mission in July last from New South-Wales. The Press had been sent from this Country, at the instance of the Missionaries; and is likely to prove highly serviceable to the Mission.

I am about to take with me to New Zealand, a Youth, aged 15 years, very strongly recommended by Mr. Marsden: he is to assist me in printing; for which purpose I have put him in the Gazette Office, till we sail. I have no doubt but that he will be fully employed. I send to you, by this conveyance, a few copies of the Work which I have been superintending. [*Rev. W. Yate, July*, 1830.

Sept. 1, 1830 — Employed with James Smith in printing off a few Hymns in the Native Language: we succeeded beyond our most sanguine expectations. [*The Same.*

We thank you for the Press; and have no doubt but that, with the blessing of God, it will be an instrument of great good in this Land. You will perceive, by the copy of a Hymn forwarded by this conveyance, that we shall be able, in a short time, to manage it. We have made a requisition for some figures, and other little articles connected with the Press; which we hope you will forward as soon as possible. [*The Same, Sept.* 1830.

The Schools will receive great benefit from the Press; for we shall be able to get portions of the Scriptures printed, as they are wanted. [*Mr. J. Kemp.*

During Mr. Yate's stay in New South-Wales, he carried through the Press an Edition of 550 Copies of a small Volume of Translations into the New-Zealand Language. These comprise the first three chapters of the Book of Genesis; the first eight chapters of the Gospel according to St. Matthew; the first four chapters of the Gospel according to St. John; the first six chapters of the Epistle of St. Paul to the Corinthians; parts of the Liturgy and Catechism;

Digitized by Google

and nineteen Hymns. The Natives already take much interest in this little Volume; and it will, we trust, prove the means, under the Divine Blessing, of imparting to them the saving knowledge of a Crucified Redeemer. Mr. Yate remarks:—

The Natives are much pleased with the Maori (Books), and are very willing to purchase them: they will work a month for a book, to call it their own. I think, by purchasing their books, they will value them much more than if they received them gratis: besides, a large expenditure of other property will be saved to the Society.

West Indies.

Interesting Anecdotes of Negro Slaves.

We have collected these short and instructive narratives from the communications of Mr. Hudson, of the General-Baptist Mission in Jamaica—of Messrs. Burchell, Coultart, Knibb, and Philippo, of the Baptist Mission in the same Island—of Br. Wright, of Antigua, one of the Missionaries of the United Brethren—and of Mr. Burton, of the Wesleyan Mission in Tortola.

The broken language of the Negroes is retained: however uncouth it may sometimes appear, its force and simplicity are peculiarly adapted to impress the heart of the Reader.

I was one evening hearing a Young Lad, perhaps 18 years of age, who could read a little, say a Lesson. I set him to read the Fifth of Matthew. On his coming to verses 29, 30, I asked him what Jesus meant by exhorting his disciples to pluck out their right eye and cut off their right hand, and cast them from them. He replied—"Me don't know what it means, Massa; unless it means, dat if any one desire to seek the Lord and seek good, and be doing any ting dat bring him much profit which is sin, he must put it from him sooner than go to hell." I was surprised at such an answer from a Negro, and felt encouraged in my labour. [*Mr. Hudson.*

—The account, which many Candidates for Baptism gave me of their state, was most gratifying and satisfactory; and was to me exceedingly encouraging, as I had reason to believe that a Sabbath scarcely passed but the Lord owned and blessed His Word. I asked one named Peter, if he loved Jesus Christ. *Peter*—"Massa, me love Christ? Dat me do, to me very heart."—"But how do you know that you love Jesus Christ?" "How me know? Massa, Christ no de Son of God! Him no come into dis world, and pill His blood for we poor Neger! How me know me love Christ? Who me love, me no love Him? Who wort love, if Him no wort? Me love Him: Massa, me feel it: dat how me know."—And, lately, some of our friends being called to suffer on account of the Gospel, fearing that their Brethren would be discouraged on account of it, sent them the following message—"Tell we broders and sisters, dey must not feel for we: dey must no lose heart: we no cast down—we no runaway—we no teef—we no murder—we love Jesus Christ—we pray to Him, and we suffer for Him. Him no leave we: no, Him make we happy. Tell dem dey must pray wid de heart; and we will pray, if we keep in punish for twelve months: we will pray, and we will come back praying and praising." [*Mr. Burchell.*

—Three years ago, I formed a small Church at Montego Bay; consisting of 12 persons, who were all whom I could find giving evidence of their attachment to Christ. Yesterday, I administered the Lord's Supper to about 400 Communicants; most of whom have, since that period, been collected from the World, and evinced the interest which they felt by their tears and seriousness while commemorating the dying love of their Redeemer. Indeed, the conduct of the Members is truly pleasing and satisfactory, and such as awakens in my heart the liveliest gratitude to God.

A circumstance recently occurred, which, though painful in itself, elicited much that was gratifying. One of our Members, in an unwatchful hour, was overcome by temptation, and fell into sin. On its becoming known, the effect produced on the rest of the Members was striking to a degree: for several days I scarcely saw a smile upon the countenance of one; but a pensive gloom told the sad news to all—that a Brother was fallen. Several came to me in tears, and asked me if I knew what had happened; and, after a few days, inquired how they must act toward him. I recommended to them the advice of the Apostle: *Brethren, if a man be overtaken in a fault, restore such*

as one in the spirit of meekness. Upon this they acted; and the fallen, a few days since, told me, that the tears and affectionate warnings of his Brethren made him feel ten times more than if they had all forsaken and shunned him: this, he said, he had deserved; but he could not bear their kindness: and certainly the poor man shews in his countenance that Christian Love can break the heart, when severity would not affect it. I am more than ever impressed, that the more closely we follow the maxims and precepts of Scripture, the greater will be our peace and success. Infinite Wisdom must assuredly be most capable of dictating the best instructions. [*The Same.*

—About a twelvemonth ago, a Law was passed in the House of Assembly, at Kingston, which contained several clauses of a nature highly injurious to the Missionary Cause in that Island. No time was lost in carrying its oppressive enactments into effect. One worthy Missionary, a Wesleyan, was thrown into prison for the alleged "crime" of preaching till after eight o'clock in the evening; and the poor Negroes and People of Colour had, as it may be supposed, still harder measure. Two persons, connected with the Congregation at Montego Bay, had their houses levelled with the ground—their feet made fast in the stocks—and were sent in chains to the Workhouse, charged with the heinous offence of praying to the God of Heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time—morning, noon, and night—in singing, and in calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and beat him: but, the more flogging, the more praying; till, at length, the jailer brought him again before the Court for this sin. The man, however, resolutely declared his purpose to pray: "If you let me go," said he, "me will pray—if you keep me in prison, me will pray—if you flog me, me will pray: pray me must, and pray me will!" The jailer was fairly confounded; and, rather than be annoyed any longer by this "praying fellow," he gave up his fees, and a part of the fine was remitted; and so the man was dismissed, to go and pray elsewhere. [*The Same.*

—On Easter Sunday, we hope to baptize about 70 persons, who have been seriously examined as to their faith and practice; some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One Old Man was asked if he ever prayed; his reply was—"Yes, Massa: how can me lib without pray?" "Many do live:" it was remarked, "who never pray; and you once did not pray."—"Yes, Massa; but, since me know myself, me no able to lib if me do not pray." "I am glad to hear you say so: well, you can make me hear what you say when you pray to God!"—"Yes, if Massa wish it." "I shall be glad to hear." Here he stands as before my eyes still—his hands lifted up and clasped in each other—his wrinkled and tattooed face looking toward the holy dwelling-place of God—his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor Neger, and did not know how to speak to One Great God who make all tings. "But do, O dou Great God, cut de string of dy poor Neger's dumb tongue, dat him may peak de trut! Oh, open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, an take Jesus, de Son of God, into him heart! O Lord, dy poor Neger come to dee: neber let him go again: hold him fast, hold him fast, Good Lord, for Jesus' sake!" [*Mr. Coultart.*

—Mrs. K., who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe, that she seldom closed her eyes in sleep: yet she enjoyed an amazing portion of happiness during the decay of her earthly house. It was remarked, that she had suffered long. "Yes," she said, "a little time in pain seem long to we poor tings; but God been so good, dat de time no seem so heavy; an me been looking ebery day for de Blessed Jesus to come and fetch Him poor servant." It was said—"Do you feel assured you shall be for ever where Jesus is?" "Yes," she answered, "Jesus purchase me wi Him blood; and though me a poor ting, and ne sarvis to any one, yet Him love me, and Him won't fling me away. Yes, Massa, I shall soon be wid Jesus; and den I shall get some rest. Yes! yes! Him poor sarvant will soon be in Him bosom. Him TOO GOOD! Him TOO GOOD!" It is impossible to say what I felt on seeing her so emaciated, so deeply afflicted that she could scarcely breathe; yet, to myself and Mr. Knibb, she spoke with such energy as to surprise us into tears. Re-

ligion, had it done no more than this, has procured one happy exit from death to life—one glorious triumph for a Daughter of Ham, on whom the Curse of Slavery rested heavily for many years.

Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did; as I was laid up with slight fever at the time. I transcribe such part of it as differs from the above.

A day or two before her death, I found her lying on a mat; her head supported by a chest, which I supposed contained her little all. As I entered, she attempted to raise her emaciated frame; but was unable. Her eye glistened with delight while she said—"O Massa, me glad to see you! I have prayed I might not die before I tell you how good Jesus is: TOO GOOD!—Him TOO GOOD!" I endeavoured to impress on her mind a sense of her unworthiness: "Oh, me know me good for noting; but Jesus die for me, and me no afraid to die an go to Him." I prayed with her; and, taking her hand as I came away, I said—"My friend, I wish you an abundant entrance into the kingdom of God's Dear Son." She smiled, and said—"Say, How d'ye"—that is, farewell for me—"to me Minister, Mr. Coultart: tell him dat I wish him may have two crowns when him come to heaven." I was told by a near neighbour, that when she was unable to rise, she would be carried to the door; and there, in prayer with her fellow-servants, she would recommend that Jesus who was her all. [*The Same.*

—One of the Scholars died a few weeks ago—I hope in the assurance of enjoying the happiness of heaven. I visited her; but the disorder was so rapid, that she was not able to say much. A little before she died, she said—"Lord, have mercy upon me! Christ, have mercy upon me!" Seeing her Mother weeping, she said—"Do not cry, my Mother, for me: but pray to God, and He will bless you: you do not know but this sickness is for my soul's salvation; but I know that Christ will not turn His back upon a child that calls upon Him. Lord, have mercy upon me! Since five o'clock I have been going to heaven, and I cannot reach it yet. Do, Lord! do, Christ! come unto me. Why do you stay so long?" She then wished to see me again: but I could not visit her, as I was absent from Kingston. Finding that I could not come, she said—"Well, I have my Christ—my Christ: Amen! Amen!"—and expired. This is exactly the account which I received from her Mother, who is connected with the Church. The little Girl was about 13 years of age; her name was Amelia Cross. [*Mr. Knibb.*

—Last Sabbath Day, I baptized 129 persons; and many more are waiting to testify their attachment, in a similar manner, to Him who hath loved them, and, I trust, washed them from their sins in His blood. It may be thought, that, by the admission of such numbers, sufficient caution is not exercised in receiving them as candidates; but, to the best of my knowledge, I have never administered this Sacred Ordinance to ONE from whom I could have conscientiously withheld it.

The following will give you some idea of the spiritual knowledge, which most of them manifested at their examination, a few days ago.

Minister—You profess to love and serve the Lord Jesus Christ. What do you love and serve him for?

Candidate—Him pill Him precious blood to redeem me poor sinner, Massa.

M. How do you know that He shed His blood for you?

C. Because me is poor sinner, and me no lub him ONCE; but truly feel me lub him now.

M. Then you did not always love him?

C. No, Massa: me no always lub him; for true me love de world and de tings of de world: but me no like for heary 'bout Massa Jesus, none 'tall.

M. Do you like to hear about him now?

C. O my Massa! who me like for heary 'bout, if no like for heary 'bout Massa Jesus? Him too good to me poor sinner.

M. What first stirred you up to pray?

C. Me go to Chapel; and heary Minister sa, "*Except ye repent ye all likewise perish*;" an me feel much upon it—feel me no do one ting right; an if me dead, me to go hell: and beg one broder for set me off to pray to Massa Jesus to have mercy on me poor soul.

M. And do you think that God has changed your sinful heart?

C. Me HOPE so, Massa. Me feel meself poor sinner 'till: worser and worser me seem for get ebery day; but me heart fix 'pon precious Massa Jesus, and me pray me for dead sooner den me no lub and serve Him.

M. But how is it that you are getting worse, if you have a new heart?

C. Massa, me no know. Me feel two someting widin me—one good, turra bad. Me heart go and come: him neber stand 'pon one ting good. Sometime, one sa—"Tom, go to Chapel." Turra one sa—"Me no go to-night: me quite tired, and de ground wet and cold." Sometime one say—"Tom, pray and tank Massa Jesus." Turra one sa—"Him too late for pray now: must stand till morrow." So, Massa, me can't tell meself sometime what me is.

M. Have you felt more happy since you have made a profession of the Religion of Jesus, than before?

C. Oh, yes, my Massa: befo'time, when me sick, me 'fraid for dead; but me no 'fraid for dead again. Massa Jesus take away him ting; so him no able for hurt one o' de little-ones who believe in Him.

M. And do you really think that you are

one of that little flock whom He will make victorious over death?

C. Massa, me truly feel me poor miserable sinner: no able for to do any ting good in Him sight; but me got no oder to call upon, nedder to put my trust in, but Massa Jesus, and in de precious blood. Don't Him say, Him no cast out none dat come to Him?

M. Who is Jesus Christ? and how do you know that He is able and willing to forgive your sins?

C. Him de Son of God; and don't Massa self tell us Him neber turn poor sinners from de door of mercy?

M. As you say you take no more pleasure in the things of the world, what do you delight in now?

C. Me lub Jesus Christ now, and for do Him commandment. Me lub me Church—me lub me broder and sister—me lub for heary God's Word—me lub for sing and pray—and all ting, Massa, and me own heart tell me, me precious Massa Jesus lub.

M. Why do you wish to be baptized?

C. To pattern after Massa Jesus. Him bury under de water, rise up again; so me wish for follow Him.

M. Do you think that THAT will help to wash away your sins, and make you more prepared for heaven?

C. Only Massa Jesus' BLOOD wash away my sins, and make me fit for heaven. Baptize—dat make de world know me no belongs to dem again; but me take up de cross, follow Massa Jesus.

M. What do you think of the Lord's Supper? Is it, think you, the real body and blood of Christ which you see on a Sacrament Day on the Table?

C. No, it only bread and wine, to remember us dat like Massa broke de bread, so Massa Jesus body was broke for we poor sinner; and de wine shew we how him blood pill for we too.

M. Well, if we were to receive you into the Church, do you think you would have any duties to perform toward it?

C. Yes, Massa. Me mus'n't get grief when me broder and sister tell me do wrong—me must lub me Minister—all me broder and sister—'tend me Church regular, and do all me can for bring all de poor sinner, like meself sittin in de cave of darkness, to Jesus Christ. [*Mr. Philippo.*

—I was called to see alittle Boy, eight or nine years old, who was thought to be near his end. His expressions were those of an experienced Believer: he was perfectly resigned to our Saviour's will, and manifested the utmost patience, though in a state of extreme suffering. His Testament lay on one side of him, and his Hymn Book on the other; and he read out of them alternately. He expressed his thanks to the Lord, that he had been brought to Newfield, where he had learnt to know himself as a sinner, and Jesus, as the Friend of sinners. When I asked him if I should pray with him, he replied—"Oh yes! but let us sing a little Hymn, "Let me dwell on Golgotha," in a manner so affecting, that all present, including his parents and several other relatives, were moved to tears. I need not tell you with what a warm heart I commended him to the Friend of Children. Shortly after, he gently fell asleep in Jesus. His Father is a Chapel Servant, and a Teacher in the School. [*Br. Wright.*

—Early this morning (March 22, 1829) I left home for East-End; an interesting part of the Island, where we have a small Chapel, and a good Congregation. In the various and numerous duties of the Tortola Station, this place has been comparatively neglected; and the moral and spiritual state of the people had evident marks of such neglect. A singular occurrence came under my notice after preaching here on a subsequent evening; which, notwithstanding the fewness of our visits, strongly developes the ardent and praiseworthy zeal with which some of these poor people frequent what they significantly call, their "privilege," when such privilege is put within their reach. Having rode out in the evening to preach here, while I was in the act of concluding the Service my horse broke from his fastening, leaped a stone-wall, and galloped off into the woods, where he spent the night. A small fishing-boat was immediately engaged to carry me home. While preparing to embark in this little canoe, a poor decrepit Old Woman, about 70 years of age, came and requested a passage over to Buck Island; a small desolate pile about 500 yards distant from Tortola, and, by land, near a mile-and-a-half from East-End Chapel. On our passage toward her dwelling, I learnt that this venerable old saint, literally bending under the weight of years, is in the habit of regularly passing from Buck Island to Tortola, on a narrow bar of sunken rock, to and from preaching, every Wednesday Evening, when there is Service—alone and on foot! There is, generally, from one to three feet of water crossing this bar; and rarely, if ever, less than is sufficient for a large barge, with four or five men in her, to pass at full speed: yet, on this dangerous reef, in many a dark night, and through many a whistling wind, has this Woman, with only her staff in her hand, heroically passed to the House of God! Such an effort to be present at Public Worship, notwithstanding such a formidable obstacle, and under such peculiar circumstances, is seldom equalled, even with Christians at home.

[*Mr. Burton.*

Recent Miscellaneous Intelligence.

CONTINENT.

Jews' Society—The Missionaries have been mercifully preserved from harm amidst the violent commotions which have taken place in Warsaw.

MEDITERRANEAN.

Church Miss. Soc—The Rev. C. F. Schliens has been compelled to leave Malta, for Germany, on account of his health. He arrived at Bâsle on the 1st of November; much benefitted by his journey.

SOUTH AFRICA.

Rev. Dr. Philip—The Directors of the London Missionary Society have published the following statement:—

It is known to the friends of the Society, that Dr. Philip judged it expedient, in the prosecution of the great object for which he returned to England, to publish a Work entitled "Researches in South Africa," illustrating the civil, moral, and religious condition of the Native Tribes. Although this work was received in this Country with decided approbation, yet it was of such a description as inevitably to produce a very opposite sentiment at the Cape of Good Hope. So many evils were unmasked by the contents of the book, so many interests were affected by the great measure to which it essentially contributed, and so many parties were necessarily implicated in the statements introduced, that it could not but excite bitter indignation against the Author, if it did not even expose him to the hazard of legal prosecution. However, it was considered (and that under good advice), that if a legal process were attempted, it must necessarily come to this Country, where the Author would be protected from local prejudice; and as to the ill-will which might be personally shewn to Dr. Philip, he was prepared to endure it with patience, and to overcome it by prudence and conciliation.

Dr. Philip, however, had not been three days at Cape Town before he received notice of an Action for a Libel in the Supreme Court of the Colony. The efforts made to transfer the trial from that Court to England were overruled; the Doctor has been tried in the midst of local prejudice, and without the benefit of a Jury; and has been cast in damages of 200*l*., and costs of more than 900*l*.

The statement on which the Action was founded is recorded in Vol. I., page 153, of the "Researches." The particulars of this statement, unlike the others in the Work, did not fall under Dr. Philip's observation, but they were, as noticed in the HEADING, communicated to him by a respectable Gentleman now in this Country. That Gentleman is Mr. Pringle, the Secretary of the Anti-Slavery Society; who has been seen on the subject, and who readily makes himself responsible both for the account, and the terms in which it is expressed.

The Directors, in some Resolutions which they unanimously adopted on this occasion, declare, that they

— entirely justify the intentions of Dr. Philip in adopting that statement; that they preserve toward him an undisturbed and perfect confidence; that they truly sympathize with him, while suffering under effects which might be expected to arise from those labours to which he, in conjunction with the Directors, was devoted when in this Country; and that they cherish a fixed conviction, notwithstanding the present perplexities of his situation, that those services will convey extensive and lasting benefits to the oppressed Hottentots.

A Subscription has been opened by the Directors, to relieve Dr. Philip from the heavy charges of this action.

Hottentot Love of Freedom — Dr. Philip, in writing to a Friend, states—

The following facts will shew you how the Hottentots value the boon which has been conferred upon them. On my arrival at one of the Missionary Stations, I found the Children, from three to five years of age, going about the village in little bands, singing stanzas which had been composed on the occasion of their receiving their liberty. The following is the chorus of one of these infantine songs—

"Our deliverers we shall see:
Thanks to those who made us free!"

I asked a Girl of five years of age why she rejoiced that she was made free: her reply was, That the Boors could no more take her away from her parents or flog her. What a satire is the answer of this Infant on those who tell us that Slaves are not capable of understanding the value of freedom, and would rather be in slavery than be free!

INDIA WITHIN THE GANGES.

Suttee Petition—A Petition of certain Hindoos against the late Abolition (see p. 333 of our last Volume) was entrusted to a Mr. Bathie, who embarked on board the Alexander with the view of conveying it to the Authorities in England. The ship met with such damage in the river, that she put back to Calcutta. The remarks on this occurrence in some of the Native Papers will shew the importance which is attached to the subject. In one of these Papers it is said: "The interruption of Mr. Bathie's voyage is, doubtless, somewhat to be regretted; but joy is mingled with our regret: for Mr. Bathie has remarked, 'Such misfortunes are generally attended with the loss of life; but, from my being the bearer of the Suttee Petition, God has saved all who were with me.'" Another Native Paper, on the contrary, declares, "The Petition sent to England, to procure the restoration of the Burning of Women, so humanely abolished by the Governor General, has been brought back, by force of the virtuous merit of the whole Female Sex of our Country; for the ship which bore it was very nearly carried to the bottom."

Population of Madras—The following was the amount of the Population of Madras in 1823, according to a census made by Government. Black Town: men 33,789, boys 21,305; males 55,094: women 45,720, girls 19,832; females 65,552: total 120,646. Chindatrepettah and the villages within the jurisdiction of Madras: men 75,457, boys 58,687; males 134,144: women 99,196, girls 61,765; females 160,961: total 295,105. Khandans and their servants, 46,300. Total population of Madras, 462,051 souls. The number of houses is 29,612, of which 14,093 are in Black Town, and 2826 houses, verandahs, and huts of the Khandans and their servants. The excess of females over the males, in Black Town and the villages is, therefore, 37,275, or a disproportion of about one in eleven in the whole population.

WEST INDIES.

Church Miss. Soc.—Mr. Manning arrived at Liverpool on the 16th of January, from Jamaica, in debilitated health.

*** Vol. for 1823, p. 80, last line, for *Ezek.* xxxiii. 3, 9. read *Ezek.* xxxvii. 3, 9—Vol. for 1826, in the Table of Contents, last page, col. 2, the Visit of the Archdeacon of Madras to the Southern Stations, and also the article Australasia, should have been placed under the head "Church Missionary Society," in a preceding page—p. 33. col. 1, l. 1, for *one*, read *one*—p. 110. col. 1. the Female Schools under Mrs. Deerr should have been stated as being at Burdwan—p. 300, col. 2, after *Australasia*, read *Church Missionary Society*.

Digitized by Google

Missionary Register.

FEBRUARY, 1831.

SURVEY
OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

(*Concluded from p. 45 of the Number for January.*)

India within the Ganges.

LONDON MISSIONARY SOCIETY.

Calcutta: 1816—James Hill, G. Gogerly, John Adam, G. Christie who sailed on the 1st of July—In the last Survey we anticipated the chief statements of the Annual Report—"Our engagements in Calcutta," Mr. Adam writes in April, "are of the most varied and interesting character: the Fort, the Bethel, groups of beggars at two or three distinct places weekly, the village of Krishnapore, itineracies in the country round, and Native Chapels in the town, besides the duties as Members of Committees and Secretaries of Local Societies, fill up the hours of every passing week." The Directors state: "In this part of the field of the Society's operations, the work advances with increased rapidity, and with satisfactory indications of the genuine character of its results: a wide and effectual door appears to have been opened"—The Receipts of the Bengal Auxiliary, in the year 1828-9, were 4971 rupees, and its Disbursements 4465—Pp. 81, 472.

Kidderpore: near Calcutta—C. Piffard, Edward Ray, A. F. Lacroix; Ramhurree, Nat. As. Mr. and Mrs. Piffard arrived at home, on a visit, on the 3d of May; and sailed, on their return, on the 9th of October. Mr. Lacroix removed from Chinsurah—The baptized adults in connexion with Kidderpore amounted, at the last returns, to 66; that of candidates to 16. "The prospect," the Directors say, "is more promising within the circuit of this Station, than even in the Calcutta District"—The Return of numbers in the Boys' Schools is not given; in the Girls' it was 108, who improve in knowledge and in personal deportment. "Schools," the Missionaries say, "of an exclusively Christian character, might be established to an almost indefinite extent, would the funds of the Society admit. In every village—and this part of the Country is literally covered with villages—the people beseech and implore the Missionaries to come among them, to instruct their children and shew them the Way of Life; or, to use the simple but expressive sentiments of one of them, 'The gardens are all dry and parched, the trees withering, and the fruit perishing, because there is no *malee* (gardener) to cultivate the soil and water the plants.'" Of an important Out-station connected with Kidderpore, the Bengal Committee remark—"In local position, few places could be more unfavourable and less promising as a sphere for Missionary exertions, than the village of Rammakalchoke. It forms one of an immensely large group of villages, which are situated on little risings of the earth, elevated but a few feet above the level of the Country; which, for many miles in extent, is marked in maps as a morass, or a fresh-water lake: during at least eight months in the year, it is either entirely flooded, or so moist as to admit of no access to the villages, except through shallow passages, in canoes: this, from the unavoidable exposure to the sun which it occasions, is found, in several of the hot months, to be extremely detrimental to health. But even this is not the worst feature in the case: the excessive dampness of the atmosphere, combined with the noxious vapours which arise from the stagnant waters and the putrid vegetation, renders it utterly impracticable for a Missionary to make it his permanent residence; while its distance from Kidderpore consumes almost half his time in journeys. Yet, as if to

London Missionary Society—

shew that the work is not of man, but of God—*not by might, nor by power, but by my Spirit, saith the Lord*—at this place, to human appearance so unpromising, God has been pleased to vouchsafe more remarkable tokens of success than at any other Station connected with the Bengal Missionary Society. It is by no means a rare or unfrequent occurrence for persons, and even families, to be in the congregations on the Sabbath at Rammakalchoke, from villages often, twelve, and even fourteen miles distance, who have come for the sole purpose of hearing the Gospel, and inquiring *what they must do to be saved*—Pp. 31, 285, 471; and see, at 534, 535, strong testimonies to the disinterested zeal of Native Converts at Rammakalchoke, the Out-station just mentioned.

Chinsurah: 22 miles N of Calcutta: transferred, in 1825, by the Dutch to the British: inhab. 30,000—J. D. Pearson, T. K. Higgs, who sailed on the 1st of July—Subscriptions are collecting for the erection of a new Chapel. "The result of the efforts made," the Directors observe in reference to the Ministry, "is very gratifying"—On the removal of Mr. and Mrs. Lacroix to Kidderpore, the suspension of 3 of the Boys' Schools, and 2 of the Girls', became unavoidable: there remained 3 Boys' Schools and 1 Girls'; but Returns have not been received. The Government Schools, under Mr. Pearson's superintendence, are 14, and contain 1400 scholars—Pp. 31, 471.

Berhampore: 20 miles N of Cutwa, and 5 S of Moorshedabad: 1824—Micaiah Hill—Mr. Hill "is listened to with more deference than formerly," the Directors state; "and patient attention has, in an encouraging measure, been substituted for vociferous opposition"—In 3 Boys' Schools are 120: the Female School has still to contend with almost insurmountable difficulties, and affords little encouragement—P. 31.

Benares: 1820—James Robertson. Mr. Adam and his family are on a visit home: the work has been much impeded by the sickness of the Labourers—Congregation, sometimes, 50 to 60 persons. The result of conferences with professed inquirers has usually been discouraging—A Native School, where the Scriptures are daily read, has been opened in the precincts of a Temple, containing a dirty pool, named the "Pool of Immortality;" a place of great resort, on account of the pretended cure thereby of various diseases—Of Tracts and Books in Hinduwee, by Mr. Adam, 8150 copies were printed in the year: 2000 copies of Mr. Robertson's "Comparison between Mahomedanism and Christianity" are in circulation: he has translated the Book of Job into Oordoo, and that of Ecclesiastes into Hinduwee and Oordoo—Pp. 31, 285.

Surat: 177 miles N of Bombay; inhab. 500,000: 1813—W. Fyvie, Alex. Fyvie; T. Salmon, Printer—The English and Goozerattee Services have been continued. On Mondays, the Gospel is preached, in Goozerattee, to persons receiving public charity, amounting sometimes to between 180 and 200. The Native Converts manifest especial love to the Word of God: of two inquirers who visited the Station, Mr. W. Fyvie says: "I was really astonished at the attention of these men to the Bible. Many nights when I have awaked from my first sleep, about one or two o'clock, I have overheard these men reading the Psalms of David and other parts of the Scriptures"—In 5 Schools, chiefly for Boys, there are 340 scholars; and in a Girls' School, 20: the Directors report: "The great attention with which the children listen to religious instruction, and the progress made by them in the knowledge of Divine Truth, are such as to inspire a hope that they are under the special tuition of the GREAT TEACHER Himself."—A second edition of the Old Testament in Goozerattee has been completed, consisting of 1000 copies of Genesis and the Psalms and of 500 of each of the other Books: half was disposed of within a fortnight. In 1829 there were put into circulation 175 New Testaments, 2950 Portions of Scripture, and 20,000 Tracts. In the early part of last year Mr. A. Fyvie itinerated for 42 days in different parts of Goozerat; during which time he travelled upward of 500 miles—distributed 1020 Portions of Scripture and 10,500 Tracts—and preached to multitudes, numbers of whom had never heard of Salvation through the merits of Christ, and many of whom paid encouraging attention to the Message of Mercy—Pp. 31, 32, 285.

Belgaum: 200 miles N W of Bellary: 1820—Joseph Taylor, W. Beynon who removed from Bellary and has better health at Belgaum: 3 Nat. As.—Communicants; at English Services 10 to 15, and the same at the Native Ser-

vices—In 3 Mahratta Schools, the attendance varies from 60 to 120, and in 2 Tamul from 20 to 50: all the scholars are examined weekly by the Missionaries — The distribution of the Scriptures and Tracts has been greater than in any preceding year; and "the general aspect of the Mission," the Directors state, "is that of growing importance and success"—P. 32.

Darwar: 50 miles from Belgaum, and an Out-station of that Mission: 1829—Dhondapah, Dhavapah, Nat. As.—"The Missionaries at Belgaum," the Directors report, "were invited in February, last year, to visit some criminals in the jail at Darwar, who were under sentence of death for murder: of these poor men, the total number of whom was nine, four, who appeared to be sincere penitents and professed their faith in Christ, were baptized. This result of their labours at Darwar led the principal Collector to request the Missionaries to send Dhondapah there, in the capacity of Reader: he was sent accordingly, and has constant access to the jail, where a School, under his direction, has recently been commenced, in which 23 adults and 8 boys receive instruction: there are indications of good being effected by his labours. He has been lately joined by the native convert, Dhavapah."

Bellary: 187 miles N of Seringapatam, and 300 N W of Madras: surrounded by many populous places: 1810—John Reid; G. Walton, As.; B. H. Paine, Printer; S. Flavel and other Nat. As. Mr. and Mrs. Reid arrived at Madras on the 25th of January, on their way to Bellary. Mr. Hands is still in England: on his departure from Bellary and Mr. Beynon's removal to Belgaum, Mr. Reeve, of Bangalore, took charge of the Station from Dec. 1828 to July 1829, when Mr. Campbell, of the same Mission, took his place at Bellary, and Mr. Reeve returned to Bangalore—The Native Services continue much the same as stated in the last Survey: communicants; at the English Services 10, and at the Native 22: adults baptized 3—In 6 Canarese Schools for Boys, and 1 for Girls, with 2 Tamul Schools for Boys, there are 311 scholars: improvement is impeded by the want of proper Schoolmasters: many of the Girls, under Mrs. Paine's superintendence, read and write well: the English Charity-School is very useful — The Printing Office is conducted with diligence and spirit: 1000 copies of each of seven of the Books of the Old Testament in Canarese, with 9000 Tracts and Elementary Books, have been printed in the year. The distributions have been, 30 Bibles, 1139 Portions of Scripture, and 26,240 Tracts, many of which were circulated at Native Festivals in the vicinity — The Branch Bible Society raised 900 rupees in the year, the Tract Society 578, the Missionary Auxiliary 446, and the Charity School 2129—Pp. 32, 112, 113, 336.

Bangalore: 74 miles NE of Seringapatam and 215 W of Madras: inhab. 25,000 to 30,000, who speak Canarese; and an equal number who speak Tamul: 1820—W. Reeve, W. Campbell. David, Jacob, Paul, and Joseph, Natives, mentioned in the last Survey, continue to preach in the Mission Chapel and the surrounding Villages. "Their Addresses to the Heathen are characterized," the Directors say, "by simplicity, and their prayers by fervency and devotion"—Native Services have been held, as stated in the last Survey: Congregation on Sunday upward of 80; who hear with seriousness, many of whom are candidates for Baptism. Communicants, at the English Services 18, and at the Native 24; who adorn the Gospel: 3 women and 2 youths have been baptized—In 4 Schools there are 108 boys; in the Tamul Orphan School, 10 Scholars; and in a Female School, 4 women and 4 girls. The Canarese School for preparing Teachers has 14 boys, who are all diligent and promising; and those of the First Class, 8 in number, above mediocrity: "The chief object of this School," the Directors state, "is, to give an exclusively Christian Education to Native Youth of superior ability, from an early period of life, with a view thus to raise up, eventually, a Native Ministry for Mysore and Hindoostan." Of the Schools, generally, they add: "They are in a prosperous state. Prejudices against the introduction of Christian Books have greatly abated. The children learn with facility; and, from an arrangement lately adopted, the Masters themselves find it their interest to secure a good and regular attendance"—Pp. 32, 113.

Salem: a large town, N. Lat. 12° and E. Long. 79°: inhab. 60,000: surrounded by populous villages: 1827—H. Crisp; Isaac David, Nat. As.—To the memory of Mrs. Crisp, who died May 7, 1829, the Directors pay this characteristic tribute:

London Missionary Society—

"Her Missionary career was short, but marked by eminent piety, tender sympathy for the Heathen, unreserved devotedness to, and diligence in, the service of the Mission"—Besides an English Service on Sunday Morning, Tamul Services are held early in the morning and in the evening: a Catechetical Course is also held in the morning of Sunday, and about 200 poor people, who assemble to receive the alms of a liberal friend, are instructed. On four week-evenings, the Gospel is preached in four different places. Besides daily visits to the Schools and Villages in the vicinity, excursions have been made to more distant places, in some of which no Protestant Missionary had ever before been seen. The Catechetical course and its effects are thus described by Mr. Crisp: "After one of the classes has read the portion in the Gospel by Matthew, which comes in course, I take each verse separately, explain it, and propose questions to be answered, by any boy who is able, upon the contents. A class of another school then rehearses seven or eight Answers in Dr. Watts's Catechism, or whatever may be in course; which is explained and examined in the same manner. The whole is closed with prayer, especially for the children, their friends, and the schoolmasters. The answers, which the children give, shew that they have acquired much Scriptural Knowledge; while the interest which the exercise itself appears to excite among them and the several Masters—the number of adults who are drawn by it to hear in this simple and familiar manner the Gospel of Christ in all its bearings—and the direct tendency which it has to secure the great object for which the Schools are supported and superintended, lead me to regard it as by no means the least important Service of the day—In 8 Schools, 5 of which are supported by local means, there are 261 boys: none but Christian Books are used. The people consider the establishment of Schools as a favour conferred on them—The Scriptures and Tracts have been widely circulated, chiefly through individuals who called on the Missionary as Inquirers—"The general prospects of this Infant Mission," the Directors remark, are encouraging. The efforts made for the benefit of the Heathen are regarded by them in a more favourable light than at its commencement; and the people, generally, manifest considerable attention. In many, a spirit of inquiry has been excited; and, in the minds of a few, there appear to be indications of genuine religion"—Pp. 32, 33.

Quilon: on the coast of Travancore; 88 miles N W of Cape Comorin: inhab. differently estimated from 40,000 to 80,000: 1821—James C. Thompson; T. Cumberland, As. who removed hither from Nagercoil: 5 Nat. Readers, "two of them," the Report states, "of high caste, and all of them devoted and useful in their labours." Mr. and Mrs. Thompson being obliged, on account of health, to proceed to the Nilgherry Hills, Mr. Miller, of the South-Travancore Mission, who had himself spent about twelve months at the Hills for the recovery of his health, took temporary charge of this Mission. "The aspect of things at this Station," he writes, "is much less interesting and encouraging, in a Missionary light, than at our Southern Stations. It is indeed *the day of small things* here; but THAT is not to be despised. That glorious Gospel, which has produced a great and happy change on many Heathens in the regions of Nagercoil and Nejoor, can effect the same things at Quilon. The Lord's arm is not shortened; and the Gospel is still the rod of His strength." The Directors, indeed, say: "The events which have taken place in South Travancore appear to have made a salutary impression on many of the people at Quilon, and in its environs: a considerable number have been led to inquire for the Word of God: during the month of March and part of April in the past year, Mr. Thompson distributed double the number of books which he had previously done during the rest of the two years of his residence at the Station"—In 12 Schools there are 274 Boys, and in 3 Female Schools 44 Girls: they are in a prosperous state—P. 33.

Nagercoil: head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 1805—C. Mault, W. B. Addis; with many Nat. Readers and Schoolmasters. The intention of placing Mr. Addis near Trevanderam, mentioned in the last Survey, having been relinquished, he has joined this Station—Returns of the Readers and Congregations have not been received. Persecution, though in various ways overruled for good, has prevented an increase of those who profess Christianity; but Mr. Mault

writes, "Public Worship on the Sabbath in most places continues to be well attended: in some Congregations the attendance in the morning has greatly increased; and the earnestness and devotion manifested by many throughout the Service are truly delightful. At no period have I had more pleasure in dispensing the Word of Life, or a greater prospect of real success." Of the Native Readers he says, "They have had much to contend with from the actual suffering of some under their charge: the false alarms of others, which the enemy has been exceedingly industrious in exciting, filled their hands with work, and their hearts with solicitude." He adds, that "many of them have discharged their difficult and arduous duties with zeal and prudence." Thirteen promising Youths are under preparation for Native Teachers—The Schools are increased to 36, and continue to be well attended. In 4 Female Schools, 200 Girls are under instruction: of these, 54 are at Nagercoil; and of them it is reported, "Some afford ground for hope, that spiritual benefit has been derived by them from the instruction imparted; while the beneficial effects generally resulting from Native-Female Education are visible in the neighbouring villages, in which many of the children who attend the School at Nagercoil reside." Mrs. Mault writes, "It affords us pleasure to observe, in the Women who were formerly scholars in this school, habits of industry and propriety of behaviour, which we hope will have a favourable impression on the neigbourhood, in reference to Female Instruction." An Adult Female School has 15 scholars—The Press has been chiefly employed for the Tract Society. Mr. Mault has devoted to the composition and translation of small Treatises as much time as he could spare, in order, as he states, "to keep pace with the improvement made by the more general diffusion of education and with the increase of knowledge among the Christian Portion of the Population, and to render the Readers still more efficient by augmenting the means for their obtaining more extensive information on the Doctrines and Duties of Religion"—P. 33; and at pp. 466, 467, see Favourable Notices of Native Readers connected with this Station.

Nejoor: head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: 1828—C. Mead, W. Miller; Mr. Ashton, As.; with many Nat. Readers and Schoolmasters. The temporary absence of Mr. Miller has been mentioned under the head of Quilon. Of the Native Readers no account has been received. The Congregations are 33 in number, and their members 3126; a very large proportion of whom maintained a regular attendance on Public Worship during severe persecutions which have befallen these Missions—In 28 Schools there are 828 children, who consist of 337 Protestants, 5 Roman Catholics, 5 Mahomedans, and 431 Heathens: in each of the Schools there is a number of girls. A Central Girls' School at Nejoor promises well—P. 33.

Mr. Miller writes in April, on his return from the Nilgherry Hills: "I cannot help felicitating myself on my return to Travancore, a region which presents to the view of the Christian Philanthropist a brighter prospect and more promising field than any that is to be found in the Eastern World. At our Stations, in the south especially, the prospect is most animating. It is true that opposition has been experienced. The demon of persecution has been raised. In some places the attempt has been made to exterminate the Gospel; and, in others, where that was impracticable, every thing has been tried to impede its progress. It is remarkable, that, in this diabolical work, Hindoos, Mahomedans, and Papists united, and seemed to make common cause. But, *when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him. The Lord on high is mightier than the noise of many waters*—P. 33; and see at pp. 535, 536, some details of the Persecutions here mentioned.

Combaconum: 20 miles N E of Tanjore: 1825—Edmund Crisp; Isaac David and 3 other Nat. As. Mr. Crisp removed hither from Madras in July 1829—Tamul Services are held twice on Sunday; and English Service on Sunday Morning: about 40 adults and 30 children attend the Morning Tamul Service. The people are addressed also in the streets, and on occasion of examinations at the schools: some interest has been hereby excited among them. In each of three villages there are some Christians who are connected with Combaconum—In 5 Schools supported by the Society there are 179 boys, with an average attendance of 150; and in 5 maintained by subscription, there are

. *London Missionary Society*—

135 boys, with an attendance of 120, and 15 girls with an attendance of 10—P. 33.

Chittore: 80 miles W of Madras: 10,000 inhabitants: 1826—Robert Jennings; with 2 Nat. As.—There are one English and two Native Services on Sundays, and two Week-day Native Services: from 130 to 140 sometimes attend on Sundays, but seldom more than 20 at other times. The means adopted for the benefit of those who had previously professed Christianity, alluded to in the last Survey, promise good success—In 5 Boys' Schools there are 127 scholars, and in 1 Girls' 30—P. 33; and see at pp. 433—436, Biographical Notices of Joseph Dacre, Esq., a distinguished friend of Chittore.

Madras: 1805—W. Taylor, John Smith; John Nimmo, and other Nat. Assistants—English and Native Services have been continued in each of the two Districts into which the Mission is divided; that of Black Town under the care of Mr. Smith, and that of Persewaukum under Mr. Taylor—In 17 Schools are 763 boys, and 68 girls in 3 Female-Schools: their general state, both as to attendance and progress, is encouraging: an increasing desire for knowledge is manifested—Mr. Taylor has frequently itinerated, distributing Tracts and the Scriptures; and John Nimmo has had much encouragement in several journeys: some account of one of these journeys appears at pp. 465, 466 of our last Volume—Mr. Smith writes in May: "The Mission is apparently prospering: both Congregations and Churches are increasing: the Members of the Church are furnishing decisive evidences of true conversion. We are now reaping the fruits of our former labours"—P. 33.

Tripasore: an out-Station of the Madras Mission, and assigned to the care of Mr. Taylor—The Members continue stedfast—In a Free School, 35 children make good progress—Pp. 33, 34.

Cuddapah: 153 miles N E of Madras: 60,000 inhabitants: 1822—W. Howell; 2 Nat. As.—Communicants, 26: baptized in the year, 6 adults: candidates 10. There are two Public Services on Sundays: the Morning Congregation consists of more than 100 persons from the Christian Village, with other Natives who are regular attendants: there are several Week-Day Services also; besides daily Family Worship, and visiting of the people, with occasional journeys in the vicinity. "The Mission presents," the Directors say, "an interesting scene of combined operations in various departments"—In 7 Schools there are 135 boys and 39 girls—While some of the residents in the Christian Village are obliged to leave it in quest of employment, others are induced to take their place from among the Heathen; none, however, are permitted to enter it unless they can earn their subsistence by habits of industry. G. J. Waters, Esq. has supported, and continues with his accustomed liberality to support, this interesting Institution—"Every year," says Mr. Howell, "affords me proof that the fears and prejudices of the Heathen at this place are giving way. Many respectable Natives begin now to think more favourably of the Christian Religion; and all those unpleasant reports which used to be spread about, to prejudice the minds of the Natives from embracing Christianity, are now banished from the place: and I think I may now with safety affirm, that numbers are eagerly looking forward for the day when their religion is to be overturned for the reception of one more spiritual"—P. 34.

Visagapatam: a sea-port, 483 miles N E of Madras, and 557 S W of Calcutta, 1805—James Dawson; James Gordon, As., son of the late Missionary, and 2 Natives, assist in the Schools—English Service is attended by 40 or 50 persons: young people from six schools assemble on Sunday Mornings for instruction—In 9 Boys' Schools there are 322, and in 2 Girls' Schools 76 Hindoo and Portuguese Girls: the Schools are altogether Christian. "The Teachers," it is reported, "appear interested in their work—have a good knowledge of the Scriptures—and occasionally defend the Christian System, with both prudence and firmness"—P. 34.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812—Allen Graves, Cyrus Stone, David Olliver Allen, W. Ramsey, W. Hervey, Hollis Reed; Cynthia Farrar, Sup. of Female Schools; James Garrett, Printer. The Missionaries Ramsey, Hervey, and Reed, with their Wives, sailed from Boston, in the beginning of August—"An increasing number of Natives," it is stated, "attend, on the forenoon of the Sabbath, the regular Mahratta Service designed for them, in the Mission Chapel; and manifest more

of the solemnity and order of a worshipping Christian Assembly than heretofore: on the afternoon of the Sabbath there is a Mahratta Service for the Boys and Teachers of the Schools, conducted on the plan of a Bible Class: in the evening there is a regular English Service. The Missionaries also preach much in the houses of the Natives and by the way-side"—In 18 Boys' Schools, there are 1171 boys; of whom, 130 are Jews, 955 Hindoos, 78 Mahomedans, and 8 Christians: in these Schools, 78 girls are also taught. In 18 Girls' Schools, there are 417 girls, of whom 123 can read: of these Schools, 6, with 123 Scholars, are supported by the Christian-Knowledge Society. The Schools, generally, are in a flourishing state—The revision of the second edition of the Mahratta Testament was completed and the work printed early last year. In 1829, there were printed, in Mahratta, for Societies, Individuals, and the Mission, 28,250 copies of Tracts, Elementary Books, and Portions of Scripture; in Portuguese, 500 copies; and, in English; 1840; making a total of 30,590 copies: of publications in Mahratta, 14,622 copies were put in circulation in 1829; with 1400 in Goozerattee, and 500 in other Languages: "Our practice," the Missionaries say, "is to give books to such only as are able and promise to read them; generally accompanied by an epitome of the contents of the books, and such other remarks as are calculated to excite their attention and to secure a careful perusal of them." The Board remark: "The account of this Mission may be closed by saying, that the progress of knowledge is very perceptible—that new serious inquirers are frequently seen and heard of—that the attention of those who begin to inquire is more deep and thoughtful than heretofore—that the schools are becoming more and more interesting—and that the Board may expect to reap a great harvest in India, if we faint not"—Pp. 34, 429.

SCOTTISH MISSIONARY SOCIETY.

Bombay: 1828—John Wilson. Mr. Stevenson left Bombay in the summer of 1829, and returned to the Concan. Mr. Wilson, having resided some months at Hurnee after his arrival from England, was about to remove to Bombay—Mr. Stevenson, while resident in Bombay, baptized two Brahmins.

Bankote: on the coast, 60 miles S of Bombay: 5000 or 6000 inhabitants: 1823: James Mitchell, John Stevenson. Mr. Crawford's state of health has obliged him to return home. *Hurnee*, 13 or 14 miles S of Bankote: 8000 inhabitants: 1824: John Cooper, Robert Nesbit—at Hurnee, there are about 30 Schools, containing 1357 scholars, of whom 65 are girls. Of the Schools at the other Station it is said: "The Directors deeply regret to state, that, in the past year, there has been an essential diminution of the number of Schools in the Concan; Mr. Mitchell having given up those connected with the Bankote Station, in consequence of his having adopted an opinion, that the superintendence of Schools is inconsistent with his duty as a Missionary to the Heathen, which he considers to consist simply in preaching the Gospel. Though the Directors, as stated in their Report two years ago, had, in compliance with a special request from Mr. Stevenson, relieved him from the charge of superintending Schools, they never contemplated the abandonment of the schools themselves. These they have ever considered, and still consider, "as a highly important department of Missionary Labour, and as promising to be a powerful auxiliary in diffusing the light of Divine Truth throughout India." As, however, the Missionaries generally have urged the expediency of placing the Schools under a separate superintendence, and as the Corresponding Board at Bombay, on considering their representation, have joined in recommending the measure, the Directors have authorised them to seek out in India some suitably qualified person or persons, for superintending the Schools; but have stated, that, until such persons are found, it must be distinctly understood, that the present Missionaries will continue to superintend them, in the same way as they have hitherto done; and that even afterward they shall exercise a general inspection of the Superintendants." In reference to Native-Female Education, the Directors add: "It is painful to state, that the Female Schools have been very unprosperous during the past year. Female Education has been found attended with many difficulties, arising from the novelty of the scheme—the aversion of the parents to the education of their daughters—the early age at which girls are made useful in the family—and the aversion which they themselves have

Scottish Missionary Society—

to any thing like restraint or mental application. During the past year the attendance of the girls has been so irregular, and their progress has consequently been so small, that the greater part of the Female Schools have been discontinued; but, though the number of girls attending the Schools is now greatly reduced, it is proper to add, that those who remain attend much more regularly, are more attentive to what is taught, and make more progress than what was formerly common"—Pp. 34, 35, 536—538.

WESLEYAN MISSIONARY SOCIETY.

Calcutta: 1830—Peter Percival, T. Hodson. Mr. Percival, from Ceylon, and Mr. Hodson, from England, have arrived at Calcutta—A house has been engaged, in a situation favourable for labour among various classes of the population. English Services have been established; and, in July, Mr. Percival was about to begin his labours in Portuguese and Bengalee—Schools have been opened with about 200 children—P. 35.

Bangalore and *Seringapatam*—John F. England, T. Cryer; Nyanayuthum, Nat. As.—Members, 135. "The Native Society," the Missionaries report, "especially the Women's Class, gives us great though not unmingled pleasure and satisfaction: the punctuality of their attendance affords evidence of their love to God and His ways"—Circumstances not likely to occur again have diminished the scholars in the Boys' Schools, and the indolence of the Masters has retarded their general improvement: good, however, has been done. A Girls' School has been discontinued—P. 35; and see, at pp. 508—510, interesting details by Mr. England.

Negapatam: a sea-port, 48 miles E of Tanjore: 15,000 to 20,000 inhabitants: 1821—W. Longbottom; José J. Martins, As.—Members 23. Many obstacles exist to prevent the formation of a Society here of any considerable extent—There are 1 English and 4 Tamul Boys' Schools, but the number of scholars is not stated: in 1 Girls' School are 18 scholars. All are improving. No distinction of caste is allowed—P. 35.

Madras: 1817—Rob. Carver, Alfred Bourne, S. Hardey — Members, 156. "The Lord's Day," it is stated, "is reverenced; and the administration of the Lord's Supper solemnized with marks of sincere devotion, and attended by a numerous proportion of our people. Many Natives have been added to the Society during the year"—In 8 English Day Schools and in Sunday Schools, there are 301 boys and girls; and in 5 Native Schools 188 boys, and in 2 Female Native Schools 72 girls. "The number of Schools," the Committee say, "might have been greatly increased, had the ability of the Missionaries permitted them to extend their labours to the many villages from whose inhabitants the most pressing entreaties were received: they have been obliged to content themselves by cultivating that part of the ground which was already occupied"—A new Gothic Chapel has been opened: 5500 rupees were expended, of which 3500 had been raised by local contributions—P. 35.

"On the Continent of India," the Committee state, "the strong-holds of Sin and Idolatry have not been unsuccessfully attacked by the Soldiers of the Cross. At Madras, Bangalore, and Negapatam—Stations which have been some years occupied by the Society, the Missionaries are favoured with some indications that the blessing of the Lord rests on their efforts in ministering the Word of Eternal Life. Many Idolaters have been converted from the error of their ways during the past year, and have been united to the Christian Societies already formed. Some of them have had to endure persecution, and all the injuries connected with loss of caste and expulsion from their families; but, by their faithfulness and patience, they have shewn, that they would *count all things but loss for the excellency of the knowledge of Christ Jesus the Lord.*"

GENERAL BAPTIST MISSIONS.

Cuttack: 251 miles SW of Calcutta: 60,000 inhabitants: 1822—J. G. Lacey, W. Brown; Gungadhor, Nat. As. Mr. and Mrs. Brown sailed in June. Gungadhor appears to be a thoughtful and consistent Christian, and a sensible and impressive Preacher—In 7 Native Schools there are upward of 300 children. Mr. and Mrs. Brown are to have the charge of the English Charity School, which is likely, under European superintendence, to become eminently useful—The Press has been aided by a grant of 48 reams of paper—Pp. 35, 36, 382, 383.

Juggernaut, or Pooree: near the Great Temple of Juggernaut: on the coast, 8

of Cuttack: 1823—W. Bampton. Severe illness (see p. 472 of our last Volume) has occasioned Mr. Bampton's retirement from his Station. During part of the year, Mr. Sutton, from Balasore, devoted his time to Pooree; and met with less opposition than had been formerly manifested: he had, however, too much of this; and says, "The answers and objections of the people were shocking for obscenity and blasphemy: it was a true compound of that *wisdom which is earthly, sensual, devilish*"—P. 36.

Balasore: 170 miles from Calcutta, 100 from Cuttack, 150 from Juggernaut: 10,000 inhabitants: 1827—A. Sutton. John Sunder, the Assistant, has been dismissed for immoral conduct. Mr. Sutton was absent from Balasore a considerable part of the year, labouring in other parts of Orissa—P. 36.

Many particulars relative to these Stations appear at pp. 538—542 of our last Volume. "During the past year," the Committee report, "the Brethren have gathered a few more of the first-fruits of Orissa to God; and beside rejoicing over those who have broken Caste and renounced all for Christ, have witnessed, in other minds, indications that the power of the Gospel is felt—that the leaven of that Gospel, though, for a while, hidden from those who put it into the mass, is exerting its influence."

Ceylon.

BIBLE AND TRACT SOCIETIES.

AUXILIARY BIBLE SOCIETY.

The revision of the *Cingalese N. T.* has been completed: the demand is quite unprecedented: 6000 copies have been printed, but they will soon be exhausted. A supply of the *Tamul* Scriptures, long and anxiously desired, has been forwarded to the Jaffna Branch Difficulties continue respecting the *Pali*: the Gospel of St. Matthew has been printed—P. 37.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Secretary of the District Committee, the Rev. Joseph Bailey, has remitted payment for a large consignment of Books, forwarded in 1828; and applies for a further supply. A valuable Lending Library has been sent out, for the use of the troops stationed at Kandy; and liberal supplies for the Regimental Schools.

RELIGIOUS-TRACT SOCIETY.

The Colombo Auxiliary has not been in very active operation: 48 reams of paper, with 2900 English Publications and 10*l.* in Books for sale, have been granted. The Jaffna Committee had printed, up to the last dates which we have seen, 160,787 Tracts: a Grant has been made of the same amount as that to Colombo—P. 37.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with the village of Hanwell: 1812—Ebenezer Daniel, Hendrick Siers; with Nat. As. Mr. Siers has done his utmost to supply the place of the late Mr. Chater, and upward of 20 persons have been baptized, but his strength has been unequal to the requisite labours. Mr. Daniel and his family sailed in May —Pp. 37, 285.

CHURCH MISSIONARY SOCIETY.

CINGALESE DIVISION.

Cotta: 6 miles S E of Colombo: 4500 inhabitants: 1822—S. Lambrick, Joseph Bailey, James Selkirk; W. Lambrick, As.; W. Ridsdale, Printer, who embarked in the beginning of August; 11 Nat. As. Mr. Bailey, who has for some time had the charge of St. Paul's Church in Colombo, finds much Missionary employment among the Cingalese and Portuguese. Congregations are assembled in the School-Houses in the different Villages connected with Cotta: they are small, except at Yakbadda, where the Natives have built a Place of Worship, 32 feet by 20, which is always respectably attended. It will have been seen at p. 44. of the January Number, that the Baptized Jew, of whose apostacy fears were expressed in the last Survey, is labouring usefully at Cochin—In 10 Schools there were 251 boys and 25 girls, with an average attendance of about 180: another School was just

Church Missionary Society—

opened with 32 boys: in an English School, of 32 boys not more than 15 were in average attendance. The Schools are entirely Christian: the number might be doubled, if sufficient funds could be provided. The examination of the Students in the Institution gave great satisfaction to the Missionaries at their last Annual Meeting—An edition of the Common-Prayer Book in Cingalese has been printed, and a second is in the press: 10,150 Tracts and Portions of Scripture, almost entirely Cingalese, were printed in the year. The translation of the Bible into Vernacular Cingalese is proceeding: Mr. Selkirk now labours with Mr. Lambrick in this department; the person who assisted him for many years, and of whom he once entertained the best hopes, having been separated from the Mission for conduct inconsistent with his profession—Pp. 37, 38, 362—366, 382.

Kandy: 80 miles E N E of Colombo: 1818—T. Browning; Joseph Fernando, As., with 12 Nat. As.—Congregations are small: communicants, 9 Portuguese, 8 Cingalese. Mr. Browning "felt the importance," the Committee state, "of a Church at Kandy, as an inducement to the people to attend Public Worship, and a monument of the love of Christians to their God and Saviour in that stronghold of Idolatry, now filled with Heathen Temples; yet was unwilling to trespass on the depressed funds of the Society, and therefore endeavoured to accomplish the object by private subscriptions: but he has not yet been able to procure more than one-third of the sum requisite for the undertaking. The Government, however, purposes to build a Church for the Garrison." On Wednesday, upward of 100 Children attend Catechetical Instruction, and give Mr. Browning great encouragement—In 10 Schools, 199 scholars give an average attendance of 131: a plan of paying the Masters and rewarding the Scholars according to merit answers exceedingly well—Pp. 38, 366, 367, 542, 543.

Baddagame: a village 12 or 13 miles from Galle: 1819—G. Conybeare Trimnell, G. Steers Faught; with 7 Nat. As.—The Congregation has increased, the Missionaries having urged attendance on the people. The Buddhist Priests are, however, very zealous and daring in their opposition to Christianity; and the people are held in bondage by varied superstitions. On fine Sundays, about 300 Children attend Church. Iwan Alwis has departed this life; the third Christian Brother at this Station, from among the Heathen, who has died in faith and hope—In the Boarding Schools there are 13 boys and 2 girls: their conduct is good, but they manifest, as yet, little religious feeling. The average attendance in 13 Native Schools is 275 on Week-days and 219 on Sundays: the children continue to afford increasing satisfaction: they have great aptness in learning and very retentive memories. The Girls' School goes on well, except that the attendance is very fluctuating—Pp. 38, 367, 368, 543, 544.

TAMUL DIVISION.

Nellore, near Jaffna: inhabitants 5000 or 6000—Joseph Knight, W. Adley; with Philip, Mark, Nat. As., and 20 Nat. Schoolmasters—Christianity is advancing: besides individual instances of conversion, decisive proofs are given of decreasing attachment to Idolatry among the people generally: between 600 and 700 children daily commit to memory portions of the Scriptures and Catechisms. From 60 to 70 adults in the Jail have been recently brought under instruction on Sunday Mornings. The account of the Native Convert, Samuel, given at pp. 161—166 of our last Volume, is an encouraging manifestation of the power of Divine Grace: his Wife and several other adults have been lately baptized—In 19 Schools there are 739 boys and 84 girls: 30 Boarding Youths made good progress in their studies and in religious knowledge. The education of the Boys has manifestly a beneficial tendency, even where the full effect to be desired has not been produced. The Female Schools, though generally continued, do not yet appear to answer the hopes of the Missionaries—The Press more than paid its own expenses in the last year: the 55,600 Tracts mentioned under the head of the Religious-Tract Society were printed at the Mission Press, besides other Tracts and Books. "Brahmins, as well as others," Mr. Knight writes, "are beginning to read our Tracts, and to inquire into the truths and evidences of Christianity. Heretofore it has been lamented, that, in general, they have so kept aloof from us that few opportunities offered for bringing the Truth before them. Our prospects now, however, with regard to some of this class, begin to brighten; and though their worldly interests are all against their reception of Christianity,

we know that the Lord Jehovah, in whose promise alone we would trust, can remove all obstacles out of the way, and bring even these proud Brahmins humbly to sit at the feet of Jesus and learn of Him"—Pp. 38, 39, 71, 72, 368, 369.

WESLEYAN MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with Colpetty—Dan. J. Gogerly, Rob. S. Hardy—The English, in the Fort, continue to form the most prominent features in the work, and to furnish the most numerous instances of success: from a small class, they are so much increased as to be sufficient to form four: they manifest great love for the Scriptures and the Means of Grace; and obtain esteem and confidence, by their uniform, unobtrusive, and sincere piety. To six small Native Congregations, a Sermon is preached or read every Sunday: on particular occasions, many attend: a number of Native Women pay great attention: and a class of them at Colpetty affords evidence of a genuine work of grace. Members, 153—Schools, 7—P. 39.

Negombo, with Chilaw: 20 miles N of Colombo: 15,000 inhabitants. *Kornegalle*: 60 miles N E of Colombo: 1821—B. Clough, Elijah Toyne; John A. Poulier, Dan. D. Perera, As.

Negombo has been visited with much affliction; but the usual Services have for the most part been maintained: the Congregations in the country parts have been serious and attentive; and, in their respective neighbourhoods, there is evidently an increased desire to hear the Word of Truth: Negombo itself is still barren, but the whole of the rest of the circuit shews signs of a gradually-increasing moral influence. Members, 129; most of whom are constant in their attendance on all the Means of Grace—Schools, 10—P. 39.

Kornegalle has laboured under peculiar disadvantages, from the prevalence of fever in the Seven Corles. No regular Congregation has yet been collected in the Kandian Provinces: many Sermons have been preached, but it has been to casual Congregations; and these, in general, listen with apathy. Members, 5—The Schools in these Provinces, the circumstances of which are at all times difficult, have suffered greatly from the cause before mentioned—P. 39.

Caltura, with Bentotte and Pantura: 27 miles S of Colombo—S. Allen; W. A. Lalmon, D. A. L. Bartholomeusz, As.—On the average, 16 Sermons are preached every week in Cingalese, beside the English and Portuguese Services in Caltura: the Congregations, being collected in small villages, are not large; but Divine Service being held at so many places, a very considerable number, from 800 to 900, including adults and children, hear the Word of God, and join in the Liturgy every Lord's Day. The work continues, however, to make but very little sensible progress in this circuit: the tone of moral feeling is, indeed, elevated; and a few adults are collected from the world. The Members united in class are 82: but, of these, 52 are children; and, of them, the Missionaries say, "Our principal hopes are connected with our numerous Schools: in them, the principles of pure Christianity are taught; and the children, forming a Juvenile Class, strengthen our hands in the Lord: they may be regarded as the germ of a Spiritual Church—In 13 Schools there are 656 boys and 79 girls—P. 39.

Galle, with Amlamgoddy: 75 miles S of Colombo—John M'Kenny; John Anthoniez, As.—"We have preaching," the Missionaries report, "in Ten Villages, independent of Galle itself; and, in each place, we have interesting little companies to hear the Word of Life. We have, at present, Five Classes, containing 48 Members; including a Juvenile Class, which consists of 15. The number of our communicants is on the increase: we have had to rejoice over two who have left the world in the full triumph of Faith"—Schools, 10—P. 39.

Matura, with Belligam: 100 miles S S E of Colombo—W. Bridgnell; Cornelius Wijesingha, As.—Mr. Bridgnell reports: "I have reason to hope that an extensive, if not a deep impression of Sacred Truth has been made on the minds of many. In the village of Wihirigampitte, in particular, once, and not many years ago, WHOLLY *given to idolatry*, a spirit of inquiry has gone abroad, and about half of the inhabitants speak in no equivocal manner of the importance of Christianity: when these hopeful people hear any objection to Christianity which they cannot answer, they take the objectors to a person who is able to answer it for them: the priests of the two temples in the village, finding that they receive no gifts from many of the inhabitants, and fearing that the spirit of Buddhist Delusion is likely soon

to be entirely gone, speak reproachfully, and are *exceedingly mad* against our most holy religion. Our Congregations in the country-places are by no means large; but some of the few adults who attend seem to be graciously affected by *the word preached*. Rigid Buddhists often hear us; and even they too, at times, express their secret convictions of the truth of what they have heard, and acknowledge that the God of the Christians is the Only God. When we have visited the people, and spoken and read to them out of the Scriptures, they have often heard us gladly, and remarked, 'These are not the words of man, but, in truth, the Word of God.' A few among the adult population profess to see the absurdity and wickedness of their superstitious and idolatrous practices. There has been an increase of 19 Members in the circuit: the numbers returned last year were 86 adults and 35 children: the numbers now in our Class Papers are 93 adults and 42 children: they are all in a state of extreme poverty; but I hope most, if not all of them, are sincerely seeking *the true riches*"—Schools, 11—P. 39.

In reference to this Division of the Mission, the Missionaries state: "In adverting to the point, whether or not our Schools and general Missionary Efforts are crowned with success, we think that we may with safety reply in the affirmative. For, 1. The number of readers among the Natives is daily multiplied. 2. This ability to read and write is exciting a general spirit of inquiry through the Country; and this thirst after knowledge is directed chiefly to the acquirement of religious information. 3. There are thousands, now, who have attained to a degree of the knowledge of the Gospel, who a few years ago were utter strangers to it. 4. This knowledge diminishes the influence of Heathenism in the Country: the Priests can speak, and do speak to this point, as to the thinning of the crowds at their great festivals, and the extensive slackening at the daily offerings in the temples. 5. The present demand for the Scriptures all over the Country is beyond all precedent. 6. There is a greater outward respect paid to Christian Principles, the Christian Character, and the Christian Worship. 7. The Worship of the True God and attention to the preaching of the Gospel are greatly on the increase. 8. Our Catechetical or Juvenile Class-meetings begin to tell, on the conduct of those connected with our Schools. A few Sundays back, one of these was absent from his Class, which was met by the Missionary: two of his Class came forward, and stated that he was gone to a festival: for this he was, at once, excluded: early on Monday Morning he was found weeping at the Missionary's door; begging that his name might be replaced on the Class-paper, and stating that he had sinned by breaking the Sabbath, but that he had been compelled by his father to go to the marriage of his relative. A short time ago, another Youth, belonging to the same Class, left the School to enter into the domestic service of a European Gentleman: when they were stipulating for the terms of service, the lad would have it stated that he must have permission to attend preaching and his Class-meetings on the Sundays: this was granted, and he has been punctual in his attendance ever since."

After stating that the expenditure of the year for Schoolmasters' salaries, repairs of Schools, and School Books, has been 654*l.*, they add: "For this sum, 2778 children have been educated during the year: these have been kept under the hallowing influence of a regular course of Christian Discipline in our Schools; they have been carefully watched over and superintended, in every thing that relates to their moral and spiritual improvement; and trained into habits that tend to secure their eternal interests."

TAMUL DIVISION.

Batticaloa: on the east coast: 60 miles from Caltura, and 75 from Trincomalee—J. P. Sanmuggam, As.—Members, 22; "all of whom," it is stated, "seem determined to give themselves unreservedly to God. A spirit of inquiry seems to be excited among the Mussulmans of this place: many have applied for New Testaments and other Christian Books"—Schools, 7—P. 39.

Trincomalee: on the north-east coast—Joseph Roberts, jun.; Solomon Valoopalle, As.—Members, 21: they are generally growing in grace, and their deportment is consistent. Some opposition has been experienced, from both Heathens and Romanists—Schools, 4—P. 40; and see at pp. 544—546 notices of the state of the people.

Jaffna, with Point Pedro—John George, Ralph Stott; John Katts, John Hunter, As.—"During the year," the Missionaries say, "some of those whose

stedfastness we had reason to doubt have ceased to walk with us. Others have been more confirmed in their religious experience, and a few are beginning to inquire what they must do to be saved. Of late there has been a gradual reviving, and the Services are better attended." Members, 86—Schools, 14—P. 40.

In the Island of Ceylon twenty-one Missionaries, including Assistants, are employed. The Schools are seventy-eight in number, affording instruction to about Four Thousand Children. Beside the public labours of the Missionaries, the Scriptures are largely distributed from the Mission Press, in the various languages of the people. The excellency and efficiency of the extensive School System which has been adopted, and which has met with such high approval and generous support, have been manifested by the general spread of knowledge, by an evident improvement in the character of the rising generation, and by some bright examples of early piety and the development of useful talent. The hostility of the Buddhist Priesthood seems at length to be awakened against the operations of the Mission, thus affording another proof that the effects of Christain Instruction are becoming generally observable. (*Report.*)

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally:* 1816: H. Woodward; 12 Nat. As.—*Batticotta:* 1817; Benj. C. Meigs, Daniel Poor; 11 Nat. As.—*Oodooville:* 1820: Miron Winslow; 5 Nat. As.—*Panditeripo:* 1820: John Scudder, M.D.; 4 Nat. As.—*Manepy:* 1821: Levi Spaulding. The distances of these Stations from the town of Jaffnapatam are as follows: *Manepy*, 4½ miles, north-by-west—*Oodooville*, 5½ miles, north—*Batticotta*, 7 miles, north-west—*Tillipally*, 9 miles, north-by-east—*Panditeripo*, 10 miles, north-north-west. Mr. Woodward and Dr. Scudder have both been obliged to resort to the Nilgherry Hills for the restoration of their health.

MINISTRY—There is stated preaching by the Missionaries at the several Stations, and occasionally, in many of the adjacent villages. Much also is done in the villages by the Native Assistants, and by the Young Men in the Seminary, by way of reading to the people, exposing the errors of their system, and making known the truths of Christianity. A considerable portion of their labours have been among the Native Catholics, and with encouraging success, though with violent and increasing opposition. The number of those who statedly attend on preaching is becoming greater, embracing of late some females. A spirit of inquiry is prevailing. The Native Assistants sometimes remark: "It is our business now, wherever we go, to answer inquiries respecting Christianity: the people will not let us rest." The Members of the Church, generally, continue to give good evidence of their sincerity.

FREE SCHOOLS—These have been better attended than in almost any preceding year, and the children have made greater proficiency. The number of Schools has, however, been somewhat reduced, for want of funds. The last Return of Scholars which has reached us gives 2919 boys and 773 girls.

BOARDING SCHOOLS—In these Schools 188 boys and youths and 35 girls are wholly supported by the contributions of friends in the United States, who have assigned to them such names as they wished them to bear. These scholars form with those of the Free Schools a total of 3107 male and 808 female scholars. They are collected in Four Schools: the *Girls' School* is at Oodooville: in the *Preparatory School* at Tillipally, there are 92 of the 188 Youths—in the *Seminary* at Batticotta, are 77—and the remaining 19 form a *Theological Class:* having passed through the Seminary, these Young Men are under preparation for the Ministry. Of the Boarding Schools it is said: "Of those who have been or are now in these schools, about 75 have become hopefully pious, and been admitted to the Church; of whom four have died in hope, three have been excommunicated, and four or five others more or less under discipline. Of the Girls, nine have been married to Christian Husbands, with tolerably fair prospects. Of the Young Men, three have obtained places under Government, three are acceptable Teachers under others, and 17 are employed by us as Teachers, Catechists, or other Assistants; and 12, with six or seven not Members of the Church, are pursuing the study of Theology, generally with success. Others are coming forward with greater advantages than these have had; and, consequently, with better prospects of ultimate usefulness."

Digitized by Google

American Board of Missions—

CIRCULATION OF BOOKS—This has become an important object with the Missionaries, and the field opened before them for this kind of labour is almost boundless. A number of appropriate Tracts, exposing the errors of the Catholics and the Brahmins, have been prepared by them. They have also put into circulation many Bibles, Testaments, or portions of them. The people now listen more attentively when they are read, receive them when given, and often solicit them. Mr. Spaulding, on one tour to the pearl-fishery, at Condachy, distributed 170 Portions of Scripture, besides New Testaments, Psalters, Catechisms, and 7000 Tracts; and remarked that he might have disposed of 20,000, as well as the 7000.

Indian Archipelago.

STATIONS — LABOURERS — NOTITIA.

BAPTIST MISSIONARY SOCIETY.

Sumatra—Mr. Ward still remains at Padang, "diligently occupied," the Committee report, "in preparing a new and idiomatic version of the Malay Scriptures; a work much needed, and for which his long residence in Sumatra and his habits of indefatigable research well qualify him. He is preparing, at the same time, a Malayan Dictionary; to which will be annexed the information that he has acquired respecting the Batta, the Nesa, and the Poggy Languages, of which little, if any thing, has yet been known in Europe. While Mr. Ward is thus acting as a pioneer, to facilitate the future entrance of the Heralds of Salvation into these distant regions, he has the additional gratification of rendering this service without charge to the Society; certain arrangements of a commercial nature affording him the opportunity of suspending his drafts on the Mission Fund, without depriving him of the time requisite for his higher and more important avocations"—P. 41.

LONDON MISSIONARY SOCIETY.

Batavia: 1814; revived 1819—Walter H. Medhurst; W. Young, As.; with Nat. As.— Mr. Medhurst has English Service on Sunday Mornings; after which he preaches to about 300 convicts quartered near the town, who seem to receive his ministrations with gratitude: in the afternoon he preaches in Malay in the Dutch Church; and, on Wednesday Evenings, in the Mission Chapel: on Thursdays he preaches in Chinese; but as it is difficult to procure regular attendance, the Chinese not being disposed to be bound by any rules, he visits them at their own houses, and is encouraged by their attention and inquiries on these occasions — In 4 Chinese Schools there are nearly 100 scholars—From old wooden Chinese Blocks, 2260 Tracts containing 34,400 pages have been struck off; and, at the Lithographic Press, in Chinese and Malay, 45,000 Tracts and School Books, containing 70,500 pages—From Aug. 2, 1828, till Jan. 18, 1829, was occupied in the voyage mentioned at p. 41 of the last Survey. Returning to Singapore from his visit to the East Coast of the Malayan Peninsula, he proceeded to Borneo, where he visited Pontianak, Mandoor, and Sambas. "The Chinese at Mandoor, who are about 2000 or 3000, and are chiefly employed in working the gold-mines, received him," the Directors state, "in a hospitable and courteous manner, and seemed eager to obtain his books. Borneo," they add, "presents a vast field for Missionary Operations, both among the Chinese and the Natives of the Country; among whom the savage tribes called Dayaks, or Dayakkers, who are desirous of obtaining Christian Instruction, particularly deserve attention." Mr. Tomlin having arrived at Batavia at the end of October 1829, with the intention of accompanying him on another visit to the eastward, they left Batavia on the 14th of November, and returned on the 24th of January following; having coasted along the north-east of Java to the Island of Bali at its eastern extremity, and travelling back to Batavia by land the whole length of Java: both suffered much from sickness: they distributed, on their return, hundreds of Javanese Tracts, and thousands of Chinese. Of the result of this visit Mr. Medhurst thus speaks: "Our object in going to Bali, was to ascertain the state of religion and morals among the people, with the possibility

of establishing a Mission on that island. Much had been said of the advantage likely to attend Missionary Efforts at Bali, from the circumstance of their not being warped by Mahomedan Prejudices: and we hoped, at least, to effect some good by conversation with the people, and by distributing the new Javanese Tract just published by Mr. Bruckner, which, from the supposed similarity of the language, might be understood in Bali. On our arrival there, we found the people in a state of great ignorance and barbarity, and almost entirely given up to vice and sensuality: their religion is a sort of Hindooism; their priests are Brahmins; and their people, especially the women, are incessantly devoted to idolatry. Great suspicions were excited as to our object, and they could not conceive how persons should come among them merely for the purpose of doing good: at last they concluded, in spite of our protestations to the contrary, that we were political agents, sent by the British Government, to spy out the nakedness of the land. We were accordingly prevented from accomplishing what we wished, of travelling across the island; and were interdicted from entering into their campongs or dwellings, being restricted to the public highway, and to so much of that only as we could conveniently travel on foot, having no horses, or other conveyances, that we could use. This suspicion and distrust, however, wore away by degrees; and, in proportion as they found our medicines beneficial, they began at length to request us to go into all parts of their campongs, to administer to their wants: so that in the course of a short time, by a patient continuance in well-doing and a quiet endurance of their perverse ways, we might have won their confidence, and perhaps their esteem. A Missionary, settling on the Island of Bali, would have much to bear, and be obliged to wait with great patience before he could expect to see the least fruit of his labours"—P. 41.

Of the proceedings of the Netherlands Missionary Society we have received no intelligence.

Australasia.

A view of the Stations of New South-Wales appears at p. 383 of our last Volume.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

NEW SOUTH-WALES.

The *Bible Auxiliary* has remitted 150*l.*, making a total of 2790*l.* Its total issues have been 6340 copies; those of the year having been 248 Bibles and 327 Testaments—In 1829, the *Tract Society* issued 22,885 Tracts; making a total, from August 1823, of 122,040: the remittances to the Parent Society amount to 75*l.*; and 9700 Books and Tracts, with a complete Library, were sent by it to Sydney in the last year. The *Van-Diemen's-Land Tract Society* has remitted 25*l.* to the Parent Society: about 31,000 Tracts have been circulated in the year: 1060 Publications have been sent. To emigrants proceeding to the Swan River the Religious-Tract Society has also furnished 7900 Publications. Notices appear at p. 429 of our last Volume of a plan for establishing *Grammar Schools* in the Colony—P. 42.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

NEW SOUTH-WALES.

Mr. and Mrs. Lisk have been obliged, by continued ill health, to return home. Mrs. Norman, after a lengthened illness, died at Hobart Town, much esteemed and lamented. The Committee have undertaken to provide two Religious Teachers for the Aborigines, for whose support Government will allot 500*l.* per annum —Pp. 42, 199, 382.

NEW ZEALAND.

At p. 55 of our last Number we noticed the New Orthography now in use in relation to this Mission.

Rangihoua: on the north side of the Bay of Islands: 1815 — John King, James Shepherd, As. — Divine Services continued—Scholars, in March last, 17 men and boys and 10 girls—After much consideration of all the circumstances brought before them, the Committee have directed the Missionaries to give up this Settlement, in order to strengthen the other Stations; rather than to remove

Church Missionary Society—

it to Tepúna, as mentioned in the last Survey.

Kerikerí: on a river which falls into the Bay of Islands, on the west side: 1819 — W. Yate; James Kemp, G. Clarke, James Hamlin, C. Baker, James Smith, As. — About 200 Natives are under regular instruction: the unsettled state of those in the vicinity is such, that sometimes not more than 200 are met with in a journey of 40 miles: of those who reside in the Settlement, consisting in March last of 44 men and boys and 22 females, many are, apparently from the heart, inquiring what they shall do to be saved: "I do hope," says one of the Labourers, "that a genuine work is begun in the souls of many"—A School Room, 38 feet by 18, has been built — Mr. Yate visited New South-Wales last summer, and printed there various pieces for the use of the Mission. James Smith, a youth, accompanied him back in July, and is now employed at a small press established at this Station. The whole of the Liturgy has been translated and printed—See an account and engraving of Kerikerí at p. 430 of our last Volume.

Paihia: on the south side of the Bay of Islands: 16 miles S E of Kerikerí, and the same distance across the Bay southward from Rangihoua: 1823—H. Williams, W. Williams; Alfred Nisbet Brown; Richard Davis, W. Fairburn, W. Puckey, As. Mr. and Mrs. Brown arrived Nov. 29, 1829: he is in special charge of the education of the Missionaries' Children—A spirit of inquiry has been excited among the Natives resident in the Mission Families, who consisted, in March, of 77 men and boys and 25 women and girls: 12 adults were baptized in the year. In August, a Youth died in a very hopeful state, and a Girl was then happy on her dying bed.

In the 3 Stations, there were 4 English Clergymen, 10 Laymen, and 13 Females employed; and, in 4 Schools, 134 male and 65 female scholars. In December 1829, at a general and very satisfactory Examination of the Scholars of all the Settlements held at Kerikerí, there were assembled 72 Europeans of all ages, 150 Native Men and Boys, and 68 Native Females.

Of Mr. C. Davis, who sailed from Port Jackson for New Zealand, with his Wife and Mrs. Hart, at the end of October 1829, no intelligence having been received up to the end of September last, the melancholy conclusion seems inevitable that the vessel must have foundered at sea. Mr. and Mrs. Chapman, who embarked in January of last year, arrived on the 1st of August: they came from New South-Wales in the Society's new vessel the "Active;" which, unhappily, belies her name, as she proves to be a heavy sailer.

The Rev. S. Marsden arrived on the 8th of March, on his Sixth Visit to New Zealand. He made arrangements, on this occasion, for the establishment of a New Station at Waimate, about 9 miles inland from Kerikerí: about 250 acres of very good land, well wooded and watered, are there secured to the Society, for the purpose of cultivation: Messrs. Clarke, Davis, and Hamlin were appointed to enter on the Station. A Water-mill is to be erected near one of the present Stations, for the grinding of corn for the supply of the Mission Families.

See at Pp. 42, 43, 72, 113—116, 369—378, 382—384, and 467—471 of our last Volume, many interesting details.

The New-Zealand Mission continues to encourage the best hopes of the friends of the Society. The Committee have viewed with cordial satisfaction the zealous and persevering labours of the Missionaries, and the spirit of concord which prevails among them. Few things have been more strikingly illustrative of the gracious care and watchful providence of the Great Head of the Church, than the perfect security of the Missionaries among the warlike and turbulent Natives: devoid of all European Protection, situated among wild and cannibal savages, God has, now for fourteen years, preserved them unhurt: as he shut the mouths of the lions in the den into which Daniel was cast, so has He marvellously restrained the sanguinary disposition of the New Zealanders; and preserved His Servants from all injury, that they may declare His glory to the people among whom they dwell (*Committee*)—According to human estimate, it appeared impossible that these wild ferocious cannibals could ever be brought under the influence of Christian Principles; but the power of Divine Grace has most unquestionably subdued the hearts of some of these Heathens to the obedience of the Gospel (*Rev. S. Marsden*)—Our Heavenly Father is, I hope, carrying on a great and glorious work in this dark land. Some of the New Zealanders are acknowledging that the yoke of Christ is

easy and His burden light. You would be pleased to see what ardour and attention are manifested when we speak to them about their eternal interests. That part of the Word of God which is translated into the Native Tongue is read with eagerness. The Sabbath is more strictly regarded in our Settlement, than in many villages in England. Some are in the constant habit of praying in secret (*Letter: Sept.* 1830) —We have, before this, had DYING TESTIMONIES; but now we can bless God for LIVING WITNESSES (*Mr. Richard Davis*)—Some of the Natives are beginning to express, in their own terms, their Christian Feelings: a New Zealander thus describes the trouble which he felt on account of the obstinate hardness of his heart: "I am bad with vexation for the exceeding fixedness of my bad heart" (*Report*).

WESLEYAN MISSIONARY SOCIETY.

Mangunga: on the E'O'keánga: 1827 —W. White, John Hobbs, James Stack. "The Station is frequently visited," the Committee report, "by English Vessels, affording the Missionaries some opportunities of ministering in their own language, while their attention is chiefly directed to the instruction and improvement of the Aborigines of the island. The perverse levity and awful depravity of these savages appear to be unequalled in the history of man: however, the degree of respect for the Word of God, and of attachment to the Missionaries, evinced by some of the Natives, even of higher rank, and the attendance of some of the children to school-instruction, encourage the hope that our labours there shall be ultimately crowned with success —P. 43; and see, at pp. 378—380, some painful illustrations of the Native Character and Manners.

Polynesia.

ISLANDS—STATIONS—LABOURERS—NOTITIA.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS: 20° s. 175° w.

Tongataboo: 1822—Nathaniel Turner, lately joined by James Watkin and W. Wood—The Station at Hihifo has been vacated: Mr. Thomas had been exposed there to annoyance and danger from the caprice of a Chief: he was much encouraged, however, on that occasion, by the sympathy and love manifested toward him by the people; and had the satisfaction of witnessing the happy death of a Young Chief, the first fruit gathered in by the Gospel on that side of the island —At Nukualofa, a great change has been effected by the Gospel. "A spirit of prayer," the Committee state, "shewing itself in the establishment of family devotion, has been poured out on the Natives: the Chapel has been enlarged to accommodate the hundreds of devout hearers who crowd from various parts to hear the news of salvation in their own tongue: several chiefs, and many of the people, have entirely renounced idolatry, with polygamy and other evils connected with it; some of the persons baptized being Chiefs of great respectability and Young Men of much promise: the Schools are attended by about 500 children and adults; and those, whose avocations do not permit them to attend the schools, may be seen with their lessons or books before them, practising what they had learned while at their daily work: the demand for portions of the Scriptures has become greater than the Missionaries with their present means can possibly supply; and the greatest anxiety is expressed for additional help to that Island, and to others of the neighbouring groupes, where there is a people prepared for the reception of the truth." In December 1829, the number of Members was 72; baptized, but not Members, 23; Candidates for Baptism, 123: baptized during the year, 100 adults and 50 children: marriages, 27: deaths of baptized persons, 6 — In 4 Schools, there were 199 males and 279 females. Of these Schools it is said: "The progress is highly gratifying indeed; and we thank the Lord that He is raising up from among our scholars, teachers, both male and female, who now begin to render us considerable assistance in our Schools. *What hath God wrought* in this department of our work, during the short space of our residence among them!"—Pp. 43, 44, 428; and see, at pp. 385—388, the Character and Obituary of Lolohea, the first-fruit of the Mission.

Vavou Isles: a neighbouring groupe —W. Cross—No particulars appear.

Habai Isles: another groupe in the

Wesleyan Missionary Society—

vicinity—John Thomas, Peter Turner. Beta, a pious and active young Native, was sent, with his wife, to Lifuka, the chief island of this groupe; and was, some months afterward, followed by Mr. and Mrs. Thomas: they were to be joined by Mr. Peter Turner, who left England with Messrs. Watkin and Wood—In 17 of the 20 small islands which form the groupe, Idolatry is entirely abolished; and "the people are waiting," it is stated, "for the Law of the Lord."

LONDON MISSIONARY SOCIETY.

FIJI OR FEEJEE ISLANDS: 18° s. 178° E.

Lageba: 1826—The Native Teachers sent to this Island were obliged by various difficulties to return to Tahiti. A promising opportunity having offered, another sailed for Lageba in January of last year.

HARVEY ISLANDS: 19° s. 159° w.

Rarotogna: 6000 inhabitants: 1821—At Gnatangiia, C. Pitman; at Avarua, Aaron Buzacott: 2 Tahitian Teachers—The Chapel is well filled, and a spirit of inquiry is extending.

At the following OUT-STATIONS there are Eight Tahitian Teachers. *Aitutaki* prospers in both its temporal and spiritual interests. The inhabitants of *Mitiaro* continue to manifest the greatest kindness toward their Teachers, and are attentive to their instructions. The people of *Atui*, or *Atiu*, who formerly persecuted their Teachers, have wholly changed their conduct toward them. At *Mauiti*, as well as at the other Stations, the blessing of God has been bestowed on the labours of the Native Teachers: here, as in the islands already mentioned, there is a neat and substantial Place of Worship, and a number of dwellings after the model of European Cottages: the work of instruction is advancing, and many of the people can read with ease and fluency. The Mission at *Manaia*, or *Mangeea*, which was begun in 1824, has been exposed to peculiar trials: of five Chiefs who divide the island, the most powerful is bitterly opposed to Christianity, and has put to death 10 adults and 10 children who had become Christians: yet the converts have continued to increase—P. 44.

SOCIETY ISLANDS: 16° s. 151° w.

Raiatea: 1818—John Williams—The Mission prospers. Mr. Williams visits the Out-Stations: his Missionary Ship, the "Olive Branch" or "Messenger of Peace," makes frequent voyages among the islands.

Tahaa—James Smith—The Congregations are large and attentive, the communicants in a good state, and the Schools for adults and children well attended. Mr. and Mrs. Smith, sailed in September—P. 471.

Huahiné—C. Barff—The Congregations are large and attentive: 15 members, added in the year, make the total number 477; who, in general, advance in knowledge and piety: 7 died happily: 17 marriages were solemnized: weekly visits are paid to the people, and with the most beneficial results, for the purpose of calling their attention to the nature of real religion as having its seat in the heart. The island has been divided into ten parts, with a view to the operation of a "Sick Visiting Society" lately established; a leading man being appointed to each division, with several persons both male and female as his assistants: beside the relief afforded, individuals are appointed to read the Scriptures and pray with the sick persons—Scholars about 200, beside adults: the progress is encouraging—2500 copies of St. John's Gospel, 1000 Watts's First Catechism, and 1000 Hymn Books, have been printed—Industry increases: some large enclosures have been planted with coffee: small vessels, from 60 to 80 tons burden, have been built, two of which are designed chiefly for Missionary purposes. The inhabitants have built five large and convenient houses, for the hospitable accommodation of the large parties which occasionally visit them from other islands—P. 44.

Borabora—G. Platt—Communicants 288: the total admitted from the beginning have been 332, of whom 38 have died in the Faith—Pp. 44, 45.

Maupiti—Two Native Teachers—On Mr. Platt's visit, mentioned in the last Survey, to rectify the abuses introduced by some Visionaries, 27 men and 11 women gave in their names as engaging to return under instruction and discipline: he earnestly urged these persons to exert themselves for the recovery of such as still persisted in their errors—P. 45.

Maiaoiti—Three Native Teachers—The Religious Services and Schools are well attended—Two large houses have been erected for the accommodation of strangers—P. 45.

Digitized by Google

At the Annual Missionary Meeting, held, in May 1829, in Huahiné, the child-

ren belonging to the Schools in the various islands, amounting to between 700 and 800, were examined by the Missionaries. The contributions announced were as follows: Raiatea, 3087 measures of arrow-root, including 370 from the children of the school — Tahaa, 1291½ gallons of oil — Huahiné, 913½ gallons of oil — Maiaoiti, 343½ gallons of oil. Mr. Williams preached from Psalm cii. 13. and Mr. Orsmond from Cant. vi. 10.

Of this division of the Mission the Directors report—"The temporal state of the people is rapidly improving. The churches are becoming more established in the faith and order of the Gospel. The increase of members has been steady and progressive; and their zeal, activity, and devotedness, in extending the knowledge of Christ among the inhabitants of other islands, have been persevering, and, in many instances, under the blessing of God, eminently successful."

AUSTRAL ISLANDS: 24° s. 149° w.

In the Five following Islands, heretofore called the Raivavai Islands, Fifteen Tahitian Teachers are employed. In 1823, the Island of *Raivavai* was considered to contain 3000 inhabitants, who are now reduced, chiefly by a severe epidemic which was attended with an affecting mortality, to 300: in the early part of 1829, it was visited by Messrs. Pritchard and Simpson, who baptized 75 persons, and admitted 46 to church-fellowship: 17 members had been collected by Mr. Davis in 1826, of whom 12 had died; and 104 persons had been baptized, of whom 68 had died. At *Tubuai* the number of baptized is 111. Harmony and peace prevail among the inhabitants of *Rimatara*, all of whom have embraced Christianity. The Teachers in *Rurutu* are diligent in instructing the people, who are anxious to understand the Scriptures: there are about 80 communicants. Since the year 1825, the population of *Rapa* has been reduced from 2000 to 500 by the fatal epidemic already mentioned: four Stations on this island were at peace and improving up to the last dates in April 1829: in that month 251 persons were baptized—P. 45.

GEORGIAN ISLANDS: 17° s. 149° w.

Tahiti: 1797 — At Waugh-town, C. Wilson; at Hankey-city, H. Nott; at Wilks' Harbour, G. Pritchard; at Burder-point, David Darling; at Haweis-town, John Davies; at Bogue-town, W. P. Crook; and at Roby-town, W. Henry. "On account of the enfeebled state of Mr. and Mrs. Crook's health," the Directors say, "and their large family, consisting of one son and eight daughters, and the great difficulty of making suitable provision for his daughters in the islands, Mr. Crook has solicited and obtained the concurrence of the Directors, for removing with his family to Port Jackson"—It is stated, generally, with reference to the Mission, that the Congregations are numerous, the Schools well attended, and the prospects encouraging: many Natives have died in the Faith—Mr. Pritchard was about to establish a Seminary for training Native Teachers; the increased demand in the surrounding islands for instructors, and the general diffusion of knowledge, rendering such an institution necessary—The printing of the Old Testament in Tahitian was to begin with the Book of Psalms, which has been translated by Mr. Davies—Of the state of the island as to its temporal prosperity, Mr. Crook says: "Tahiti is advancing in civilization. Not only are the chiefs Toti, Hitoti, Paofai, Paraita, and others, accumulating property; but many among the common people raise money to buy a cow, and some a horse. Several men and women appear on Sabbath Days completely clothed in European Clothing. There are several decked vessels, from 20 to 40, or more, tons, belonging to the Natives. Toti, Hitoti, Paofai, and Paraita, have their horses which they ride. A Sandwich Islander, sent by Boki, keeps a shop at Wilks' Harbour, and has his counter and drawers in complete order. It is this spirit of accumulating property that causes the people to spend more time than formerly on their own lands; which being situated many miles apart, the Meetings and Schools are, by some, less regularly attended. When the first Sabbath in the month approaches, all assemble at the Mission Station; but a few days after the Sabbath, many of the people go off again to build a house on their land, to get bark for making cloth, or cocoa-nuts to make oil"—P. 45.

Eimeo—At Blest-town, Alex. Simpson; Elijah Armitage, Artisan: at Griffin Town, J. M. Orsmond; T. Blossom, Artisan—The Cotton Factory at Blest-town has not succeeded; the Natives finding that they can purchase cotton goods at a much cheaper rate from vessels, than they can manufacture them from cotton grown on the island—At Griffin-town, the attendance on Public Worship

London Missionary Society –

is regular, and the observance of the Sabbath undeviating: a new Place of Worship is in progress—In the South-Sea Academy Mr. Orsmond had 24 Pupils, who afforded much satisfaction at the Fifth Annual Examination in May 1829—P. 45.

At the Eleventh Missionary Anniversary, held in May 1829, it appeared that the contributions of the year had been 1500 gallons of cocoa-nut oil in Tahiti, and 500 in Eimeo.

MARQUESAS: 9° s. 139° w.

Mr. Pritchard and Mr. Simpson visited these Islands early in 1829; but found it inexpedient, from the rude and ungovernable conduct of the people, to attempt, at present, any enlargement of the Mission there. Two devoted Native Teachers continue to labour, at the hazard of their lives.

The efforts of the Society to promote among the people general knowledge, useful arts, and improved methods of cultivating the soil, as means of employment and sources of comfort, have been attended with temporary difficulties: these efforts were neither primarily nor principally contemplated in the establishment of their Missions; but required by the circumstances of the people, whose former habits of indolence were incompatible with a consistent profession of Christianity. The rapidity with which the islanders are advancing in commercial enterprise, the eagerness with which many engage in trade, the increased number of ships visiting their ports, and the consequent influx of foreigners, have also produced irregularities, and occasional inconvenience to the Missionaries: the interruptions, however, of this kind, which may be regarded as inseparable from an unsettled state of society during its first movements in general progressive improvement, have been fewer during the past than some former years; while the increased number of ships that obtain supplies, the improvement in the appearance and dwellings of the inhabitants of the islands, the infant navy which already appears on their shores (built and chiefly manned by Natives, and, in part, devoted to the extension of Christianity), and the use of money among themselves and in their commercial transactions with foreigners, are unequivocal marks of their industry and advancement in civilization. Public tranquillity has remained unbroken: the laws are respected and obeyed, and justice is administered with promptitude and fidelity. In promoting education and disseminating religious knowledge, although the numbers who receive instruction are not so large as when the people first received Christianity, the Missionaries have reason to believe that those who now attend are not influenced by example and public opinion, but by conviction and principle. In the higher and more important departments of their labour, the conversion of the Natives and the establishment of Believers, the Missionaries have received continued tokens of the Divine Benediction: the general stability of the converts, the increase of the churches, the piety and devotedness of the members, demand from the Society the warmest acknowledgments to the Most High, to whose favour alone is to be ascribed whatever measure of prosperity may attend its exertions. The vigorous and persevering efforts of the Native Churches to spread the knowledge of Christianity among remote and populous islands, as well as to preserve it in those to which it has been already conveyed, are entitled to the continued support of the Society; and, under the Divine Blessing, warrant the most sanguine anticipations of the speedy and triumphant enlargement of the Redeemer's Kingdom in that part of the world, until, under the dominion of the Lord, *the multitude of the Isles shall be glad* (*Report*).

The latest accounts received by the Society, from this quarter, afford numerous motives to gratitude, and ample ground of encouragement. The churches were on the increase, as to the number of their members; while the members themselves were advancing in piety and stability of Christian character: the benefits of religious education were still widely diffusing: the whole of the New Testament was in general use among the people; and the efforts of the Natives to communicate the knowledge of Christianity to other islands, more or less remote from their own, and to perpetuate and increase it in those to which it had been previously conveyed, were continued. The political and civil state of the islands was encouraging: civilization was advancing with accelerated steps, and the stimulants to industry were extensively increasing.

Digitized by Google

While we devoutly recognise these benefits, let us beseech the Almighty graciously to continue His favour to the Mission; and to bless more abundantly the means now brought into extensive operation for promoting the moral and social improvement, as well as everlasting happiness, of the natives of these islands, and for imparting similar benefits to others around them. Let us also beseech Him to turn the hearts of those (comparatively few) among the people, who either designedly, as impostors, or ignorantly, as visionaries, have endeavoured to disseminate pestilent and dangerous errors; for the purpose, there is reason to fear, of releasing themselves from those wholesome restraints on their passions and conduct which Christianity imposes—and that those foreigners, whom trade or other inducements lead, from time to time, to visit the islands, and who endeavour, by their seductions, to plunge the Natives again into vice and misery, may be made sensible of the guilt of their conduct, and be led to desist, in future, from their reckless and criminal proceedings. (*Miss. Chron. Feb.* 1831.)

See at pp. 81, 82 of our last Volume, an Appeal in support of Missionary Ships in these seas; and at pp. 254—256, a Refutation of a Stigma cast by Captain Kotzebue on this Mission, and a Contrast of the sentiments of other Officers with those of Captain Kotzebue.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Hawaii: 1820, renewed 1824: at Kairua; Asa Thurston, Artemas Bishop; Delia Stone, As.: at Kaavaroa; S. Ruggles; T. Hoopoo, Nat. As.: at Waiakea; Joseph Goodrich; John Honorii, Nat. As.—*Oahu:* 1820: at Honoruru; Hiram Bingham, Ephraim Weston Clark; Mary Ward, As.; Levi Chamberlain, Secular Superintendant; Gerrit E. P. Judd, M.D. Physician; Stephen Shepard, Printer—*Tauai:* 1820: at Waimea; S. Whitney, Peter Johnson Gulick; Maria C. Ogden, As. — *Mauai:* 1823: At Lahaina; W. Richards, Lorrin Andrews, Jonathan Smith Green; Maria Patten, As.; Stephen Pupuhi, Taua, Nat. As.

MINISTRY—At most of the Stations the hearers are much increased: the Sunday Congregations usually consist of from 1000 to 4000 persons, and are characterized by stillness and attention. There has been a great increase of serious inquiry in all parts of the islands: the influences of the Holy Spirit have been manifest at all the Stations. In 1829, there were 117 admitted to church-fellowship, making a total of 185: at the end of that year there were 39 candidates. Among those admitted are the Governors of Hawaii and Tauai: the King has paid increased attention, and has declared himself more decidedly in favour of religion.

SCHOOLS—The last Returns are as follows: at Kairua, 200 Schools with 8575 Scholars; at Honoruru, 221 with 6398; at Waimea, 80 with 2350; and at Lahaina, 173 with 10,385: at Kaavaroa it is estimated that there are 5000 scholars, and at Hilo 6500; but there are no Returns from those Stations. About half the scholars are able to read, but many of them with difficulty: nearly a fourth of them can write legibly on slates.

PRESS—In 1829, there were printed 114,000 copies of Elementary Books, Portions of Scripture, and Hymns; containing 4,448,000 pages: this is a much greater amount than in any former year. The demand for books is constantly increasing; and the people, owing to the instruction already received in the schools and by the circulation of books, are constantly becoming more capable of receiving benefit from the press. Perhaps no community in the world is so likely to be immediately and generally affected by works issuing from the press, as the people of the Sandwich Islands. Such has been the change among a perfectly unlettered and savage people, during the last ten years!

IMPROVEMENT—Every year since the commencement of this Mission has been marked with distinguished tokens of Divine Favour; but no period has witnessed a greater advance of the people in knowledge, civilization, and true piety than the year 1829. Many salutary laws are in force for the promotion of order and morality. The adoption of the Christian Form of Marriage is established by law: at four Stations, there were 1317 marriages in 1829: this change from the loose manner in which the people were accustomed to form these connexions is of incalculable importance to their morals; and has been effected solely by the influence of the Divine Law, as made known by the Missionaries, and in opposition to long-established habits, and to the counteracting and corrupting example

American Board of Missions—

of foreign visitors and residents generally.

The Rev. J. S. Green has been on a visit of investigation to the North-west Coast of America: his researches make it doubtful whether the Board will think it expedient to endeavour at present to establish a Mission in that quarter. They have it in view, however, to make an attempt at the Marquesas.

Pp. 46, 47, 119; and see, at pp. 546—550, various details relative to the Natives and the Mission.

LONDON MISSIONARY SOCIETY.

Three Native Teachers—Taua, Tute, and Taamotu, who were communicants in Huahiné, are labouring in these islands in conjunction with the American Missionaries; who have sent to Mr. Barff the most satisfactory testimonials of their continued diligence, fidelity, and usefulness.

The arrival of a Roman-Catholic Mission, and the resistance made to it by enlightened Natives, were noticed at pp. 47, 548 of our last Volume. Three Ecclesiastics and six Laymen, who sailed from Bourdeaux at the end of 1826, formed this Mission. The chief Ecclesiastic died on the passage; and, soon after landing, two of the Laymen left their associates: the other four Laymen, two of them farmers and two artisans, support themselves by their labour: the two Ecclesiastics, one of whom is French and the other Irish, occupy themselves in learning the language.

Spanish-American States.

BRITISH AND FOREIGN BIBLE SOCIETY.

No intelligence has appeared from Mr. Matthews; and nothing very satisfactory from the other Agent of the Society, Mr. Thomson: the disturbed state of the Country and the opposition of enemies have retarded all operations. Dr. Pazos Kanki, the translator of the Aimarà Testament, has offered to translate the Book of Psalms into the Quichua, or Ancient Peruvian—the language spoken from Quito to Santiago del Estero; in which distance, of more than a thousand leagues, the inhabitants of villages know no other tongue: the New Testament in this language already exists in manuscript in Peru, but has not yet been printed—Pp. 47, 48.

TRACT AND BOOK SOCIETIES.

The state of the Country has, of course, operated as unfavourably on the efforts of Tract and Book Societies as on the circulation of the Scriptures. The proceedings and prospects of the Spanish and French Translation Society were detailed at pp. 245—247 of our last Volume. In Buenos Ayres the Rev. Theophilus Parvin distributed about 2000 Tracts, besides many Bibles and Testaments, and the Publications of the Spanish and French Translation Society. The series of Children's Books, 16 in number, prepared in Spanish by the Religious-Tract Society, meets with great acceptance: an order was received from Mexico for 80,000 of these Publications: the Society forwarded, in the year, to Spanish America, 45,504 Tracts and Children's Books—Pp. 47, 48.

Guiana and the West Indies.

Unrelenting hostility appears to prevail among many who are in power in Jamaica against the persons and the efforts of Missionaries. The re-enacting of the Law prohibiting Religious Worship between sunset and sunrise after its disallowance by the late King, while it gave an early occasion to His present Majesty of manifesting his determination to govern in the tolerant spirit of His Illustrious Brother, served to convince the true Friends of the Colonies that every measure of substantial benefit to the Slaves must originate and be enforced from home. The same evil temper has shewn itself in every form of annoyance and persecution. A flagrant case of cruelty was brought under the notice of Government by the Committee of the Wesleyan Missionary Society, the documents relative to which have been printed by Order of the House of Commons. We men-

tion this case, in order to shew, by the manner in which it has been dealt with at home, that His Majesty's Government will not suffer these proceedings to continue with impunity. The Noble Secretary for the Colonies, Viscount Goderich, being dissatisfied with the manner in which the Rev. Isaac Whitehouse, one of the Wesleyan Missionaries, had been treated in the correspondence held with him on the case in question, expresses his displeasure to the Earl of Belmore, the Governor of Jamaica, and adds:—

My sense of what is due to a Gentleman engaged in the highly-meritorious and painful, though ill-requited, labours of a Missionary, has drawn from me the preceding observations; which have not been written without much reluctance, because I feel that Your Lordship may, perhaps, consider them as involving some disapprobation of your official conduct. I trust that your Lordship will believe that I am desirous and prepared, on every occasion, to afford you the utmost support and assistance in my power; and that I am fully alive to the difficulties in which you are placed, in the present times, in the discharge of the important and delicate trust with which you have been invested by His Majesty. But not even my disinclination to augment the embarrassment inseparable, in the present state of public opinion, from the Government of Jamaica, is sufficiently strong to prevent my pointing out to your Lordship, in the most distinct manner, the necessity of your affording your countenance and protection to the Ministers of Religion, while conducting themselves inoffensively, and the still more urgent necessity for a rigid and impartial scrutiny into every such abuse of the owner's power, as was brought to your notice by Mr. Whitehouse.

In Jamaica itself, however, the Cause of Missions and of the Slaves is beginning to find fearless advocates: the "Watchman," a Newspaper, and the "Christian Record," a Monthly Publication, have both lately appeared; and plead this Cause with great ability and on the soundest principles.

Various interesting particulars relative to the State of the Slaves, and unanswerable arguments in proof of the Duty and Benefit of the Extinction of British Negro-Slavery, will be found at pp. 256—258, 292—297, 301, 302 of our last Volume.

Grants of Bibles to the number of 475, and of Testaments to that of 1086, have been made by the *British and Foreign Bible Society*: nearly the whole of the first edition of the Negro-English N. T., consisting of 1000 copies, has been forwarded to Surinam—The *Baptist Missionary Society* has 13 Missionaries at 37 Stations and subordinate places in Jamaica: there are not fewer than 10,000 Members, and probably double the number of Inquirers—The *General-Baptist Mission* in Jamaica is, at present, suspended: one of its two Missionaries in that island, Mr. Allsop, having departed this life; and its connexion with the other, Mr. Bromley, having been dissolved—On the application of the Bishop, the *Christian-Knowledge Society* has forwarded to Jamaica a large supply of Books and Tracts. The Bishop of Barbadoes has opened, by the establishment of Committees in almost every Colony under his jurisdiction, regular channels through which the benefits of the Society may be conveyed: during the year, 137 Bibles, 78 Testaments, 638 Common-Prayer Books, and 1730 Books and Tracts, were put in circulation—At 16 Stations and subordinate places, 13 of which are in Jamaica, the *Church Missionary Society* has 16 Male and 2 Female Teachers: in 26 Schools there are 1532 Scholars—The plan for converting Codrington College into a Theological Seminary, adopted by the *Gospel-Propagation Society*, is in progress: steps, for the more effectual encouragement of marriages on the Society's Estate, and for the complete enfranchisement of the Slaves, are under consideration—The proceedings of several *Ladies' Societies* in behalf of the Slaves are stated at pp. 83, 84, 343—345 of our last Volume—Mr. Michael Lewis, from the *London Missionary Society*, joined Mr. Ketley, in Demerara, at the beginning of April: the Congregation and Communicants increase: the Governor favours the Mission. In Berbice, Mr. Wray's Slave Congregation is continually enlarging: he communicates a fact strongly illustrative of the influence of the Gospel on character: by express order of Government, the names of six Slaves

had been advertized for manumission, on account of their good conduct, of whom four are communicants, and the other two in the habit, more or less, of attending the Chapel: 37 adults were baptized in the year: the communicants were 92: Sunday Scholars were 160; and a Free School, of about 90 boys and girls, has been established: Sunday Markets have been abolished in Berbice, and hiring Slaves to work on the Sabbath is forbidden—Under the *Scottish Missionary Society* there are now four Missionaries in Jamaica. At Hampden, Mr. Blyth has 700 catechumens and 220 communicants; 86 children and 13 adults have been baptized, and 148 couples married, in the year: this change has taken place, from a state of almost utter darkness, in six years; and the opposition at first encountered has given way to protection and countenance. At Port Maria and eight out-stations visited weekly, Mr. Chamberlain has 209 catechumens and 13 communicants; and has, in the year, baptized 12 children and 9 adults, and married 19 couples. Mr. Watson, at Lucea, and two out-stations, has 600 catechumens and 91 communicants: only 2 children and 2 adults were baptized in the year, but 50 of the communicants were admitted. The Rev. H. M. Waddel joined the Mission at the end of 1829: from Cinnamon Hill, between Falmouth and Montego Bay, he has access to 17 estates, from 2 to 5 miles distant—The *Religious Tract Society* granted, at various times during the year, 27,000 of its Publications — The Report of the *Slave-Conversion Society* enters into enlarged details, but does not enable us to furnish a summary view of results: it notices everywhere the labours of all who are connected with the Established Church — The *United Brethren* had, at the last Returns, the following Stations and Labourers. Danish Islands: at New Herrnhut and Niesky, in St. Thomas, Brn. Sybrecht, Damus, Wied, Boenhof, Staude, and Schmidt; at Friedensthal, Friedensberg, and Friedensfeld, in St. Croix, Brn. Klingenberg, Mueller, Eder, Freytag, Sparmeyer, Keil, Jung, Weber, Blitt, and Plaettner; and, at Bethany and Emaus in St. Jan, Brn. Junghaus, Kleint, Schmitz, and Duelberg. In Jamaica: at Fairfield, Brn. Ellis and Pemsel; at New Eden, Br. Pfeiffer; at Irwin Hill, Br. Light; at New Carmel, Brn. Scholefield and Renkewitz; and at New Fulnec, now forming, Br. Zorn. In Antigua: at St. John's, Brn. Newby, Kochte, Coleman, and Thraen; at Newfield, Brn. Muenzer and Zellner; at Gracebay, Br. Brunner; at Cedar Hall, Br. Simon; and at Gracehill, Brn. Wright and Bayne. In St. Kitt's: at Basseterre, Brn. Robbins and Shick; and at Bethesda, Brn. Hoch and Seitz. In Barbadoes: at Sharon, Br. Taylor; and at Mount Tabor, Br. Zippel. In Tobago: at Montgomery, Br. Eberman. In Surinam: at Paramaribo, Brn. Genth, Passavant, Graf, Boehmer, Hartman, and Schmidt; and at Voorzorg, Br. Voight. No regular Return of numbers has appeared since that quoted in the last Survey; but we have collected from the Periodical Accounts of the Missions the following totals of Negroes under the Brethren's care at the respective Stations mentioned: Fairfield, 1908; Irwin Hill, 443; Newfield, 1395; Sharon, 744; Mount Tabor, 171; and Paramaribo, 2723. See, at pp. 88, 89 of our last Volume, a Summary of the year 1828; and, at pp. 510, 511, the Penitent Deaths of two Heathen Malefactors—The Missionaries of the *Wesleyan Miss. Society* are now 60 in number: the Whites in connexion with the Society are 1206, which is an increase of 127: the Free Persons, coloured and black, are 7213, and the increase 303: the Slaves are 24,439, which is an increase of 354: the present total is, therefore, 32,858, and the total increase 784. The communications, relative to the progress of the work in all quarters, are abundantly encouraging—Pp. 48,49.

North-American Indians.

THE question of the removal of the Indians seems in effect to be settled. A Bill for the compulsory exchange of the Indian Lands situated within the United States, for lands to be assigned west of the Mississippi, has passed the Senate, by a majority of 7 votes, on a division of 27 against 20. The number of Indians to be removed is estimated at 60,000. This measure naturally disturbs the Missions established among these Tribes: the

judgment of wise and pious men on the subject will be seen in the following extract from the Report of the Board of Missions:—

The Committee feel bound, on this occasion, to declare, that, in their judgment, no Indians should be compelled to leave the lands which they derived from their ancestors, of which they are in peaceable possession, and which have been guarantied to them by solemn treaties. In all negociations with them, on the subject of removal, it must be obvious, that the terms should be just and reasonable in themselves; that the acceptance or rejection of them should be left to the free and unbiased determination of the Indians; and that any proceeding in opposition to these principles would be altogether unjustifiable, and such as should never be expected from a Christian People.

Deeply impressed with these views, the Committee would affectionately recommend it to the Members of this Board and to the Christian Community, to offer up fervent and unceasing prayers to the God of Heaven, that all the measures, which may be adopted in relation to the Indians, may be dictated by justice and benevolence, and that the efforts which may be made for their temporal and spiritual welfare may be crowned with entire success.

The *Board of Missions* have the following establishments among the respective Tribes: Osages, 23 Labourers at 4 Stations; Choctaws, 14 at 2; Chickasaws, 10 at 4; Cherokees, 51 at 11; and, among the smaller Tribes, 27 Labourers at 6 Stations: making a total of 125 Labourers at 27 Stations—Among different Tribes the *Baptist Miss. Society* has, at 6 Stations, 5 Missionaries, 7 Assistants, and 215 Scholars: at the Choctaw Academy, in Kentucky, under the patronage of the Society, 98 Students, from various tribes of Indians, are supported from the annuities paid by Government to the respective tribes: of these Youths, 26 became, last year, hopefully pious—Among the Oneidas and Menomonies, the *Episcopal Miss. Society* has 2 Missionaries and 3 Assistants—The *Methodist Miss. Society* has given up a Mission among the Creeks; but, among the Wyandots, Cherokees, Choctaws, Oneidas, and Onondagas, it employs 21 Missionaries and 12 Schoolmasters, and has 5070 Church Members and upward of 400 Scholars: besides these Indian Missions, the Society has 17 Missionaries among the New Settlements and the Slaves in the Southern States, who have collected 1056 Members; and maintained Missions in Upper Canada, but has now transferred them to the British Wesleyan Society, in which 10 Missionaries are employed, who have in connexion with them about 1100 pious Indians, 1800 under religious instruction, and 16 Schools with 420 children—The *Cumberland Presbyterians* have a Missionary among the Chickasaws, and a School of 20 or 25 Scholars — Among the Cherokees, the *United Brethren* have 3 Missionaries at 2 Stations; and at New Fairfield in Upper Canada, 3 Missionaries—At the Red-River Settlement, near Lake Winipeg, the *Church Missionary Society* has 2 Missionaries and several Assistants: see pp. 551, 552 of our last Volume.

Labrador.

UNITED BRETHREN.

Nain: 1771—Brn. Henn, Hertzberg, Lundberg, Morhardt. Br. Meisner has removed to Hopedale, and Br. Mentzel has returned to Europe—"During the last season," the Brethren write, "we had the pleasure to baptize a married couple, and their child of four years old, as likewise a young woman, into the death of Jesus: this transaction occurs but seldom in our more southern Settlements, to which few Heathen resort. Eight children were born and baptized; six persons received into the Congregation, and six among the Communicants: four couple were married: two adults and five children departed this life. The number of our inhabitants is 245: the communicants are upward of 100."

Okkak: 1776—Brn. Glitsch, Kmoch, Knauss, Stock. Br. Beck is settled at Hebron, and Br. Stuerman has returned to Europe—The Brethren give the following view of the Mission: "During the past winter, we have spent a blessed time with our Esquimaux Congregation: the presence of our Lord was felt in all

United Brethren—

our Meetings: but particularly at Baptismal Transactions, Confirmations, and the Celebration of the Lord's Supper. The Schools were punctually held, and diligently attended; and we experienced much satisfaction in the progress made by the Scholars, 154 in number. Yet, there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls, and some have deviated from the right way: their number, however, is comparatively small; and even such declare, that they yet hope to be truly converted. The number of inhabitants of Okkak is 388 Esquimaux, of whom 314 are Members of the Congregation: 13 adults have been baptized; 8 were received into the Congregation; 16 became partakers of the Holy Communion; 6 couple were married; 14 children were born, and three adults and three children departed this life. We had many visitors last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts: a few of them appeared to pay attention to our exhortations, and the Gospel of our Crucified Saviour seemed to make an impression on their minds. One family, consisting of four persons, remained with us."

Hopedale: 1782 — Brn. Fritsche, Koerner, Kunath, Meisner. Br. Stock has removed to Okkak—"The Word of the Cross, which we preach," the Brethren say, "has, in the past year, penetrated into the hearts of most of those who heard it: few have remained indifferent; and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course; and we wait with patience for the time when the Good Shepherd will seek and find them, and bring them to His fold."

These communications were dated in August last. In the winter of 1829-30, Br. Lundberg visited from Nain the other two Stations, and says—"I can with truth declare that the spiritual state of our three Congregations is such as to excite me to heartfelt thankfulness: the Lord and His Spirit are indeed carrying on a work of grace in the hearts of our Esquimaux, in spite of many failings on their part, and much opposition on the part of the Great Enemy. The only outward annoyance arises from the near neighbourhood of some Europeans who have settled or make visits within a short distance of Hopedale."

Hebron: 1830 — Brn. Beck, Kruth. Br. Beck removed, in April, from Okkak to the New Station of Kangertluksoak, which is hereafter to be called Hebron: he was there joined in July, by Br. Ferdinand Kruth, from Europe. Br. Mentzel and others assisted in the preparation of this Fourth Settlement. "Every thing," says one of the Missionaries, seems to convince us that we have chosen the right time for this undertaking, and that the blessing of the Lord will not be withholden from it."

The Book of Psalms has been translated by the Brethren into Esquimaux: an edition of 1000 copies has been printed by the British and Foreign Bible Society, of which 500 have been forwarded to Labrador.

See pp. 50, 51, 116, 117 of our last Volume; and, at pp. 170—172, a Brief History of the Mission, with Notices of the New Station.

Greenland.

UNITED BRETHREN.

New Heernhut: 1773—Brn. Grillich, Herbrich, Lehman, Tietzen — "Our Lord and Saviour," Br. Lehman writes, "who has gathered together this His Congregation from among the Heathen of this country, and has caused the Word of His Cross to shew its divine power in their hearts, leads them, by His Holy Spirit, on the way of life everlasting: a few, and but a few, neglect to walk in it; not knowing how to value their high and heavenly calling, but remaining disobedient to the voice of Christ and His servants. We bear them with patience, particularly as they seem not totally insensible to their danger."

Lichtenfels: 1758 — Brn. Eberle, Mehlhose, Caspar Koegel — Br. Eberle thus speaks of the state of the Mission: "As to the internal course of our Congregation, we cannot sufficiently praise the goodness of the Lord shewn toward us: amidst all imperfections, we continue to receive convincing proofs, that His love and compassion never fail: as the Good Shepherd, He follows the wan-

dering sheep, heals the wounded, and comforts the weak; preserving those who are faithful to His call, in the right Way: the Festivals, Communion, and Memorial-days have been seasons of peculiar blessing, on which His presence and grace, felt among us, caused our hearts and lips to overflow with thankfulness, and encouraged us anew to devote ourselves with soul and body to His service. If we look forward, we may feel some fears, perceiving how the Enemy of Souls leaves no means unemployed to injure and destroy the Work of God, and always finds instruments to forward his purpose: thus we are again assailed by a requisition that our Greenlanders should distribute themselves every winter in the out-places, and those who refuse are oppressed in various ways: here, the attempt has not been so successful as at New-Herrnhut, where nearly half of the Congregation have been prevailed on to adopt the measure: now winter is the season when they reap most benefit for their souls, and when the meetings and opportunities for instruction can be readily attended to: I think the plan will not succeed, so far as merchandize is concerned; but an experiment, even of a year or two, may do much mischief to the poor people."

Lichtenau: 1774—Brn. Bauss, John Koegel, Mueller, Ulbricht — No intelligence.

Friedrichsthal: 1824 — Brn. Kleinschmidt, De Fries, Ihrer—"It will give you much pleasure to hear," Br. Kleinschmidt writes, "what great things the Lord has done for us, during the past year: His grace has prevailed among us; and upon that, all depends."

No Returns of members are given.

See pp. 51, 117—119 of our last Volume.

ENTER INTO THE ROCK AND HIDE THEE IN THE DUST, FOR FEAR OF THE LORD AND FOR THE GLORY OF HIS MAJESTY. THE LOFTY LOOKS OF MAN SHALL BE HUMBLED, AND THE HAUGHTINESS OF MEN SHALL BE BOWED DOWN, AND THE LORD ALONE SHALL BE EXALTED IN THAT DAY ....CEASE YE FROM MAN, WHOSE BREATH IS IN HIS NOSTRILS; FOR WHEREIN IS HE TO BE ACCOUNTED OF? *ISAIAH*, ii. 10, 11, 22.

Biography.

LAST DAYS OF BR. J. JOHANSEN,

ONE OF THE MISSIONARIES OF THE UNITED BRETHREN, WHO DIED IN ANTIGUA, APRIL, 16, 1830, IN HIS 56TH YEAR.

THE following particulars are collected from the Periodical Accounts of the Brethren's Missions.

From St. Kitt's, where Br. Johansen had long laboured, being about to remove to Antigua, he writes in August 1829:—

You are, doubtless, acquainted with the call which I have received, to serve the Mission in the Island of Antigua; Br. Robbins, of Gracebay, being appointed my successor at this Station. It is alone in reliance on the gracious help and support of my Saviour, that I have ventured to accept a situation, which, I am well aware, will be attended by many difficulties and an increase of labour, at a period of life when I feel my strength sensibly on the decline. I confess we had, for some time past, indulged the idea of visiting Europe, after a service of Twenty Years in the West Indies, and spending a few months in the society of our dear children: but the Lord has convinced us, by a severe domestic trial, that *His thoughts are not as our thoughts, nor His ways as our ways.* On the 10th of June, we received the painful intelligence, that it had pleased Him to take from us our eldest daughter; who departed on the 21st of April, at Christiansfeld, in Denmark, in her 17th year: her loss affected us the more deeply, as it was altogether unexpected; her health having been remarkably good, from the time of her arrival in Europe to that of her last illness: the accounts, which we received from time to time, of her spiritual well-being led us to cherish pleasing anticipations of her future usefulness in the House of the Lord; but, since He has thought fit to translate her into His heavenly mansions, we bow to His righteous will, and pray for resignation to a stroke, which has doubtless been inflicted in mercy, as well as in wisdom.

Though we shall feel much at leaving the Negro Congregation at Basseterre, among whom we have been favoured to labour

Digitized by Google

for so many years, we are convinced that the call which we have received to Antigua is from the Lord, and that it is our duty to obey it.

The afflictions and abundant labours which awaited this devoted Servant of Christ in Antigua, for the few months of his remaining life, will be seen in an extract of a Letter written from that island in February of last year:—

The trying circumstances under which I have been placed, ever since my arrival in this island, must plead in apology for my apparent negligence as a correspondent. Our departure from St. Kitt's did not take place till the 18th December; when, having delivered over to Br. Robbins the superintendence of the Mission, in which we had enjoyed the favour of being engaged for nearly twenty years, we set sail for Antigua, accompanied by the best wishes and prayers of our dear Negro Flock. We were received with much affection by our Fellow-labourers in this island, and entered with cheerfulness on the work committed to us: not many days, however, elapsed before my dear Wife began to feel indisposed; and, the disorder increasing, she was soon obliged to take to her bed, to which she has been confined ever since, with but little intermission. The result it is impossible to foresee: her weakness is great, and her sufferings at times severe; nor do the doctors give any hope of her complete restoration without a change of climate: but, with the Lord all things are possible; and I trust He will condescend to listen to the supplications which are offered up in her behalf, and to restore her to a state of useful activity, for which she has shewn herself so well qualified.

I am thankful to say, that we have been much encouraged by what we have already seen of the work of the Lord in this island: His blessing still rests upon it, in an abundant measure. This week we are engaged in speaking with the New People, in many of whom an evident Work of Grace is observable. On our first Prayer-Day in the New Year, six Negroes were baptized, nine received into the Congregation, and eleven admitted as Candidates for Baptism. Previous to the last Holy Communion, we spoke individually with 1122 persons of both sexes, who belong to the class of Communicants; and their declarations, in general, gave us reason to hope that they are savingly acquainted with that Lord, who redeemed them with His precious blood.

His trials and labours will further appear from what follows, written on the 7th of April:—

In my last Letter to you, of Feb. 25th, I mentioned the severe illness of my dear Wife, and the recommendation of the doctor who attends her, that she should undertake a voyage to Europe as soon as possible. How should I rejoice to be able to inform you, that an improvement had subsequently taken place in her health, and that there was a prospect of our remaining some time longer at the post to which we have been so recently called! But the very contrary is the case: every week has witnessed an accession of unfavourable symptoms; and it seems now to be a question, whether she will ever be strong enough to perform the voyage proposed. This is a sore trial to us both; but the Lord has doubtless ordained it in mercy as well as in wisdom. Help us to pray for grace to resign ourselves entirely to His disposal; and to believe that He, as the Good Physician, will do that which is best for His helpless patients. Had we but faith, such a firm and simple faith as He has a right to require of his servants, we should indeed behold His glory; but we have often occasion to exclaim, *Lord, we believe: help thou our unbelief!*

The Missionary Work in this island proceeds without external interruption; but circumstances affecting its internal prosperity are not wanting. In so large a field, as that which we are favoured to occupy—about one half the Negro Population of the island being under our care—it may be expected that tares will spring up along with the wheat, and will exercise the patience as well as the zeal of the Labourers. Often do we feel our need of a larger measure of wisdom from above, as well as of that mind which was also in Christ Jesus; that, while we preach the Blessed Gospel with diligence and boldness, we may have compassion on those who are out of the way, and await the time, when the Spirit of God shall be pleased to open the hearts and understandings of the benighted Heathen. We are now celebrating the Passion Season, with a renewed impression of the Redeemer's love to a guilty world: many thousands of our Black Brethren attend the various Services, with evident blessing for their hearts. On our

last Prayer-Day, March 7th, 38 persons were either baptized or received into the Congregation, and 20 were admitted to the class of Candidates: at our last Communion, March 21st, 14 persons were confirmed, and partook for the first time; and 30 became Candidates.

In the family bereavement which your Letter announces, we sincerely sympathized. What a comfort do we, however, derive from the thought, that what is loss to us, is gain to those who fall asleep in Jesus, having overcome by the blood of the Lamb. May we be found worthy, when the day of OUR departure shall arrive, to join their happy company!

That day was much sooner to arrive to himself than he had probably expected; and his Wife was called to exercise that faith in the loss of her Husband, with which he was girding up his own mind to meet the anticipated departure of his Wife. Of the closing scene it is said:—

In little more than a week from the date of the foregoing Letter, the Writer himself received permission to rest from his labours, and to enter into his Master's joy. For this event, he had long been in a state of blessed preparation; and the summons, however unexpected by himself or others, could not therefore be unwelcome.

His last Ministerial Service was performed at Mountjoy: whither he went, for the first time since his arrival, on Good Friday, April 9th; and where he addressed a large company of Negroes, on the important subject of the day. On his way home, he complained of being unwell; and the symptoms of his disorder, an affection of the bowels, rapidly increasing in violence, it soon became apparent that it would be the means of his departure.

His demeanour under these circumstances was truly edifying. The thought, that he should soon see his Saviour face to face, filled him with joy; and even the prospect of separation from his beloved and afflicted Wife was not permitted to disturb the tranquillity of his mind. Having taken an affecting leave of her, and commended her and their dear surviving child to the mercy and faithfulness of Jesus, he breathed his last in the most gentle manner, on the 16th (April), in the 56th year of his age, and the 21st of his Missionary Service.

His affectionate, peaceable, and humble character had obtained for him the love and esteem, not only of his Fellow-labourers, but also of the Negroes and White Inhabitants. Of this the many tears shed at his funeral, which was most numerously attended, were a sufficient evidence. Though he had been stationed in Antigua only four months, his services had been already greatly blessed; and his loss is, therefore, severely felt by the whole Mission.

Proceedings and Intelligence.

United Kingdom.

SERAMPORE MISSIONS.

Appeal in Behalf of the Missions.

AN Appeal for enlarged support to the Missions carried on in India by the Serampore Brethren has been reprinted in this Country: it is signed by Dr. Carey, Dr. Marshman, the Rev. John Mack, and Mr. J. C. Marshman, and is dated June 17, 1830. We subjoin nearly the whole of this document.

Circumstances of the most extreme urgency compel those who conduct the Serampore Mission to appeal to the Christian Public in Great Britain. For themselves, they have nothing to ask, but the good-will and the prayers of their Fellow-Christians: but their petition must be earnest for support to that Sacred Cause in which they are engaged.

The objects of the Serampore Mission are complicated in no small degree. They may be arranged under the three heads of Translation and Printing; Education; and Missionary Labour, or the direct Preaching of the Gospel to the Natives of India. For these different objects, they require pecuniary aid in different degrees.

I. In the department of TRANSLATION AND PRINTING, the *Sacred Scriptures* hold, of course, the chief place: yet Religious Tracts, and Books of Elementary Christian Instruction, are of no small moment; for even the Brethren of this Mission are unprovided for the effective

prosecution of their work, unless we have at all times supplies of Tracts in Bengalee, Assamese, Burmese, Hindee, Oordoo, Punjabee, Nepalee, Persian, and various other dialects: in the Translation and Printing of the Sacred Scriptures, we do not at present require much assistance; for, in fact, the liberal contributions of the Public have accumulated upon us, chiefly because our necessities in other respects have required that the Press should be greatly occupied in work that would produce pecuniary aid for the Mission. For the publication of *Christian Tracts and Books*, we do need assistance; but, for the reason just mentioned, unless it were accompanied by corresponding assistance in other departments of the Mission, it would be almost nugatory. We have always been accustomed, according to our ability, to supply any Missionary, and indeed any Christian Friend, with Tracts for distribution; but even were we to limit our issues to our own Missionaries, much less than 100,000 copies would not be a sufficient yearly supply for our Stations: the cost of such a supply would be about 4365 rupees, or 436*l*.

II. The DEPARTMENT OF EDUCATION embraces Serampore College, the Benevolent Institution, Native Boys' Schools, and Native Female Schools.

The immediate wants of the *College*, on the present scale of its expenditure, may be met without any great increase of the contributions which are now received: but its expenditure must be increased, before it can be regarded as duly efficient. Three additional Professors are required, for Theology, Classical Literature, and Oriental Literature in the Native Department, respectively: it might then be considered nearly complete for present circumstances; and it is not improbable, that, if public liberality enabled it once to attain this degree of maturity, it might soon be able, with the assistance of the sums funded in Britain and America, to stand, and even increase, independently of further gratuitous aid, by receiving, in the European Department, students who should pay for their education by regular fees. It would contain within itself another principle, both of permanence and efficiency. To secure this great object would not require more than 900*l*. annually, for a very few years. In the College, Thirty-five Native Christian Youths are now receiving a learned and religious education, which may qualify them for hereafter holding any situation of usefulness or respectability within their reach as Native Christians: and Eight other Young Persons, chiefly Indo-Britons, some of whom are already, and all are expected to be, Candidates for Missionary Engagements, are receiving such an education in ancient and modern learning, sacred and classical, as may tend to complete their fitness for the exalted object of their wishes: there are likewise a number of Heathen Youths of respectability, to whom the College is affording the important benefit of a sound English Education.

The *Benevolent Institution* is supported by local subscriptions; and we mention it now, only to shew that the charge of such an Institution, whose expenses ought to be regular, while its receipts are of necessity irregular, will very frequently add to our embarrassments arising from the deficient support of those objects which are more properly the subjects of this Appeal.

The *Native Boys' Schools* are, with the exception of five, nearly provided for from local subscriptions or endowments; and the present rate of contributions in Britain to this object are sufficient for the five which are not.

The *Native Female Schools*, in which, during the last year, 619 Girls were educated for about 2857 rupees, or 285*l*. have been hitherto fully supported by the contributions of our friends at home; and we have nothing further to desire than the continuance of that kind interest with which they have been hitherto regarded.

III. But it is the purely MISSIONARY part of our engagements which causes our deepest anxiety, and for which we now especially make our Appeal.

We cannot expect that any of our friends can fully sympathize in our feelings respecting the Brethren labouring at our Missionary Stations, and the Churches under their care. We can scarcely imagine that even the Conductors of any other Mission can feel for their own Mission, as we do for ours. Our Brethren have not merely gone forth by our desire—been attended and constantly followed by our prayers and our counsels, and calling for, have always received, our deepest sympathies—but, with scarcely an exception, they were either themselves converted under our Ministry and were Members of the Church under our care, or they have been converted through the Ministry of such as

were so. Thus, in all its ramifications, the Serampore Mission is still only the original stem and branches of the first Protestant Church planted in Gangetic India, which included its proper Natives. Although the Churches at the Stations are all independent of us, in every thing relating to Church Government and Discipline, yet our connexion with them has always been so intimate, that a bond, almost equal to that uniting a Christian Family, is felt to prevade the whole system, and to give strength, confidence, and happiness to all embraced by it. Hence arises the keenness of our anxiety, when the welfare, and much more the continuance, of any portion of our Mission is endangered—hence the keenness of our present anxiety.

Although we do not expect our Christian Friends to participate in our feelings, we yet hope that their interest will be powerfully awakened. We can make it plain to them, that, through this Mission, the Blessed Gospel is widely preached to the inhabitants of India. We need not make the assertion, that the Gospel is also aptly, purely, and diligently preached by our dear Brethren: for, in our Periodical Accounts, we have allowed them to narrate their own labours, and are confident that the impression produced by their simple narratives will be entirely in their favour. It is not in the power of man to command success; and a Missionary Brother is sufficiently entitled to the support and approval of his fellow-men, when he has faithfully performed the work allotted to him in the administrations of God: yet we may speak of the Lord's goodness in blessing the labours of our Brethren, as greatly adding to their interest; although we would much rather call on our friends to pray for a greater increase of their success, than dwell on its present amount. Is it nothing, Dear Friends, that we can point out to you, from year to year, fresh individuals upon whose previously dark minds the truth of God has shone, and who appear to have *fled from the wrath to come*, and to be laying hold on eternal life? Is it nothing, that, every year, we have to record, that there are those, who, notwithstanding all their temptations, the difficulties of their circumstances, and their own natural weakness, have, through grace, been found faithful unto death; and have entered into rest, calling on the Name of the Lord Jesus, and committing their departing spirits into His hands? Surely, Friends, you have rejoiced in the additions which we have received to the Household of Faith, and have heard with some emotion the dying experience of our weak but much-loved Brethren: and can you bear to be told, that we are in such pecuniary straits, that we know not how we shall be able to carry on our labours? Yet such is the fact!

During the past year, we were led to extend our Mission, by the addition of Three New Stations; one of which, however, is permanently provided for in a great degree. We could now extend it further; as there are most interesting Stations in several directions, to which our exertions are invited, and Brethren ready to occupy them. We should rejoice, therefore, were we furnished with the means of complying with these invitations; and we might urge the importance of our being furnished with those means. But we press it upon our friends, that we are now distressed, not because of our incompetence to undertake new efforts, but OUR INABILITY TO CONTINUE OUR PRESENT EXPENDITURE.

A Tabular View is given of the various Stations under the Brethren; the particulars of which will be found at pp. 31, 36–38 of our last Number. The Appeal then proceeds:—

Let our friends, glancing at this Table, remember the extent of country through which the Stations there enumerated are scattered—the variety and interesting character of the Tribes occupying that country—and the fact, that the far greater part of these Tribes have NONE to address to them the Everlasting Gospel but the Brethren of this Mission: for, through all the Eastern Provinces, what Missions are there, but these Stations, in Arracan, Chittagong, Dacca, Assam, Burrishol, Jessore, and Dinagepore? And who is there beside our indefatigable Brother Thompson to send the Truth to the extensive and yet unexplored Provinces of the West and the North? And must the Gospel be withdrawn from any one of these posts?

When our readers pass on to the columns exhibiting the expense at which these Stations are supported, they must feel convinced that it is moderate in the extreme. Here are TWENTY Stations, principal or subordinate, each of which has one or more resident Preachers; and THIRTY-TWO Missionary Brethren—European, Indo-British, or Native: and the

entire annual expenses of the Mission which they compose is 15,335 rupees, or about 1533*l*: to this sum, however, must be added 2730 rupees, for allowances to the Widows and Orphans of the deceased Brethren; so that the entire annual expenditure of the Mission is about 18,065 rupees, exclusive of Translations, Tracts*, of the College, and of all the Schools.

It has been said that we are rich: were we so, we should send forth no such Appeal as the present. We are really poor: and nothing but our poverty compels us to call for help. The only members of the Mission who have it in their power to contribute to its funds, are Dr. Carey, Dr. Marshman, and Mr. J. C. Marshman: they do contribute, to the utmost of their ability; but it has pleased God greatly to curtail that ability. The British Government have just abolished the Professorships in the College of Fort William; and Dr. Carey, being reduced to a pension, has suffered a loss of 500 rupees per mensem: he will, therefore, not be able hereafter to contribute more than 300 rupees monthly to the funds of the Mission. Dr. Marshman's very heavy expenditure during his long and important visit to Europe—no part of which he allows to be defrayed from the contributions to the Mission—prevents his having much now at his disposal; and indeed the Schools under the care of himself and Mrs. Marshman have so much declined in his absence, as greatly to abridge his resources, independently of his late extraordinary expenses: he has no prospect of being able to do more than Dr. Carey. Mr. J. C. Marshman, in conducting the Printing Office and the Paper Mill, is overburdened by obligations contracted in the erection of the College, and in carrying on the Mission when we were without support from Europe; and he cannot, at present at least, without sinking just so much in debt, exceed the contributions of his senior Colleagues. We have thus at our disposal 900 rupees monthly, the proceeds of our own labour. If the whole of this were available for the support of our Missionary Stations, we should still have a deficiency of nearly 400 rupees monthly, besides the whole of the pensions to our Widows and Orphans: but it will frequently happen, that a considerable sum is wanted for the current expenses of the College, for the printing of Tracts, and other occasional demands; and then, as we have no other resources, we are constrained to take just as much as is needed from our contributions to the Stations.

We acknowledge, with gratitude, that we have been favoured with several liberal donations from friends in India: they have been of the utmost importance to us, in this time of our need; but they are altogether inadequate to our full support. This, then, is the great object of our Appeal. We entreat of the Christian Public a few Hundred Pounds per annum; for we have them not ourselves. We do not even know how to borrow them, in the expectation that relief will eventually be sent to us; for we have no reserved and unappropriated funds, on the security of which we could ask from any one a loan of present supplies.

Christian Friends! these are our wants. Do you refuse us—do you refuse these Stations—these our Brethren—thes mall degree of support which is required? Which of them is to be abandoned? We cannot think of ONE. If unceasing industry or self-denial could, by any means, furnish us with the supplies which we beg from you, we would toil and deny ourselves with joyful alacrity, and leave you unimportuned: but our hopes are small in this respect; and they are precarious in the extreme. Our present incomes even are uncertain. Again, then, we implore your help, and we trust we shall not implore in vain.

But a few years have past away since the Protestant World was awakened to Missionary Effort. Since that time, the Annual Revenues collected for this object have grown to the then-unthought-of sum of 400,000*l*. And is it unreasonable to expect that some unnoticeable portion of this should be entrusted to him who was among the first to move in this enterprise, and to his colleagues?

To this Appeal the following Notice is subjoined by the friends who have put it into circulation:—

The preceding very important communication having just arrived from the Serampore Missionaries, is now laid before the friends of Christianity in Britain and Ireland. On the occasion of the destruction of their premises by fire, in 1812, the public attention became more alive to the objects in view; while the spontaneous and immediate relief which was afforded only fixed the designs of the Missionaries more firmly in the affections

* If the sum mentioned for Tracts be added, still the whole will amount to no more than 22,430 rupees, or about 2243 *l*.

of many. On an occasion like the present, when a combination of circumstances abroad is presented, in each of which every genuine Friend of Missions must and will sympathize, and which altogether so powerfully suggest the necessity for prompt and liberal assistance, it is not to be once imagined that such aid will not be as readily afforded. Of course, all the friends above mentioned will feel the force of the Appeal now made to them, and exert themselves in their respective neighbourhoods. The Seniors in this Mission, their long and justly-endeared friends, cannot address them in vain; but it is presumed that many more than they will feel the concluding paragraphs in this Appeal to be irresistible.

Western Africa.

Liberia.

GERMAN MISSIONARY SOCIETY.

The melancholy circumstances attending this Mission have been noticed at p. 8 of our last Number and the parts of the preceding Volume there referred to. In the last Report of the Society we find the following view of the

Trials and Prospects of the Mission.

Notwithstanding the many great trials, which our Committee and the Missionaries from the very first beginning had to encounter, yet there seemed to be many encouraging reasons to continue this Mission: and the unhealthy climate, the death of one of the Missionaries, and the many hindrances and difficulties laid in the way by the Slave Traders, did not seem to be sufficient reasons to give up the hope of establishing the Church of Christ on these unhappy shores of poor Africa; because the people at Monrovia declared themselves willing to receive the Missionaries, and Mr. Kissling soon was enabled to establish a school of about 50 Negro Children, where he laboured with success, and where he also had some promising Negro Youths, of whom he entertained the hope that they might, through the grace of God, become fit for the desirable end of assisting the Missionaries, as Native Teachers among their people. The King of the Bassa Land was also desirous to have Missionaries among his subjects, and willing to open ways for them to settle in the country for the purpose of instructing his people.

Encouraged by these inviting prospects, our Committee, in the summer of 1829, sent three other Missionaries, Dietshy, Buehrer, and Graner, with Mr. Lessing; who, having been in Africa before, and having made a visit to Europe, now returned to Liberia, where they all safely arrived. All were attacked by the climate fever: Mr. Lessing recovered; but Dietshy, Buehrer, and Graner, after severe and long sufferings, ended their pilgrimage, and were called to enter into the joy of their Lord, as faithful servants: not, indeed, that they had time or opportunity to do much with the talents committed to them for the furtherance of the Church of Christ; but they were called to glorify His Name in another way—by prayer, humility, patience, and resignation to His holy will; and thus they were made willing to lay down their lives for Christ's sake, from love toward souls so dearly redeemed with His blood.

About the same time, the Slave Traders began to carry on their tyrannical work in the country, with greater cruelty than before; and Mr. Kissling was obliged for some time to give up his school.

The Letters from the Missionaries about that time were very discouraging. After some time, however, the Lord again manifested to them His unceasing mercy—removed the greatest of the difficulties—and strengthened their faith and hope. Mr. Lessing writes, under date of the 18th of June, 1830—

After great storms and trials, it has pleased God to give us a time of peace. He has strengthened our weakened health; and this we consider to be a special gift of His goodness. The fact, also, that the Slave Traders have now left the Bassa Country, gives us new hope and courage. Mr. Kissling has resumed his school. We have again begun to preach in the Methodist Chapel; and we continue the instruction of our four Negro Youths, who now live in our house. May our God and Saviour prosper and further His Cause; and make us also, and many of His servants, fit instruments in His hand for building up His Church in this desert!

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

Mr. Barker, in writing from Smyrna under date of the 3d of December, makes the following statements relative to the

Circulation of the Scriptures in various Parts of Turkey.

The Armenian Schoolmaster of Broussa, who bought 100 New Testaments for his School, has since written for 200 more; and they are now on their way thither.

I formed his acquaintance when he directed the Armenian School here: and, as he loves the Scriptures, I had no difficulty in persuading him to introduce the New Testament in his school; and the children were made to translate it daily into Turkish, as an exercise. Ill health obliged him to quit this place for Constantinople: on his way thither, passing through Broussa, he was persuaded by the Armenians of that town to remain with them, and take charge of their school; and now he is distributing extensively the Word of God in an important place, where before we had not the facility of so doing. Thus the Lord advances His work, and clearly points out to us how incapable we are of doing any thing without His pleasure and guidance; and when he judges fit that his Holy Word should be received, all difficulties are immediately removed, and the work goes on smoothly and well without any exertions of our own.

A few days back, I received from Mr. Schnell, of Adrianople, an account of the Sacred Scriptures sold by him at the fair and neighbourhood of Philippopoli: the number disposed of amounts to 306 volumes; in short, all those which he had taken with him thither. He has since attended a fair at Usingiova; and there also effected sales of the Scriptures. At his request, I am preparing to send him, by way of Enos, a fresh supply of books; but I am sorry not to have sufficient Testaments in Russ to complete the number of 100 which he requires: I shall forward him my whole stock, consisting of 50 volumes; and must request of you to send me others, with some Bibles, if they can be procured. My Young Man at Constantinople has drawn on this Depôt for more Hebrew Bibles: and I am now about to send him all that I have, amounting to 48 volumes; and will write to Malta for more, where I find a stock exists of about 300 volumes: he must have sold, lately, a great many of these Bibles, for he had several by him when I quitted Constantinople. This Young Man is kept actively employed: lately, he took a trip to the little groupe of small Islands in the Sea of Marmora, called Prince's Islands; where, by visiting the schools, and exhorting the people to purchase the Sacred Scriptures, he managed to distribute 91 New Testaments: the inhabitants of these Islands are poor, and very few in number; and they gain their livelihood principally as boatmen and fishers.

Among other interesting particulars, I am pleased to have to announce, that, at Haïvali, the Sacred Scriptures find a market: I sent thither, beside those for two schools, 45 New Testaments, as a trial, and shortly afterward they were all sold; in consequence of which, I forwarded a fresh supply to the poor Haïvaliotes, who are now again returning fast to their country, and are rebuilding their town among its ruins. I sent, also, a few New Testaments to Pergamos, which were sold; and a further demand of 50 more has been made me since, which by this time must have reached that town. I have also the satisfaction to say, that I have received, for 246 volumes of the Sacred Scriptures disposed of at Cæsarea, and other places in that neighbourhood, piastres 577.30, after the deduction of expenses.

The Smyrna Depôt has issued, since I last addressed you, 344 volumes; but to these are to be added the 200 volumes sold for Broussa. Schools of Mutual Instruction are increasing at Smyrna and its villages, in which the Sacred Scriptures are used as school-books. By another opportunity I will make mention of them, as they greatly contribute to render the Sacred Scriptures familiar to the people, in many ways. May we ever be truly thankful to the Lord for these encouragements; and ever seek, by prayer, the peculiar favour of being permitted to work in the Blessed Cause of disseminating His Holy Word!

India within the Ganges.

Pinang.

LONDON MISSIONARY SOCIETY.

Appeal in Support of Chinese Schools.

We noticed, at p. 29 of the Survey, the suspension of a Chinese Girls' School under Mrs. Dyer, and the increasing satisfaction afforded by one for Chinese Boys. Mrs. Dyer's friends at home having liberally contributed articles for sale in Pinang, the produce of which was to be applied to the support of the Girls' School, the following notice has been circulated:—

Although, from some unaccountable prejudices which prevent the Chinese in Pinang from entrusting their Female

Children to the superintendence of Europeans for instruction, Mrs. Dyer has been disappointed in every effort to retain them in the Schools which she had commenced in the town, or to collect them into one which she had proposed to establish on the Mission Premises; yet an ample field for the appropriation of the moneys arising from the sale of the useful and fancy articles forwarded to her has been afforded, in the support of the School for Chinese Boys on the same premises; for which, when Girls could not be obtained on any terms, abundance of Boys were offered and accepted.

Of this Boys' School Mr. Dyer says:

Being so much under my own eye, the children learn twice or thrice as much as in any school elsewhere.

Mr. Dyer writes—

Our friends will not be induced, I hope, to withhold their hand from assisting us in our work; as they may rest assured, that whatever is raised by the sale of fancy and useful articles, will be expressly devoted to the promotion of the Chinese Mission. The sale of such articles, and our private means, are all that we have to look to for the support of the Boys' School on our premises, or for any other School for which an opening may offer: the School on our premises is gradually increasing, and affords us much satisfaction.

The Pinang Government having withdrawn their allowance for the maintenance of Schools, renewed it, on the earnest application of the Missionaries, but upon a very reduced scale: there is reason, however, to apprehend that before this time it has wholly ceased, information to that effect having been received with respect to the Schools at Malacca.

Under these circumstances, it is earnestly requested that such friends as have expressed an intention of furnishing, either annually or occasionally, a supply of useful and ornamental articles, will fulfil their intention; keeping in mind, that useful articles sell much better than those of mere taste, and that of such articles none should be sent but such as are suitable to a country where the thermometer varies throughout the year only from about 78 to 90 degrees.

Such articles will be thankfully received and forwarded by Mrs. Tarn, 8, Park Place, Islington, or 10, Earl Street, Blackfriars; Mrs. Dyer, 4, Lower Lisson Street, Paddington; or Mr. W. Tarn, 37, Cumming Street, Pentonville.

CALCUTTA LADIES' NATIVE-FEMALE EDUCATION SOCIETY.

The Sixth Annual Meeting of this Institution was held at the Bishop's Residence, on the 19th of June. We give the chief contents of the Report delivered on this occasion.

In the opening of the Report, the Committee remark, that—

They are satisfied that the kind of instruction imparted in their Schools is calculated to improve the judgment, and to draw forth the best feelings of the heart; and, though without any assistance from the Parents of the Scholars, and rather opposed on all sides by an influence of an entirely opposite nature, must, if persevered in to the extent it reaches, operate to render the Children wiser and better.

CALCUTTA SCHOOLS.

In the month of October last (1829), Miss Ward offered her services to the Committee; and, on the suggestion of Mrs. Wilson, was joined with her in the care of the Central School. Miss Ward gave much attention, when in England, to the subject of the Education of Females in this country; and, having diligently applied herself to the acquisition of the Bengalee Language, has been in charge, since December last (1829), of the Central School, during the temporary absence of Mrs. Wilson. She is assisted in the charge by Miss Hebron, who also resides in the house with her.

The Examination of the Girls took place in the Central School, in December 1829; and was attended by Lady William Bentinck, the Patroness, and by about two hundred Ladies and Gentlemen. The Girls were examined by three or four Clergymen conversant with the Bengalee Language.

The First Class examined read each a Portion in the Scripture History, and

Digitized by Google

answered questions arising out of the subject before them; the Second read each a Portion in St. Matthew's Gospel; the Third, in the Acts of the Apostles; and the Fourth answered questions from Yates's Geography. They read, generally, with perfect readiness in the books out of which they were examined; and the Examiners, and several Gentlemen who followed them in the course pursued, expressed themselves well satisfied with the proficiency which the Scholars exhibited.

Of the state of the School Miss Ward made the following report:—

The daily attendance of Girls in the Central School is from 150 to 200, divided into twenty Classes; four of which, comprising 50 Girls, are reading the Bible, the Acts of the Apostles, St. Matthew's Gospel, and Pearce's Geography: they also write upon slates, from dictation: six other Classes, containing 60 Girls, read the Bible History, and other Elementary Books: the other ten Classes spell from Cards, and learn the Character.

The daily attendance of the Girls in Bang-Bazaar School is from 50 to 70, divided into six Classes; two of which, containing 20 Girls, read the Acts of the Apostles and the Gospel of St. Matthew: two other Classes, comprising 20 Girls, read the Bible History, and other Preparatory Books: the other two Classes spell from Cards, and learn the Character.

The daily attendance of Girls in the Mirzapore School is from 40 to 60, divided into six Classes; two of which, comprising 16 Girls, are reading the Acts of the Apostles and the Gospel of St. Matthew: two other Classes, containing 20 Girls, read the Bible History, and other Elementary Works: the other two Classes spell from Cards, and learn the Character.

Daily attendance at the Central School, from . . .	150 to 200
Ditto, ditto, at Bang-Bazaar School, from . . .	50 to 70
Ditto, at Mirzapore ditto,	40 to 60
	330

Some assistance had been rendered by the Ladies' Society to a School in the Circular Road, belonging to the "Ladies' Association."

OUT-STATION SCHOOLS.

Burdwan.

In April, 1830, there were Four Schools at Burdwan, containing 130 Girls; of whom, 63 were reading Books, and the remainder employed in the elementary parts of Education. Mrs. Deerr thus describes the state of the Schools:—

The progress of our Female Schools is not so great as that of the Boys, being more the effect of solicitation and persuasion; whilst the Boys learn of their own accord. Prejudice, however, seems to give way; and there would be no objection to establishing Female Schools in any place: for, though they have hitherto entertained a great dislike to the Education of their Females, I understand that they are now glad to hear that they are skilful, and talk with much animation among themselves about what they are capable of doing. They greatly admire the arts of Sewing and Marking; and mention, in a tone of exultation, that such a Girl can do it like a *Mem Sahib* (an English Lady).

The first of our Christian Girls, Eliza, was married lately to one of the Christian Youths. He being a neighbour of ours, crowds of people from the villages attended the ceremony: the females admired it very much, thinking the instruction very good: they confessed, that at their marriages not a line is understood, nor a word of instruction given: exchanging of flowers is the only thing they understand.

Culna.

After many unsuccessful trials, a School has been established at Culna, under Mrs. Alexander, wife of Mr. Alexander, a Catechist of the Church Missionary Society.

The First Class consists of six Girls, who have learnt nearly the whole of Watts's First Catechism. The number in daily attendance is from 44 to 50.

Patna.

Miss Chatfield proceeded to India in 1829, partly at her own expense, and partly at that of the Ladies' Society in England "for promoting India-Female Education, in aid of the Calcutta Ladies' Society," with a view to assist Mrs. Wilson in the education of Native Females. The Calcutta Ladies' Committee were in consequence led to devise the means of extending Female Education beyond Bengal. They remark:—

Among the places which seemed to offer peculiar facilities for enlarging the

sphere of their Labourers, Patna appeared first to be preferred; as the residences of the Europeans are so near the Native Town, and some of them partly in it; so that a Female Teacher could have the protection of the near abode of her Countrymen, and all the facility that could be desired for the attendance of Native Children.

In prosecution of this design, a "Ladies' Society for Native-Female Education" was formed at Patna on the 17th of March 1830. Preparatory to its formation, an Address was circulated at Patna and its neighbourhood; from which the following passage is extracted:—

The Education proposed to be extended to Native-Female Children at Patna will be a Religious Education; with such humble acquirements superadded, as will tend to restore the "help meet for man" to the station assigned her by a Merciful Creator.

Liberal aid has been afforded to the object, by the European Residents; but no forwardness manifested by the Natives to obtain for their Daughters the species of Education thus placed within their reach.

Encouragement to Perseverance.

At the close of their Report the Committee observe:—

All who have had any thing to do with the Education of Children know how painful and heartless a task it often is, even under the influence of Christian Society: how much more so must it be among a people wrapped up in prejudices and prepossessions, who are impenetrable to argument, and insensible to every consideration but that of personal advantage. But pity should be the feeling such considerations should excite in the Christian mind; and, so far from seeming to dissuade from persevering in the promotion of Education, should rather stimulate to increased exertions. Nor can there be any doubt, but that a generation is preparing, by the exertions of this and Societies of a similar nature, who will better appreciate the advantages brought before them; and who will more rapidly improve under the labours of those who shall succeed to this important department of Christian Philanthropy.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

In our last Number, pp. 54—68, a series of extracts was given from the communications of the Missionaries on the general state of the Mission. It was there mentioned, that during the Rev. S. Marsden's stay in New Zealand some important measures were adopted, with a view to the extension and increased efficiency of the Mission. A view of these will now be presented to our Readers.

Formation of a New Settlement at Waimate.

This important step was taken after full conference with the Missionaries, and with their cordial concurrence. In order to enable our Readers to appreciate the reasons which led to this determination, it will be necessary briefly to trace the history of the Mission.

The first Missionaries landed at Rangihoua, on the north side of the Bay of Islands, on the 10th of June 1814; where a Settlement was formed in the beginning of the ensuing year. Through the influence of Mr. Marsden the Missionaries were placed under the protection of Dúatára, one of the principal Chiefs in that part of the Island. The second Settlement was formed at Kerikerí, in 1819, on a river which falls into the Bay of Islands, on the west side, at the distance of about 16 miles from Rangihoua. The third Settlement, Paihía, on the south side of the Bay, about 16 miles south-east of Kerikerí and about 10 miles south from Rangihoua, was formed in 1823.

Mr. Marsden thus explains the views with which the first Settlements were formed:—

When this Mission was originally formed, it was of the first importance to place the Missionaries where they would not be murdered. Rangihoua was the only spot where they could be safe. I was personally known to the principal Chiefs, who had under their authority, at that time, a very powerful Tribe; and

with them I had made arrangements for the Missionaries to settle with the inhabitants of the village. The local situation was not good, as it respected the land, which was hilly, cold, and stiff, and could not be cultivated with advantage; but at this time we had no choice. The Natives of Rangihoua have treated the Missionaries with great kindness, from the day of their landing to the present time; but, on account of the stiffness of the soil, not much wheat has been raised there.

The following incident shews that Mr. Marsden took his measures with accurate information of the state of the Island at that time.

Mr. —— went over to the south side of the Bay; and selected a situation for himself, about eight miles from Rangihoua, because the land was good. As soon as he informed me, I objected to his settling there, as I was apprehensive he would be murdered; and I determined to take him back with me to Port Jackson. At length he made me a promise that he would settle at Rangihoua, if I would allow him to remain: to which I agreed. After my departure, Mr. —— forgot his promise, and re-removed with his family to the place which he had formerly selected. He had not been there long before a party of Natives plundered him of his property, and were very near murdering both him and his wife; but, after being cruelly beaten, they were saved by the interference of a friendly Native, aided by the boats of a whaling ship which was anchored off the place. These boats took Mr. and Mrs. ——, with their remaining property, back to Rangihoua. Mr. —— had some cattle there, which were all afterwards killed.

With reference to Kerikerí, Mr. Marsden writes:—

When the Rev. John Butler and his colleagues came out (in 1819), they took up their station at Kerikerí, about 12 miles to the westward, under the protection of EO'ngi, the late Chief. The land here is much better; but things did not go on well in Mr. Butler's time; so that little was done in cultivation whilst he remained there, and not much since, in raising grain.

The formation of the Settlement at Paihía is thus noticed by Mr. Marsden:—

When the Rev. Henry Williams arrived (in 1823), he fixed his station at Paihía, on the west side of Kororarika Bay, under the protection of a friendly Chief. There he has resided, to the present time, with several of the Brethren. The land is most unfavourable to agriculture: it faces the sea, and is backed in by high barren hills. There may be, adjoining to the beach, about seven or eight acres of low land, part of which is wet and swampy. Little improvement can be made here in the land: I therefore consider it very objectionable, as a permanent Settlement; and also on account of the shipping, which anchor opposite to it.

Mr. Marsden proceeds:—

These Stations were selected, at first, for personal safety and convenience; but now that the views, principles, and characters of the Missionaries are known to the Natives, and friendships are formed between them, they may with safety extend the sphere of their operations into the interior.

General Views by which the Formation of the New Settlement is recommended.

Of the site of the New Settlement Mr. Marsden observes:—

Waimate holds out every local advantage for a permanent Station: it is situated more than 20 miles from the shipping; the land is extensive and of a fair quality, generally level, and well adapted for the productions of agriculture; and there is a very numerous population.

Mr. Marsden's views with regard to this undertaking are further unfolded in the following extracts from his communications:—

From the first formation of the Mission, I have always looked upon agriculture, as a secondary consideration, to hold out the best inducements for the Natives to form industrious habits; and, from that conviction, I have from time to time urged this important subject upon those employed in the Mission, not only for the general benefit of the Natives, but to guard themselves against the want of bread. The demand for flour from New South-Wales, for the present supply of the Mission, is about 50,000 lb. per annum: 25,000 lb. for the Europeans, and the same quantity for the Natives.

The argument which I have generally heard urged, by some individuals, against agriculture here, is, that flour could be prepared cheaper in New South-Wales than it could be in New Zealand. Ad-

mitting this to be correct, which I cannot admit until experience has proved it to be so, it still appears to me most desirable that the Europeans should make the attempt to grow wheat. The Natives will never do it, unless the Europeans set them the example. Maize has been introduced for some time back. Of this valuable grain the Natives now grow considerable quantities, and are very fond of it: the climate and soil answer well for its production. I have no doubt, from the maize I have seen growing, but that a sufficient quantity may in time be purchased to supply the Mission with 25,000 lb. of maize-meal for the support of the Natives who are attached to the different Stations, in lieu of the 25,000 lb. of flour now purchased in New South-Wales. This would open a small market for their produce, and act as a stimulus to their industry. What they would want in exchange would be principally blankets; which are most valuable articles to them, being in constant demand, and in wear night and day.

In another communication Mr. Marsden adds—

I have been most anxious to establish a Station in the interior, for many important reasons. As about 50,000 lb. of flour are annually required for the support of the Mission, and as the climate of New South-Wales is not very favourable to the growth of wheat, I consider it of great moment that the Missionaries should not depend upon that Colony for their supplies of flour, but that they should use every means in their power to provide for themselves. Whenever they can supply themselves with bread, the Society will be relieved of part of the expenses of the Mission; besides which, the Natives will derive great advantages from agriculture. The cattle are increasing very fast; supplying the Missionaries with milk and butter, and occasionally with fine beef. They have slaughtered three beasts since my arrival; and are going to salt down several, for their winter supply. This will tend to reduce the expenses. In the interim, the Missionary will be in the centre of his work, and removed from the annoyances of the shipping. This will save him much labour; which he now has to undergo, in travelling to visit the Natives. The Missionaries go with safety to Waimate, as the most perfect confidence and friendship exist between them and the Chiefs. The land selected is very good; and the inhabitants numerous, on account of the goodness of the soil. They will very willingly part with a portion of their land; they are so anxious to get the Missionaries to live with them. Messrs. Clarke and Hamlin are nominated to form the interior Station: they are two most excellent, active, and laborious men; amiable in their dispositions, industrious in their habits, firm in their conduct to the Natives, and wholly devoted to the work of the Mission. I have great hopes that they will succeed well. Mr. Hamlin, I am informed, has an extraordinary talent for learning the language. When once the Missionaries have got an interior Station, and grow what grain they want for their own consumption, I shall consider the Mission as permanently established: but not until then.

Again:—

I have no doubt but that you and the Parent Committee will not only see the propriety, but also the necessity, of this measure, for the permanent good of this Mission. I could state many other reasons why a Station should be formed in the interior; such as, the establishment of a Sabbath Day amongst the Natives; the beneficial influence which the moral and religious conduct of the Missionaries will have upon those around them; the raising of provisions for themselves and for the Schools; the instructing of the Natives in agriculture, gardening, and other simple arts; and also the opportunity which they will have of marrying many of the young men and women who live with them as domestic servants or labourers, and settling them in cottages around, with a small spot of ground on which they can raise their native food. These are all important considerations. The Natives wish to have the Missionaries in the interior: they ask the Missionaries, when they go to preach to them, "Why do you not come and live amongst us? You should not tell us these things to-day only, but you should tell us to-day, and to-morrow, and the day after, and then we should remember them; but what you tell us when you come, we for get before you come again, you are so long from us."

The land at Waimate, according to my judgment, is of a good quality for cultivation; and capable of producing fine crops of grain of all kinds, as well as vegetables. In every direction are streams of most excellent water; on some of which, water-mills could be easily erected to grind the grain: and I have

little doubt but that, at no very distant period, they will be used for that purpose. From the nature of the soil, and other local advantages, it will at all times ensure a considerable population. Men, whether in a savage or civilized state, will fix their residence, when they have a choice, where they can live in the greatest ease and plenty. As far as my own judgment enables me to decide, I should strongly recommend that some attempts be made to establish a Missionary Station at Waimate, if it be even on a small scale. If a Station were formed there the Missionary would be in the centre of his work; which would give him great facility in the discharge of his Missionary Duty. The example of the Missionary in his whole conduct and occupations, whether employed in teaching or in cultivation, would have the most beneficial influence upon the Natives around him.

Mr. Marsden further remarks:—

As houses must have been built at Kerikeri for Messrs. Baker and Hamlin, it will be less expensive to erect them at Waimate, where there is plenty of timber.

The judgment of the Missionaries, in reference to the formation of the New Settlement, will be seen from the following extracts from their Letters:—

The importance of paying some attention to the cultivation of wheat has been often urged by the Society, and has been reciprocally felt by the members of this Mission. Many attempts have been made, from time to time, under great disadvantages; and it seemed almost in vain to look for success, especially as the Natives refused to sell land suitable for this purpose. The way is now opening; and those Chiefs who before opposed are now as anxious to promote this object. In addition to which, the consumption of the Mission has become so great, as to make it important that some means should be used, if practicable, to render the Mission independent of the Colony, where the crops are uncertain; and at the same time to lessen the general expense. In conformity with these views we have for some time past been making arrangements for the accomplishment of this object; and Mr. Marsden, on his arrival amongst us, warmly seconded the proposal. [*Rev. W. Williams.*

I think the Settlement will be of the greatest importance to the spiritual welfare of the Natives; for we shall be in the midst of a large body of them. To this Inland Station I am appointed. We have, of late, often been invited there by the principal Chiefs, who are pleased that we are making preparations to go; which I hope will soon be put into execution. To this end, I and Mr. Clarke, who is also appointed there, have been engaged in looking out for a cart-road, in order to avoid the swamps, of which there are several in the way that the Natives go; and we have succeeded better than we expected, for we have found out a way which, although a little farther round, is firm, and not hilly. In order to accomplish our purpose, we have, however, to build two bridges; one across the Waitangi, which will be 64 feet across, and is partly done: the other will be a small one, and may be built in a week or two. We have also to cut a way through a wood, which is about a furlong in length, before a cart can pass. These are the principal difficulties; which, I presume, will not cause much expense, as the work will be done by the Natives with our superintendence. This has been a long-wished-for object; but there has always been an obstacle on the part of the Natives: now they are continually asking us to come, and the door is opening before us. The place fixed on for the Settlement is about the middle of Waimate; so that we shall not be more than a mile and a half from the farthest Natives of the place, and within 10 miles of a large body of Natives at Púkenúi, and of several other parties. I trust that the advantages which the Natives will have therefrom will be incalculable. [*Mr. J. Hamlin.*

You have probably heard from some of us, as well as from the Corresponding Committee in New South-Wales, of the intention of forming an Inland Station at Waimate; where an attempt is to be made at a Farming Establishment, to render the Mission as independent as possible of supplies from Port Jackson. My family is to be one of the three families to form the Inland Station. I will state, as briefly as possible, some of the reasons which have induced me cheerfully to undertake so great a work:—1. I have lamented, from time to time, the distance at which we were situated from the body of the Natives, who need *line upon line and precept upon precept*. By the formation of the Inland Station I shall be in the midst of a large body of Natives; to render them assistance, either in a

temporal or spiritual point of view.—2. The difficulty of collecting the Native Children into a School for instruction, on account of our living so far from their parents, will in a measure be obviated.—3. The influence which the whole of our proceedings must have upon the inhabitants among whom we may live; and the more than probability of maintaining a large Establishment at a comparatively small expense; with a prospect of general usefulness amongst the Natives.

You may probably be apprehensive that the formation of a New Settlement may incur some very considerable extra expense. To which I would thus reply:—As there have not yet been buildings erected for the different Missionaries in the Stations where they are now fixed, and as the building materials which have been already procured can be taken to the Inland Settlement, the necessary buildings may be erected there without involving the Society in more expense than if erected at the old Stations. The Farming Establishment may, I think, be carried on with far less expense at the Inland Station than at any of the old ones: indeed, it seems to all of us impossible to form a good Farming Establishment at any of the old Settlements, as there is neither good land nor a sufficient supply of wood for such an Establishment. The labour of erecting buildings will be principally done by ourselves and the Natives; and no Mechanic will be employed unless wanted in the Farming Establishment. So that, if this be approved of by you, and the blessing of God be upon our labours, I hope you will hear, in the course of a few years, that a good Station is formed in the heart of the Enemy's Country. [*Mr. G. Clarke.*

From the time of my arrival in this country to the present hour, I have never lost sight of an Agricultural Establishment. During the last twelve months I have been particularly anxious about it, and deeply impressed with the necessity of making an immediate trial on some of the best lands adjoining Kerikeri. At a Committee held at Kerikeri, Oct. 16, 1829, the necessity of an immediate attention to agriculture was suggested, for the three following reasons; viz.

1. From the signs of the times, it is not only possible, but probable, that the time may not be far distant when our Christian Friends in England may not be so well able to keep us as they now are: consequently, we should so prepare, while we have it in our power, as to be able in some measure to furnish ourselves with some of the necessaries of life.

2. Our numbers are increasing, our families becoming large, and some of our children growing up; so that our expenses increase, and are already become considerable: consequently, it appears necessary that we should endeavour to do something in order to lessen the expense.

3. If we do not attempt agriculture while we have the means in our power of paying working Natives to clear the land, and our resources should fail at home, we shall have no means of support, and may be obliged at length to leave the Island and our Work; which would not only be wicked in the sight of God, but cowardly in the sight of the Natives: whereas, were we to set about doing something, by way of agriculture, we may be able to support ourselves in a partial manner, and continue to labour in the Lord's Vineyard, while the gathering storm is disemboguing itself over Europe.

This point was unanimously carried; and a Resolution passed, that the lands adjoining the Kerikeri should be purchased. As we had not wherewith to purchase those lands at that time, things remained as they were until Mr. Marsden came down; when it was resolved, that the Agricultural Establishment should be undertaken at Waimate. There is not a doubt, in the mind of any one of us, as to the superiority of Waimate for such an Establishment; because it possesses two principal advantages which Kerikeri does not possess, which are, good land and timber. [*Mr. R. Davis.*

The situation is decidedly approved by all: and the Natives are not only willing to part with their land, but anxious for us to go and take up our residence immediately amongst them. The way appears to me perfectly clear for an Establishment of the proposed kind: and my way to go seems equally plain, or I certainly should not leave the Kerikeri. By going inland, I shall, or rather we shall, make a bold entry into the very heart of the Enemy's Country. We have, hitherto, been sitting upon the borders of that country, because the way has been so blocked up as to render it impossible to proceed further: but the mountains are laid low, and the valleys are exalted; the crooked things are made straight, and the rough places

smooth: a highway is prepared for us; and the voice of Divine Providence distinctly says, "*This is the way.*" Surely it is our duty to listen to that voice, and to walk in that way, that we may find rest and peace to our souls! If we studied personal comfort, I should say, by all means stay at Kerikeri; but, as we look at the good of the Natives, and at the objects which the Society have in view for them, it is plain that we ought to remove. [*Rev. W. Yate.*

There are certain advantages derived from the purchase of land, growing out of the custom of the Natives, which are thus explained by Mr. Marsden:—

When any Missionary Station is formed, it is of great importance to purchase the land from the Natives. When this is done it becomes neutral ground; and Natives from any part will come, without hesitation, to reside with the Missionaries. The Natives do not like to live away from their own Tribe, because they are liable to be insulted; but on neutral ground they can meet and unite together: this will tend greatly to reconcile the different Tribes. I found Chiefs' Sons and Daughters from different parts of New Zealand living with the Missionaries; some of them 140 miles from their own District. On the neutral ground they were at home, and were not liable to be offended. When these Youths have learned to read the Scriptures, and to write their own Language, they may spread the knowledge far and wide, amongst their own Tribes.

Cultivation of Maize in New Zealand.

Mr. Marsden has been led to attach considerable advantage to the introduction of the cultivation of Maize: his reasons he thus assigns:—

I have already made some observations on the growth of maize in New Zealand; but as it is, in my judgment, an object of such national importance, I think it merits a more particular consideration. Maize is a most nutritious food, both for man and beast: it is now the principal bread-corn in many parts of Europe and America, where the climate is favourable for its production. For the food of man, it may be prepared in a greater variety of ways than wheat can be. One bushel of net maize will weigh 56 lb.; and, when well ground, will yield 18 lb. of good sifted meal. In the field it is not liable to the same injuries as wheat, either when growing or after it is ripe: the farmer may gather his maize into his barn when it suits his convenience, as, in a fine climate, it may remain upon the stalk, without injury, for a long time after it is fit to gather. When brought into the granary it will keep much better than wheat: when ground into meal, the Natives would easily make it into cakes or homony. When they have experienced the advantage of it, they will consider it as the first necessary of life; and will apply themselves to grow as much as they want for their own consumption; and also as much as they can get a market for.

At present the Mission requires, for the support of Schools and Domestic Servants, about 25000 lb. of flour per annum, which must be purchased in New South-Wales. I apprehend this quantity will cost the Society not less than 1*l.* per cwt.; and when the freight, casks, and other contingent expenses are added, the cost of 25,000 lb. of flour will be 250*l.* sterling. One hundred blankets would purchase more maize from the Natives, if they are encouraged to grow it, than would produce the above quantity of meal. The hundred blankets, if purchased in England, would cost the Society about 30*l.* sterling; which if laid out in maize, the produce in maize-meal would be 28,800 lb.; so that 9½ lb. of maize-meal would be purchased for the same as the 1 lb. of flour. The 30*l.* laid out in England in blankets would be expended in New Zealand for the benefit of the Natives; and be of more advantage to them than 250*l.* laid out in flour purchased at Port Jackson. There is nothing they are so anxious to obtain as a good blanket; they wear it night and day, as long as it will hang together: so that blankets will be always in demand. At present, 1 lb. of flour, mixed with water, is allowed each day to five Natives who are in the Schools, or in the service of the Mission. This is but poor support; and it costs the Society as much as 9½ lb. of maize-meal would cost. In addition to the 1 lb. of flour, a few potatoes and some other native food is allowed them; but these also are purchased at the expense of the Society. To make Schools general and permanent in New Zealand, they must be supported, eventually, by the industry of the Natives, and also taught by Native Schoolmasters.

Proposed Erection of a Water-mill.

The Natives having now become

acquainted with the superior value of wheat and maize as articles of food, a mill for grinding corn is urgently required. Some years ago, stones were sent out from this country for the erection of a water-mill; but circumstances retarded the execution of the design. The following passages from Mr. Marsden's communications not only shew the beneficial bearing which a mill is likely to have on the advancement of the people in comfort and civilization; but present a lively picture of their solicitude to avail themselves of the use of wheat and maize, as articles of food.

Much advantage would be obtained by having a water-mill to grind the maize, as well as much expense eventually saved. The mill-stones are in New Zealand; and there are numerous falls of water, upon which a mill may be placed. I have anxiously wished for a mill to be erected, for the last two years. Since I have been here, I have pressed again on the Missionaries the infinite advantages that would accrue to the Mission, if the above object were attended to. They might then give a pound of Indian meal to an old, sick, or hungry Native, which would not cost more than one farthing; which it is not in their power, at present, to do. This would also have the happy effect of increasing the wants of the Natives; by which their industry would be stimulated. When a Native has been accustomed to a blanket, he cannot do without it, and would pay any price to obtain one: and when they have been accustomed to bread, they will not be satisfied without it. A Chief who was with me at Parramatta observed, one day after breakfast, "I can eat, in New Zealand, two baskets of sweet potatoes at one meal: afterwards I lie down and sleep, for I am not able to walk about: but when I have eaten with you as much bread as I can, I can walk about without any inconvenience." He wished me to explain how this was. He was so much gratified with the taste of the bread, and with the effects he experienced, so different from those produced by his native food, that he spoke in the highest praise of bread. The Natives are now particularly fond of bread; and when they can scrape a little of the cob of the corn with a shell, and mix it with water, and afterwards boil it in an iron pot, they like it better than flour. From all that I have seen, I am fully convinced that maize, which was introduced into New Zealand two or three years ago, will prove one of the greatest temporal blessings to the inhabitants, especially when it can be ground into meal.

At the present time there is abundance of maize; but they have no means of grinding it. About three days ago I saw a Chief's Wife, sitting upon the banks of the river, scraping a bit of maize with a shell, and reducing it to meal as well as she could. She could only just take the top of each grain off, and was a long time before she got a little meal; which she mixed with water, wrapped it up in a small basket, and put it into her oven to cook with steam. They grow a good deal of maize, but the old people and young children cannot eat it unpulverized. They soak it in water for several days, to soften it; but before it becomes soft, it is offensive. A Miller, who could make and work a mill, would be of infinite service to the Mission, and to the Natives. I have no doubt but the Natives would pay for grinding, in maize.

Attention to Secondary Objects necessary.

Mr. Marsden thus assigns the reasons which, in his opinion, justify and enforce attention to secondary objects in carrying on such an undertaking as the New-Zealand Mission:—

The objects I am now speaking of are essentially necessary for the comfort and support of civil society, and also for the permanent success of the Gospel among the Heathen. The Israelites were obliged to gather the Manna for six days, or to go without; and on the sixth day they were to provide for the Sabbath. They were commanded to labour for the six days as strictly as they were commanded to rest on the seventh. Elisha was ploughing, behind his yoke of oxen, when Elijah cast the mantle upon him. David was with his father's sheep when Samuel went to anoint him King over Israel; and it was said of a greater than David, *Is not this the Carpenter?* If these secondary objects were necessary in Civilized Countries, much more are they in uncivilized ones. There are no wells dug, nor vineyards planted, nor houses built, in New Zealand. A Missionary here enters upon a new scene of labours: he requires much wisdom, much patience, much per-

severance, and much fortitude, as well as the most serious consideration, in every step that he takes. The eyes of the Christian World are upon him for good; the eyes of the ungodly for evil; and the eyes of the Heathen around are upon him, watching all his actions and words, to see what they can approve or disapprove. On these accounts it requires the utmost circumspection in him to keep in the path of duty; so that he may, on the one hand, faithfully propagate the Gospel of Christ, and, on the other hand, give due attention to secondary objects.

Labourers at the respective Stations.

Rangihoua—Mr. John King, Mr. James Shepherd.

Kerikeri—The Rev. Alfred Nisbet Brown, Mr. Charles Baker.

Paihia—Rev. Henry Williams, Rev. William Williams, Mr. Thomas Chapman, Mr. William Fairburn, and Mr. William Puckey.

The Individuals whom it is intended to settle at *Waimate* are, the Rev. William Yate, Mr. Richard Davis, Mr. George Clarke, and Mr. James Hamlin.

Rangihoua.

Since the notice at p. 87 of the present Number—that Rangihoua was to be relinquished—went to press, intelligence has been received that the Chiefs were extremely averse to the Missionaries leaving them. Mr. Marsden states—

They applied to me, to know whether the Missionaries were to be taken away or not, and demanded the reason. The head Chief, Wárepórka, asked Mr. King what they had done. "Have we robbed you? Have we injured you or your families? Tell us what we have done to you. If we have injured you in any way, you have a right to leave us; we will not blame you: but if you have nothing to allege against us, it will be a shame for you to leave us. When you are gone, no one shall touch your houses; but they shall stand empty, until they rot, and fall down: and when any Europeans come on shore and inquire whose houses they are, we shall tell them, 'They belonged to the Missionaries, who left us without any cause; and they now stand as a monument of their disgrace.'"

This affecting appeal was irresistible. Mr. Marsden promised that the Missionaries should not be removed until he had written to England and obtained an answer from the Committee, and with this reply they were satisfied. The Committee have, in consequence, directed Messrs. King and Shepherd to remain at Rangihoua.

The Society's Schooner, the ACTIVE.

Our Readers are already apprised that a Schooner, named the ACTIVE, had been sent out from this country to replace the HERALD, which was wrecked in entering the E'O'keánga. The ACTIVE arrived at Port Jackson on the 20th of June; and sailed from thence for New Zealand on the 19th of July, with the Rev. William Yate, Mr. Thomas Chapman, Mrs. Chapman, and James Smith, Printer, as Passengers, and a cargo of Supplies for the Mission. The ACTIVE arrived in the Bay of Islands July the 31st. Should that part of the object which was proposed by the formation of the Settlement at Waimate be attained, by adequately supplying the Mission with food, it is possible that the use of the ACTIVE may eventually be dispensed with.

Mr. C. Davis, Mrs. Davis, and Mrs. Hart.

At p. 88 of the present Number, it was stated that serious apprehensions were entertained for the safety of the above-named friends. We regret to add, that at the date of advices since received from New Zealand no tidings had been heard of them. A vague report had been circulated, that the vessel had been seized by Convicts, who had secreted themselves on board, and had been carried into Valparaiso; but we fear it is a mere rumour. In reference to this mysterious dispensation, Mr. Yate remarks, under date of the 2d of September last:—

We deeply regret that we have it not in our power to announce to you the arrival of our friends, Mr. and Mrs. C. Davis and Mrs. Hart. Doubtless they have been removed from us for some wise pur-

poses, the drift of which we are not at present permitted to see. We cannot, however, for a moment suppose but that it is among the *all things* which are working together for our good, and for the glory of God. Though we cannot always clearly trace the designs of our Heavenly Father, He is daily teaching us simply to trust in His mercy and truth; and is frequently shewing us that He is

Too wise to err, too good to be unkind.

Our faith in His never-failing promises requires to be strengthened: and we earnestly entreat you to be more frequent in your applications to the Throne of Grace on our behalf—that, under the peculiar circumstances in which we are placed, we may be *strengthened with might in the inner man*; and may hourly *grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*; and may have power given us to be faithful to the trust which it has pleased God, through the means of the Society, to repose in us, His weak and unworthy Servants.

Rising Commercial Importance of New Zealand.

In a Letter from New South-Wales it is remarked—

That New Zealand is now becoming a place of importance to this Colony, both with respect to the Whale Fishery and the Trade in Flax, there can be no doubt; and it is probable that some persons are aware that the influence of the Missionaries tends much to the safety of the Crews of the Vessels which are employed either in the Flax Trade or in Whaling.

Further Illustrations of the State of the New-Zealand Mission.

Since the preceding half sheet was put to press, communications have been received from New Zealand, by way of New South-Wales, from which the following passages are selected. The extracts are made from Letters addressed to the Rev. S. Marsden.

I have only just time to say that we are all well. You will, I am sure, be happy to hear of the good conduct of the generality of the Natives, and of the rapid progress which the Gospel is now making amongst them. We were a long time sowing with the tears of expectation: we now see the good Seed springing up, in good ground; and ere long we shall be called to gather in our harvest. We are going on, with all possible speed, at Waimate. I am going there: and Mr. Brown is going up to Kerikeri, to take the European Children under his care: he will have Mr. Clarke's house, as soon as vacated by him. Mr. Davis undertakes the Farm. The land is all purchased; and the Natives are particularly satisfied. There are a hundred more from the Southward come to take refuge here *áke áke áke* (for the future). Our Boys and Girls are going on very well: they are daily improving in knowledge, and, I doubt not, also in grace. To-morrow week I intend to admit several of them into the Church by Baptism. I have not been in a hurry about it, but have watched over them very jealously; and their life, walk, and conversation, are such as become the Gospel of Jesus Christ.

[*Rev. W. Yate.*

As the "Active" is about to sail for the Colony, I embrace the opportunity of writing you a few lines; for I am sure it will give you great pleasure to hear that the work of grace is, as I hope, carrying on in the souls of many of the Natives who are living amongst us. Your old friend Rangi is, I trust, going on well: she manifests a growing desire to know more and more of the mind and will of her Saviour. She often speaks of you with a great deal of pleasure. Tawa, her husband, is, I hope, also going on well: his conduct is very pleasing: also, Ann and her husband appear desirous of walking in the paths of holiness and truth. If all be well, they will, on Sunday next, be admitted to the holy Ordinance of Baptism. May our gracious Lord baptize them with the Holy Spirit sent down from above, that they may be the Members of Christ and Children of God! It will, doubtless, give you pleasure to hear that many other Natives in the Settlements are inquiring *the way to Zion, with their faces thitherward*: and I do hope the time is not far distant, when *the light of the glorious Gospel of Jesus* shall shine into the hearts of this people, to *give them the light of the knowledge of the glory of God in the face of Jesus Christ*. I have, of late, observed a very great stir amongst the Natives at large, particularly as it respects the keeping of the Sabbath; and I think there are many who make it a point of conscience not to work on that day. I think I mentioned to you, before you left, about a Native named Toratora. I recollect your saying you saw a woman scraping some corn: I believe you saw

this man at that time. He lives at Waimate; and regularly on the Sabbath visits the Natives at their respective Villages, to converse with them on religious subjects. I believe in many villages about him they have given over work on the Sabbath. He appears very warm in the Cause, and will, I hope, be the means of doing good. I have no doubt, but that the Station inland will tend much to the furtherance of the great work, both in a temporal and spiritual sense. [*Mr. J. Kemp.*

Since you left us I have been very busy with Mr. Hamlin and the Natives, in preparing Waimate. We have built a good strong bridge over the Waitangi River, which I hope is secure from all floods: we have had several very heavy floods to try, but it is still secure: the Natives are very much surprised at its strength and stability. The conduct of the Natives living in our Settlement is very pleasing. It is Mr. Yate's intention to baptize, on Sunday Week, several Adults, whose conduct up to the present time has been very consistent; and numbers more will, I hope, be *added to the Church, of such as shall be saved.* You will be pleased to hear that the Great Head of the Church still gives us peace, both among ourselves and with the poor Heathens; and the work of the Lord is, I hope, prospering in every Settlement. [*Mr. G. Clarke.*

New South-Wales.

CHURCH MISSIONARY SOCIETY.

DURING the Rev. William Yate's late residence in New South-Wales, renewed exertions were made to promote the interests of the Society in the Colony. The following Sermons were preached, and Collections made in furtherance of its objects:—

	£	s	d
St. Philip's, Sydney: by the Ven. the Archdeacon and the Rev. W. Cowper	36	0	0
St. James', Sydney: by the Rev. W. Yate	46	0	0
St John's Parramatta: by same,	22	3	8
Field of Mars: by the Rev. C. P. N. Wilton, M.A	2	15	0
Total. . £	106	18	8

Mission to the Aborigines of New Holland.

Arrangements had been made, between Sir George Murray, when at the head of the Colonial Department, and the Society, for undertaking a Mission to the Aborigines of New Holland. The completion of that design was delayed by those political changes which have transferred the Seals of the Colonial Department to Viscount Goderich. After receiving a full explanation of the plan, and of the methods which the Society proposed to adopt for carrying it into effect, Lord Goderich has adopted the measure projected by his immediate Predecessor in Office, and has communicated to the Committee the decision of His Majesty's Government to appropriate from the Revenue of New South-Wales an annual sum, not exceeding 500*l.*, for the support of the intended Mission. This subject was briefly noticed at p. 87 of this Number.

In the present state of the Society's Resources, the Committee would not have ventured to engage in such an undertaking as the present, except on the suggestion of His Majesty's Government, nor unless they had been relieved from the expenditure consequent upon this addition to their existing engagements. But to an invitation proceeding from such high authority, and seconded by so liberal an offer, they could not have refused to accede, without an abandonment of the most sacred duty.

Probable Views of Government with respect to this Mission.

The Committee do not presume to constitute themselves interpreters of the motives by which the Ministers of the Crown may have been actuated on this occasion; but it is not difficult to conjecture what may have been some of the considerations which contributed to their decision.

The Colony of New South-Wales was originally settled merely as a receptacle for Convicts. The co-operation of various causes has promoted the Agriculture, Wealth, and Population of the British Possessions in New Holland with a rapidity of which, perhaps, History

furnishes no other example. But this extraordinary advance of Colonization has been effected at the expense of the original inhabitants and proprietors of the soil: their lands have been occupied, both for pasturage and tillage, to an extent scarcely credible. In their conflicts with the intruders into their Native Country, they have invariably sustained defeat and loss: and the European Settlers amongst them, having been generally selected from the most ignorant and depraved part of the population of our great cities, have had little else to communicate but the vices of civilized society, with their attendant degradation and misery.

It may not unreasonably be believed that the Ministers of the Crown have felt, and are fully prepared to acknowledge, the claims which these circumstances have established on the justice and compassion of the People of Great Britain. Enjoying peculiar means of information, they are probably much more conversant than others with the real history of these transactions, and more sensible of the urgent necessity of some reparation being made for the injuries which we have inflicted on this unoffending part of the great family of Man. To such motives we venture to ascribe a resolution, to which considerations of economy might, at first sight, seem to have been opposed.

We rejoice, however, in the proof thus afforded us, that the Rulers of our country are not to be diverted by a timid parsimony, from performing the great duty of redressing the wrongs inflicted by British Policy on these barbarous and helpless Tribes. Even on the most sordid calculation of National Interest, it would not be difficult to shew that such an expense is wisely incurred for the protection of our Australian Settlements against the enmity of their uncultivated neighbours. But their claim to our care and instruction rests on much firmer and less disputable grounds.

The Revenues of the Crown in New Holland are derived from the culture of lands of which the ancient proprietors have been deprived forcibly, and without compensation. The small sum subtracted from those Revenues for the benefit of that injured race is due to them, in the strictest sense, as a debt of justice. We have imparted to the Aborigines the knowledge and the practice of European Crimes. Having compelled them to taste such fruits of the Tree of Knowledge, could we, without the most gross injustice, neglect to give them access to the Tree of Life? Hitherto they have known us only as Conquerors and Usurpers. With what propriety could we call ourselves Christians, and yet take no means to embrace them in the bonds of Christian Fellowship? The history of Colonization amongst the Barbarous Nations is the deepest and most indelible reproach to the character of Christendom. Wherever civilized man has set his foot in America or in Southern Africa, it has been as a scourge, to desolate the regions over which he has advanced. The vast territories of New Holland, and its adjacent Islands, are the latest territorial acquisitions effected by the energy and science of Civilized Nations. Could any man who values the reputation of his Native Country, or any Government to whose care that reputation is confided, think, without abhorrence, of repeating on this new theatre the abominations by which the early European Settlements in the Antilles, in America, and in Southern Africa, were polluted.

We have thus ventured to suggest the views which may have induced Sir George Murray to propose, and his Noble Successor in office to adopt and sanction, the measure which has been taken for the conversion of the Natives of New

Holland. Far be it from us, however, to doubt that those eminent persons, and their colleagues in office, have been also actuated by yet higher considerations. On the contrary, we gladly yield to the conviction, that they recognise the duty, incumbent on every disciple of the Redeemer, to use his influence, however great or however small its amount, in extending the peaceful dominion of Christ throughout the world, and in collecting within the one fold of the one Shepherd all who are wandering from it. It is with no ordinary gratification that we have witnessed this common sentiment prevailing in the midst of the conflicts of political life, and associating together in philanthropical exertions those who differ as to the mode in which the well-being of our own Nation may, in other respects, be most effectually secured. Aware, however, that the Government of this Country must necessarily consult those secular interests which it is one of their peculiar duties to protect, we have thought it not immaterial to notice the coincidence, which has probably occurred to themselves, between the temporal welfare of the State, and the spiritual good of those for whose more immediate benefit this appropriation of the public money has been made.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.— The Committee having undertaken, at the instance of His Majesty's Government, a Mission to the Aborigines of New Holland, the Rev. John Christian Simon Handt, late of the German Mission at Liberia, embarked at Portsmouth for Port Jackson, on board the "Eleanor," Convict Ship, Captain Cook, on the 10th of February. The Convicts on board the "Eleanor" were sentenced to transportation under the late Special Commissions; and a passage in that vessel was readily granted to Mr. Handt by Viscount Goderich, with a view of providing religious instruction for these unhappy exiles during the voyage.

CONTINENT.

Reformation in France—It is stated that Religious Reformation has made rapid progress in France; and that Priests to the number of 2500 are united, throughout France, on a plan of separation from the Church of Rome, upon the following principles: No Pope—no infallible Church—no Latin Mass—only two Sacraments—no Celibacy of Priests—no injunction to regular Confession—the Word of God as the only Rule of Faith. While *such a great body of the priests become obedient to the faith*, the Government, in destroying the influence of the Jesuits for the security of the political institutions of the country, is opening the way for the free propagation of the Gospel: the Catholic Missions, as they were called, have been suppressed by Royal Ordinance, and possession taken of the funds appropriated to this object; and all Holidays have been abolished, those excepted of Christmas, Easter, and Whitsuntide.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. John Raban and his Companions (see p. 471 of our last Volume) landed at Freetown on the 23d of December. Mr. Raban thus speaks of a merciful deliverance which they experienced on the voyage:—

On Sunday Evening, Nov. 21st, we experienced a most merciful deliverance, while off Prasle Point. About 20 minutes after 7 P. M., as we were taking tea, an alarm was given that a ship was about to run down upon us. Nearly all hastened to the deck; and the greatness of the danger was then apparent to every one. The shock seemed inevitable; but, by the blessing of God, the prompt measures of the Captain were rendered effectual, and the vessel passed us without injury. Thus graciously has our Divine Protector again interposed on our behalf. The deliverance, indeed, was so manifestly the work of His hand, that even those who are but too backward to give honour to Him could not but acknowledge it as such. It is supposed, that had the Captain been a minute later in going on deck, we must have struck the vessel; and then, in all probability, from the rate at which we were then going, both would have sunk.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. T. Mueller left Caïro, on a tour to Upper Egypt, on the 27th of September; and reached Caïro, on his return, on the 21st of November.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. C. Blackman and Mrs. Blackman landed at Madras in June, and the Rev. Joseph Marsh on the 24th of August: see p. 45 of the Survey.

CEYLON.

Baptist Miss. Soc. — Mr. and Mrs. Daniel and their Family (see p. 235 of our last Volume) arrived in Colombo Roads on the 14th of August, after a voyage of 15 weeks.

Digitized by Google

Missionary Register.

MARCH, 1831.

Biography.

BRIEF ACCOUNTS OF SIX CHRISTIAN NEGRO OR COLOURED WOMEN.

We have collected these Brief Accounts from authentic sources. They are not of very recent date; but such narratives are, at all times, interesting and instructive.

CYRENE ISAACS,
A Coloured Woman, in the State of New York.

One of the Executors to the Will of this pious Woman, in transmitting a Legacy bequeathed by her to the American Board of Missions, gives the following short biographical notice of her:—

Cyrene Isaacs was a Coloured Woman, and was born a Slave. Her Master dying when she was young, she remained the property of her Mistress. At the age of about thirteen years, she contracted with her Mistress for her freedom; for which she was to pay about twenty dollars a year during the life of her Mistress. This contract she fulfilled. Her Mistress died when she was about eighteen years old. Not far from this time—probably one or two years after—Cyrene made a public profession of religion; and was received into the Church of Christ in Danby, now Tompkins County, New York; from which place she afterward came to Genoa, Cayuga County.

She was remarkably industrious and economical; and appeared to take a pleasure in giving something to aid charitable and benevolent objects. She sustained her Christian Character to the last, and we hope and trust died in the Lord.

She died June 15th, 1825, at the age of about 33 or 34 years. Her property was inventoried and appraised at dollars 693.24. She was not in debt, except for the expenses of her last sickness. She bequeathed to the American Board of Commissioners for Foreign Missions Fifty Dollars, to aid their Permanent Fund, the interest only to be applied at the discretion of the Board: she bequeathed, also, Twenty-five Dollars to the United Foreign Missionary Society, to aid their Permanent Fund, the interest only to be applied at the discretion of the Managers. She has left the greatest part of her estate for religious and benevolent purposes.

NANCY THOMPSON,
A Young Liberated African, of Sierra Leone.

The Rev. G. W. E. Metzger, one of the Church Missionaries at Sierra Leone, writes:—

Nancy Thompson was of the Accoo Nation: she was received on trial for baptism in August 1825, and was admitted to that Holy Ordinance in September; and remained a steady attendant on the Lord's Table to the time of her death. She lived at Wellington; and William Tamba, who now resides there in charge of the people, has sent me some striking particulars of her death.

We subjoin these particulars, in William Tamba's simple but expressive words:—

Oct. 8, 1826—She fell sick. On the 11th day of her sickness, I went to see her; when I asked her if she prayed to God for mercy: on which she replied, "Yes, I pray to Jesus for the pardon of my sins." Then I told her, "Jesus Christ died to save sinners."

Oct. 14—Br. Peacock [one of the Communicants] spoke to her in her own language: when she said, "My body sick, but my soul well in the Lord:" after that he prayed with her.

Oct. 15—Br. Sultin [another Communicant] went to see her. He spoke to her about the goodness of God toward sinners: on which she replied, "I no care for the world, but Christ I want."

Oct. 16—Mrs. Chapman [a pious woman and the Midwife of the town] spoke to her, and directed her to look to Jesus Christ, who came into the world to save sinners: when she opened her eyes and said: "Mother—Jesus, the Lord, I want! Lord have mercy upon my soul! Jesus Christ receive my soul!"

Digitized by Google

Oct. 17, 1826 — Br. Plague [another Communicant] went to see her; and told her to continue in prayer to God, for "He is a merciful God: He has told us to call upon Him in time of trouble:" on which she, stretching out her hand toward heaven, exclaimed, "Jesus have mercy upon my soul! Lord Jesus receive my soul!"

Oct. 18—I went to see her. I told her, "Christ came into the world to save sinners. He came not to call the righteous, but sinners. He came to heal the sick. He is merciful. He told us to call upon Him in time of trouble. He will help those that call upon Him by faith. I hope you will call to Him for help:"—on which she, again stretching out her arms toward heaven, exclaimed: "Lord help me! Jesus, take my soul unto thy right hand!"

Oct. 19—Mrs. Chapman went to see her. She told her to pray: she replied, "Mother, pray for me—I wish to go home: this world no good." In the afternoon, when I went to see her, she again said, "I wish to go home to my Father." I asked her, "To what Father? Who is your Father?" "Jesus Christ," she replied, "is my Father: He want me to go home."

Oct. 20 — Mrs. Chapman and John Plague went to see her; when she repeated continually, She wish to go home —she wish to go to her Father. Afternoon, she said to the same persons: "The people in the house are troubling me. Look in the room—there is a man with many greegrees—he wish to tie some on me." Here it may be remarked, that it is the superstitious fashion of some African Nations to tie greegrees about the neck, hands, arms, or feet, when any one is seriously taken ill, to recover him from his illness. Nancy Thompson, being a devout Christian, refused such offers; wishing Mrs. Chapman to tell that man "to cast all his greegrees into the sea." In the evening she was very low. Mrs. Chapman and a pious man staid with her all night.

Oct. 21—About five o'clock, she said to Mrs. Chapman: "Mother, the gate is open, the gate is open! I can go home to-day to my Father. Mother, mind my body. Tell all the people to pray to God. Mother, I go home to my Father, Jesus Christ, to rest myself in His sight." On this, she stretched out her hands toward heaven, and said, "Lord have mercy on my soul! Jesus Christ, take my soul!" Shortly afterward she was very low. Mrs. Chapman took her hand, and laid it on her own lap; when she turned her dying eyes to her, and said: "Mother, I go now—pray for my Husband—tell all the people to pray to God." Mrs. Chapman said to her, "Pray to God for your soul:"—then she began to say, in a very low voice, "Lord Jesus, have mercy on me! Lord Jesus, have mercy on my soul!" After uttering this a few times, she dropped asleep in Him on whom she had believed.

SALOME CUTHBERT,

A Negro Woman, of Antigua.

This very aged Christian was a Member of the United Brethren's Congregation at Gracehill, in Antigua, and held the office of Assistant in that Congregation: she stated to the Brethren the following particulars relative to herself:—

I was born at Body-Pond in Antigua. About the year 1774, I was made sensible of the necessity of going to a Place of Worship; and I attended the late Mr. Gilbert's Meetings: but, as I then had not much knowledge of myself as a lost sinner, what I heard did not make any abiding impression upon me. At this time my Husband, with many others, were in the habit of attending the Brethren's Church at Spring Gardens: thither I now went also; and it pleased the Lord to awaken me to a deep sense of my lost condition, through the preaching of the late Br. Brown: at the same time, I heard that Jesus had died the accursed death of the Cross for the sins of the world; and the Holy Spirit brought this truth so powerfully home to my heart, that I saw my sins had helped to nail Him there, and under this conviction I became distressed day and night.

On Palm Sunday 1778, I had the unexpected favour to be added to the class of Candidates for Holy Baptism; and such was my ardent desire to obtain the forgiveness of my sins and to be baptized, that I often spent whole nights in prayer to our Saviour, to have mercy on me and grant to me that grace. This ardent desire sometimes made me impatient; and, when I saw others admitted to that privilege, I would go home and cry for hours together, so that my Husband could with difficulty console me. In speaking with Sister Brown, and expressing my longing desire to be baptized, she endeavoured to satisfy me, by the assurance that our Saviour takes notice of souls panting after His mercy. My

prayer was, at length, graciously heard and granted: on Palm Sunday, the year following, I had the favour, with 45 others, to receive this sacred pledge of the forgiveness of all my sins, in the blood of Jesus Christ. Br. Mack, a Bishop of the Brethren's Church, officiated on this solemn occasion. My Husband having been baptized some time before me, it pleased the Lord to grant us the further privilege of admission to the Holy Communion in the year 1781.

The Missionaries thus continue the narrative:—

After the departure of her old Mistress, she left Body-Pond, and came to live in Falmouth, having become the property of Mrs. Cuthbert of that place. About this time she lost her Husband, by whom she had five children: one of these departed before her: two of the remaining four are Assistants in the Congregation at Gracehill, and several of her grandchildren belong to our Church.

In Falmouth, she was entrusted by her Mistress with the care of a small retail shop, and the management of a bakehouse, which, much against the wish of her heart, detained her from the Meetings. In the year 1791 she became an Assistant. In 1807, Mrs. Cuthbert departed this life: in her Will, she had left our late Sister her freedom; and, as a further token of her regard for her faithful services, bequeathed her ten pounds per annum during her life. Her Master, knowing her great faithfulness, wished much to retain her as a free servant in his house; but her desire to have the unrestrained enjoyment of the Means of Grace made her unwilling to listen to any offers of that kind. She sold her house in Falmouth, and came to the Missionaries at Gracehill, saying: "Here I wish to live, and here I wish to lay my bones:" for, like old Anna, it was the utmost desire of her heart to be near to the House of God, and serve the Lord day and night; and, excepting when sickness prevented her, she never missed any of the Meetings.

But, in addition to her own spiritual enjoyments, it evidently appeared that our Saviour intended, by her removal to Gracehill, to make her an instrument of blessing and usefulness to the Missionaries and to the whole Congregation: to the Missionaries she ever proved herself a faithful and trusty servant, on whom they could depend in every thing entrusted to her care and management: in what concerned the Congregation, she laboured with unremitting zeal in her office as Assistant among her own sex. Indeed, she might be justly called a general Helper. The Lord had endued her, not only with a good understanding and sound judgment, but with special gifts for enforcing the truths of the Gospel, in her private intercourse with others—speaking a word of comfort to the distressed, admonishing the careless, and settling differences and disputes among the Members of the Congregation. Her faithful and upright conduct, in these respects, made her generally beloved by the Negroes; so that, when differences occurred among them, she was frequently first consulted. Waking or asleep, her whole mind seemed to be engaged in the work of the Lord, and in earnest desires for the good of her fellow-creatures. When any of the Missionaries were dangerously ill, she would attend them in the day, and watch or sleep in the room with them in the night: all, who have enjoyed her faithful care at such times, will remember it with thankfulness to the Lord, for giving them so kind a nursing-mother.

For the last seven years she was troubled with frequent attacks of erysipelas. At such times it was difficult to get her to take any medicine for her relief: she would say, "No, I wish to go home to my Saviour, and to rest with Him. He has redeemed me—I know I am His, and He is mine. I would not remain one day longer here below than He sees good."

Our other Negro Servants had the greatest love and respect for her. Indeed, she acted the part of a most faithful Mother to them, in reproving, admonishing, and advising them for their temporal and spiritual welfare. Once, when it appeared that she was not likely to recover, one of them was asked, "Thomas, what will you do, if your Mammy Salome depart:" he answered, "Me no know: if she die, I should like to die too."

During the year 1826, she became so weak and helpless, that she consented to be removed to her eldest daughter's, to be better cared for. Here she gradually declined in strength of body and mind: which made her more desirous to leave this world, and to be at home with Him whom she loved and in whom she believed. This her longing desire was granted to her on the 19th of September 1828, at the age of ninety-six years; and, the day following, her remains were interred in the Burial ground at Gracehill.

By her four children she lived to see thirty-one grandchildren, twenty-three great-grandchildren, and one great-great-grandchild; the majority of whom survive her. May they all have grace to follow her as she followed Christ; and to become partakers of that incorruptible inheritance, which will hereafter be the portion of all true Children of God!

AN AGED FEMALE,
of Berbice, in Guiana.

Mr. Wray, of the London Missionary Society, writes from Berbice, in June 1829:—

Last month, one of our first and most pious members, about eighty years of age, was called to her heavenly rest. She united with us in Church Fellowship 19 or 20 years ago, in Demerara; and acted as a consistent Christian. Providence directed her steps to Berbice: soon after which, I came to the Colony to preach the Gospel of our blessed Saviour. She again united with us in commemorating the love of Jesus at His Table. She has been an ornament to her Christian Profession; adorning the doctrine of God her Saviour, by leading a holy life—regularly attending at all the Means of Grace—and devoting her heart and her life to her Redeemer, whom she sincerely loved.

On Thursday Mornings, at a select meeting for religious conversation and prayer, she often spake with tears, in a most affecting manner, of the love of God to her soul; and of the great happiness which she experienced in the ways of religion, and the support afforded her by her Heavenly Father under the trials and afflictions of life which, for many years, she had been called to pass through. Sometimes, on these occasions, she would be very fervent in prayer on the behalf of her Children, her Ministers and the Members of the Church, and for the spread of the Gospel.

She was not able to say much during the last two or three days of her affliction, but appeared very happy. One, who attended her said, that she did not know how to leave her bedside, she seemed to enjoy so much happiness. She appeared to be constantly engaged in prayer; and requested Christian Friends to sing hymns at her bedside, and to pray for her. In some of her last words to me, she said that she felt herself a poor unworthy sinner, but her whole trust was in her Redeemer. By the younger branches of the family to whom she formerly belonged, she was looked on rather as a mother and a friend than a servant. She was highly esteemed by all the members of the church, and was on all occasions a peace-maker. She was a truly humble and pious disciple of Jesus Christ, always ascribing her salvation to the free grace of God. For many years, her hoary head was found in the ways of righteousness; and I doubt not she is now with her Redeemer above, singing His praises in the realms of light and glory.

LUCINDA,
a Female Slave, at Barbadoes.

A Clergyman of Barbadoes, in whose parish this Young Female died, sent the particulars of her death to the Bishop, under date of Sept. 28, 1829. The account appears in the last Report of the Slave-Conversion Society: an abstract of it is here given. He writes:—

A case of religious improvement and pious behaviour in a Slave has lately occurred in my parish, accompanied with circumstances of so interesting a nature, that I am sure you will feel considerable satisfaction in being made acquainted with them in detail. The Slave, of whom I am to give a brief history, by name Lucinda, was a Young Woman of about 19 years of age: she had for a long time been hired to a person in Bridgetown, I believe a Jew, who employed her in hawking goods about the country; but, for some months previously to her being taken ill, she had worked as a common field-labourer on her Master's property in my parish. In November, last year, I heard from a relation of hers—a Slave of most respectable character, and a Communicant at my Church—that she was labouring under every symptom of consumption, and that she was very desirous of being baptized before her death.

After much conversation with her, the Clergyman found her in a serious state of mind, and under no small anxiety to be prepared for death, which she seemed fully to anticipate. Having been placed by him in a course of instruction, she was admitted to baptism; and, on Christmas Day, to the Lord's Table. Not knowing a letter of the Alphabet, she was taught orally by a

White Girl of the Parochial School; and used such diligence, that she committed, in a few months, many things to memory. Such, indeed, was her ardour in pursuit of religious knowledge, that, two or three months before her death, she procured a person to teach her to read, but her increasing weakness soon obliged her to desist. Of her closing days it is said:—

She continued to attend me once every week, until June, when she found herself incapable of making the exertion to come to my house. She continued, however, as she had done from the time of her being baptized, to attend the Church every Sunday Morning, and once a month to receive the Sacrament. Often, from her looks and incessant coughing, I thought her incapable of the exertion; but she said, that, by resting often on the road, (her Master's property being about a mile-and-a-half from the Church,) she found herself able to perform the journey, from the effects of which she soon recovered. Her deportment in the Church and at the Lord's Table was distinguished by every appearance of the most sincere and humble piety. At length, about a month ago, the symptoms of her disorder increased to such a degree, that she was compelled to give over her attendance at Church. Of this she took care to apprise me.

On the visits paid to her, she joined fervently in prayer; frequently expressing her resignation to the Divine Will, and her thankfulness to God for removing her by an early death from the temptations into which she might have fallen. On the last visit, she was in great agony, but joined in prayer with devout fervour. The Clergyman writes:—

After remaining at her bed-side for more than two hours, witnessing the completest resignation, patience, and piety, I felt myself compelled, by other avocations, to leave her. My departure she seemed to submit to with a melancholy acquiescence; and I shall never forget her grateful looks, nor the affectionate grasp of her cold hand, nor the prayers which she offered for every blessing on me and all belonging to me. In a few hours she expired.

MRS. BROOKS, *of Kingston, Jamaica.*

Mrs. Coultart, of the Baptist Missionary Society, to whom this Female was well known, has communicated the following account of her:—

Among the sable race about Kingston, our friend Mrs. Brooks always appeared to me to stand alone, from the natural superiority of her mind. Her good sense and delicacy of feeling were most extraordinary for one so uncultivated; and the simple and deep piety united to these made me feel her quite as a companion, and that, one of no ordinary interest. During my visit to her house, her Husband was from home: she herself, therefore, conducted family prayer; and I shall never forget her short petitions, addressed with so much reverence, and in the most plaintive tone of supplication. At a Place of Worship, her attentive and expressive countenance was often a reproof to me: she appeared to me to be eating the words as they fell from the lips of her Minister. One evening, when walking with her under the shade of some bamboos, I requested to hear the history of her early life: the substance was as follows:—

I was playing by the sea-coast, when a White Man offered me sugar-plums, and told me to go with him. I went with him; first into a boat, and then to a ship. Every thing seemed strange to me, and I asked him to let me go back, but he would not hear me; and when I went to look for the place where he found me, I could see nothing of land, and I began to cry. There I was, for a long time, with a great many more of my own colour; till the ship came to Kingston; and some Black Man came, and took me out of the ship, and made me walk with him through the town. I thought they were going to kill and eat me, for I saw some meat hanging up; and I thought to myself, "White Man, may be, eat Black in this country." But this man took me to a fine house; and there I saw a White Gentleman, who was to be my Master; and he took me to live with him, and I was quite happy. Then I had a dear little baby. But I heard that a Black Man (Liele) was preaching, and I went to hear him; and he said that the Great God in heaven was angry with me for living with my Master, and I went home and cried to myself many days: then I told my Master, that God was angry with me, and would send me to hell-fire, and that I could not live with him any more. Then he was vexed and rough to me, and told me that I should work like another NEGER then: so I went out to work; but Mr. Brooks [this was the Negro who first brought her from the ship] did not like to see me work so hard

after being Mistress of my Master's house; and he set about working hard and bought himself free; and then he bought me free, and married me: but he did not like me to pray; he was kind about every thing but that: he beat me for going to Meeting. One night, after I had been out to a Prayer Meeting in the bush, my Husband was gone to bed and to sleep: I knelt down to pray to the Great Massa to change his heart. My heart was quite full, and I cried to God very earnestly. Presently, I felt the bed shake; and my poor Husband, trembling, got out of bed and knelt down by my side, telling me to go on and pray that God would have mercy upon him and save him from hell. After that, he did not beat me any more for going to Meeting; but went with me, and the Word spoke to his heart: and now you see God is so good, that he has made him a Deacon of the Church.

They lived together, a delightful pattern of a Christian Pair, for many years. They could neither of them read: and she was so anxious to learn, that she used to come into town, from her house several miles distant, for me to teach her; and the last time I heard her she could just manage to get through one verse—*Bless the Lord, O my soul! and all that is within me bless His Holy Name.* She clapped her hands for joy, at the accomplishment of this long-aimed-at task. As she learnt a letter or two of the Alphabet, she would go home and teach her Husband, endeavouring that he should keep pace with herself. Her sweetness of disposition was a great blessing to her Husband, whose temper was naturally hasty: she used to say of him sometimes—"Poor ting, him pirit too hot: much need for praying God to keep it." One day that he had spoken rather improperly to his Minister, she came to me weeping with distress—"Oh me got great trouble: only think that Satan should tempt him so, to vex my dear Massa's heart. Better a millstone hang about him neck, and cast him into the sea, than offend a Servant of God."

Speaking to her one day of the mysterious providence which had removed the first Mrs. Coultart to heaven just at the commencement of her labours, she said, "You know the Great God have a garden, and when His fruit is ripe He comes and gathers it: this, according to my weak thought, is the reason." This idea was certainly, IN HER, original.—On finding one of the Missionaries' Wives considerably dejected, she said, "What vex you?" and being told, in reply, that it related to internal fears and conflicts, she jumped up and said, "Thank goodness you tell me so! Me glad, because me feel just the same myself, and me fraid to say me so bad."

I am very sorry to say that I was deprived of the benefit of her experience during the closing scene of her life. She was taken very ill at her own house; and, from the superstitious objections of those around her to any means being tried for recovery, excepting prayer, her fever soon increased beyond the possibility of remedy. She was brought to town in a most dangerous state, and the news of her indisposition then first reached me. She sent to request to see me; and, being unwell myself, I deferred going to her till the evening, when she was speechless. She looked at me in the most earnest manner, laid her hand on her heart, and then pointed upward, looking as if longing to depart. She expired that same night.

Proceedings and Intelligence.

United Kingdom.

BAPTIST MISSIONARY SOCIETY.

THE Committee have published the following Table, and remark upon it:

This statement is the most correct that can be given from the information now possessed by the Secretary: there are many blanks, which future communications from abroad will probably enable him to fill up; but the bare inspection of the List will shew what great reason we have for thankfulness on account of the blessing which has been laid upon our imperfect labours.

The column appropriated to Schools is subdivided into three; for Male, Female, and Sabbath Schools. In the next column is inserted the number of Individuals added to the respective Churches, during the last year for which the accounts have been furnished: those for Jamaica are extracted from the Minutes of the Association held in April last; but several of the Churches are not included in that account, and not a few of the Stations have been subsequently formed. The expenditure is calculated on the average of the last two years; but that for Jamaica will, in all probability, be considerably higher this year than before.

From each Hemisphere, the calls for more Labourers are loud and incessant: more has been and will shortly be done

to meet these demands, than was ever accomplished before in an equal period of time since the Society was formed; and accounts received this morning (Feb. 18) from Jamaica appear to indicate, that, in a very remarkable manner, desirable Helpers will be raised up on the spot. These circumstances should be regarded as answers to prayer: but it must not be forgotten, that they will unavoidably cause an increase of expenditure, which it will require all the zeal and energy of our friends to meet. May He, who has conferred upon us *this grace, to preach*, through the agency of others, *the unsearchable riches of Christ among the Gentiles*, inspire us with every disposition appropriate to the discharge of so holy and delightful a vocation, and enable us to pursue it with a single eye to His Glory! Amen.

TABULAR VIEW OF THE BAPTIST SOCIETY'S MISSIONS.

No.	STATIONS.	MISSIONARIES.	Native Teachers, Catechists &c.	Schools.	Added last year.	Inquirers.	Members.	Annual Expense
	EAST INDIES:			m. f. s.				£. s.
1.	Calcutta, Circular Road..	William Yates, W. H. Pearce, James Penney	C. C. Aratoon, Gorachund. Soojuntullee	2 22 1	8			495 0
2.	Ditto, Lal Bazaar.....	W. Robinson	Chodron	.. .. ..	..	..	..	546 0
3.	Doorgapore.....	George Pearce	.. ..	1	..	..	..	281 0
4.	Howrah.....	James Thomas	.. ..	.. .. ..	..	..	..	292 0
5.	Bonnotollah.							
6.	Cutwa.....	W. Carey, jun.	.. ..	.. 4 ..	9	..	..	326 10
7.	Soory.....	J. Williamson	Bolaram Sonaton. Muthoor. Narayan.	4 4 ..	4	..	..	238 10
8.	Monghyr	Andrew Leslie, William Moore	.. Two ..	Several	6			
9.	Digah	.. ..	.. ..	.. .. ..	29	..	..	577 0
10.	Ajmere.....	Jabez Carey	.. ..	Several supported by Government.				
11.	Ceylon, Colombo	Ebenezer Daniel	.. ..	8 5 .	..	..	..	767 10
12.	Ditto, Hangwell	Hendrick Siers.						
13.	Java.....	G. Bruckner *	.. ..	.. .. ..	..	..	..	250 0
14.	Sumatra, Padang.....	N. M. Ward.						
	WEST INDIES (JAMAICA):							£. s.
15.	Kingston, E., Queen-street	James Coultart	.. ..	m. f. s. 1 1 1	126	..	3526	
16.	Ditto, Hanover-street	Joshua Tinson	.. ..	 1	67	..	720	
17.	*Yallahs*, 19 miles							
18.	*Pepine*, 8 miles.....							
19.	Port Royal	John Clarke	.. ..	 1	13	..	171	
20.	Spanish Town.....	J. M. Philippo	John Andrews	1 .. 1	..	..	1160	
21.	*Garden Hill.*							
22.	*Passage Fort.*							
23.	*Kingswood.*							
24.	Old Harbour.....	H. C. Taylor	.. ..	.. .. ..	..	..	202	
25.	*Ebony, Savannah.*							
26.	*Hayes, Vere.*							
27.	Mount Charles	.. ..	.. ..	.. .. ..	..	..	319	
28.	*Sion Hill.*							
29.	Montego Bay.....	Thomas Burchell, Francis Gardner.	.. ..	.. .. ..	242	3348	1227	
30.	*Shepherd's Hall*, 16 miles ..	.. ..	.. ..	.. .. ..	..	1014		
31.	*Putney*..... 18 —	.. ..	.. ..	.. .. ..	..	916		
32.	*Gurney's Mount*, 16 —	.. ..	.. ..	.. .. ..	..	..	74	
33.	*Dyce's Mount* ...13 —							
34.	*Shortwood.*							
35.	Crooked Spring.....	W. W. Cantlow	.. ..	.. .. ..	101	1234	644	4145 0
36.	Savanna la Mar	.. ..	.. ..	.. .. ..	..	304	64	
37.	*Ridgeland*, 10 miles.....	.. ..	.. ..	.. .. ..	..	134	90	
38.	Falmouth	William Knibb	.. ..	.. .. ..	306	2847	670	
39.	*Rio Bueno*, 16 miles	.. ..	.. ..	.. .. ..	33	780	60	
40.	*Stewart's Town*, 18 miles...	.. ..	.. ..	.. .. ..	..	716	56	
41.	*Oxford & Cambridge*, 8 m..							
42.	*Arcadia.*							
43.	*Lucea*.....	Supplied for the present by Mess. Burchell, Cantlow, and Knibb.						
44.	*Green Island*							
45.	Port Maria	Edward Baylis	.. ..	 1	135	..	390	
46.	*Ora Cabeça*.....	.. ..	.. ..	.. .. ..	..	..	39	
47.	*Bray Head*, 11 miles.							
48.	16 miles.							
49.	Anotta Bay.....	James Flood	.. ..	 1	82	..	492	
50.	*Charles Town.*							
51.	*Buff Bay*	.. ..	.. ..	.. .. ..	..	..	62	
52.	St. Ann's Bay	Samuel Nichols	.. ..	.. .. ..	..	..	25	
53.	*Ocho Rios*	.. ..	.. ..	.. .. ..	..	..	46	
54.	*Brown's Town.*							
55.	Manchioneal	Joseph Burton.						
56.	Belize, Honduras.....	Joseph Bourn	— Robertshaw	.. .. ..	..	..	..	294 0

N.B. There are at least Two hundred and fifty Leaders attached to the various Churches, who may be regarded as usefully employing the work of Catechists.

* Mr. Bruckner is now at Serampore, superintending the printing of the Javanese New Testament; but is very anxious to return to Java.

† The Stations printed in italics are subordinate to those which precede them. The figures denote the distance.

Digitized by Google

GOSPEL-PROPAGATION SOCIETY.

THE Society has recently adopted a course relative to the Estates under its direction in the Island of Barbadoes, which will be highly satisfactory to its Members. The following particulars are given in a Circular lately issued.

Object of the Codrington Trust in Barbadoes.

General Codrington gives and bequeaths his two Plantations in the Island of Barbadoes, and part of his Island of Barbuda, to the "Society for the Propagation of the Christian Religion in Foreign Parts," erected and established by his late good Master King William the Third; and desires that the plantations should continue entire, and 300 Negroes at least always kept thereon, and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise Physic and Chirurgery, as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people, and have the better opportunity of doing good to men's souls whilst they are taking care of their bodies. But the particulars of the Constitution he leaves to the Society composed of wise and good men.

Measures in Progress for Emancipation of the Slaves on the Codrington Estates.

The Incorporated Society for the Propagation of the Gospel in Foreign Parts —who feel, as deeply as any part of the community, the duty incumbent upon a Christian People, to put an end not only to the odious traffic in Slaves, by which this country was so long disgraced, but also to the great evil of Slavery itself— have, of late, been exposed to some obloquy as holders of West-India Slaves: and it cannot be denied that the Society are TRUSTEES for the Codrington Estates in Barbadoes—that those Estates are cultivated by Slaves—and that their produce is received by the Society for the purposes of such trust; and expended, according to the provisions of General Codrington's Will, in the support of Codrington College in that Island. But surely the acceptance of a trust which took place more than a century ago, when the great question of Negro Slavery had excited but little attention even in the more religious part of the community, is hardly to be brought forward as a charge against the present Conductors of the Institution; who, finding themselves in the character of Trustees of West-Indian Property for a specific object, and that a highly-beneficial one to the interests of Christianity and the West-India Colonies, cannot feel themselves at liberty to abandon that trust, but are bound to make the wisest, best, and most Christian use of it.

Three different plans of proceeding suggest themselves to persons in such a situation:

1st. They may relinquish their trust —but it is not difficult to shew that the interests of Humanity and Religion would be rather impeded than promoted by such a measure.

2. Or, secondly, they may at once enfranchise the Slaves—a step which they believe would be followed by more suffering and crime than have ever yet been witnessed under the most galling bondage.

3. Or, lastly, they may make provision for their gradual emancipation; and, by the introduction of free labour into the Colonies, afford an example which may lead to the Abolition of Slavery without danger to life or property.

The Society have adopted the last of these courses; and, notwithstanding the odium which it has been attempted to cast upon them, they firmly believe that the circumstance of Slave-property being held in trust by a great Religious Corporation may be made the means of conferring the most essential benefits on the Negro Population of the West Indies, and of promoting their ultimate enfranchisement.

For what is the true view of the case? A very large body of our fellow-creatures are in a state of Slavery. To emancipate them suddenly and indiscriminately, would only be to injure the objects of our just and charitable solicitude. The possession, therefore, of a trust, which enables the Society to take the lead in a SYSTEMATIC emancipation, and shew what preparatory steps ought to be taken and may be safely taken, is surely nothing of which, as men or as Christians, the Society need be ashamed. If this Estate had never been entrusted to their care, they might, as a Religious Body, have declared their opinion on the duty of a Christian Nation toward its enslaved and unenlightened subjects; but now they have it in their power to testify that opinion by their actions: they

can shew that the Negro is capable of instruction, for they have instructed him: they can shew that he is susceptible of the same devotional feelings as ourselves, and may be brought under the controlling influence of the same Divine Laws. Again, on the important subject of Marriage, the Society might have felt and expressed themselves strongly without any immediate connexion with the Slave Population; but they are now able to combat the prejudices of the Negro on the spot, and are gradually overcoming them by the arguments of religion and the influence of temporal advantage. On the question of Emancipation, also, the Society, as Trustees of the Codrington Estates, are able not only to suggest a course, but to make the trial themselves, for the satisfaction of others; and to shew the Planters how they may gradually enfranchise their Slaves without destruction to their property.

Such is the plan which the Society have been for some years pursuing. The progress which has been made in the Religious and Moral Education of the Slaves, under a system which is carried on in a Day School, a Sunday School, and an Adult School; the instruction afforded by the Chaplain to the Negroes, and his superintendence over them; together with the general system of kindness on which the Plantation is conducted by the Society's Attorney, have been described in their Reports from time to time, and more especially in the Report for 1827-28. To this the Society confidently refer, and add with satisfaction the further confirmation of that statement, to be found in the following extract of a Letter subsequently received from the Bishop of the Diocese, dated June 30, 1830.

Report by the Bishop of Barbadoes of the present condition of the Codrington Slaves.

About a fortnight since, I spent three days at the College Estate; and had an opportunity of inquiring very particularly into the state of the people, and a few days before I had a very long and satisfactory conversation with Mr. Clarke: I spent Sunday on the Estate, and preached at the Chapel; and took occasion to speak both on Marriage and on the Observance of the Sabbath.

The Society will be happy to know, that marriages are becoming more frequent: some of the older and more influential people, who had been long living together faithfully, set the example; and the younger are beginning to follow it. Every married woman on the Society's Estate has now the whole morning throughout the year to herself till ten o'clock, to put her house in order and prepare her husband's breakfast when he comes from work, or to carry it to him when he is working at a distant part of the Estate: in common with the whole of the Negroes, she has every alternate Saturday throughout the year; and, from what I have heard, and seen myself on the two Saturdays that I was on the Estate, (which happened to be the alternate Saturdays,) no work whatever is done for the Estate. The people are either absent at the market, or working in their own houses or grounds, or visiting their friends at a distance. The day is entirely their own*.

I do not believe that the whip is ever carried on the Estate. In passing through it, I have met the head people, but without the whip in their hands. The people appear healthy and cheerful, and especially in the newly-built stone houses are very comfortably provided for. I visited both the School and the Estate a short time since, having taken the under read to the College from Bridge Town; and found the School in very good order, and met the chief driver without the whip. I mention these points, because I know the importance which is justly attached to them at the present moment.

I wish the Society and their opponents in the mother country could meet on the Estates, and witness the scene that would there present itself: they would learn, ON INQUIRY, that the people were Slaves and belonging to the Society, but they would behold an industrious and healthy body of labourers — supported entirely by the Estate—born almost to a man on it—never sold from it, but VIRTUALLY attached to the soil, with their Village, Chapel, Hospital, and School—with an excellent Minister moving about among them, and ready to instruct their ignorance and comfort them in sickness—under discipline, but without severity—with many encouragements to do what is right —with the Sunday wholly unbroken in upon by the master or their necessities —with other days wholly at their own

* It is to be remarked, that the Negroes are supplied with provisions from the Estate: this alternate Saturday may, therefore, be employed by them to their own exclusive advantage. See Appendix to Society's Report for 1827—28, p. 216.

disposal—and with much, which, if they availed themselves of their several privileges, would place very great comfort within their power.

I think the Society may and ought to do still more with a view to their moral improvement; and I feel very strongly, that the power of manumitting themselves under certain circumstances would tend very powerfully to promote this object. I do not see what other TEMPORAL stimulus you can apply to the SLAVE, so well provided for in every other bodily respect as is the Codrington Negro.

Further Provisions for the Emancipation of these Slaves.

Previously to the receipt of this Letter, the Society, with a view to confirm and perpetuate the improvements already made in the Civil and Religious Condition of the Negroes, and to extend them from time to time as opportunity offers, had drawn up the outline of a plan for carrying these intentions into effect; and having submitted it to the consideration of the Bishop of the Diocese and received his Lordship's observations thereon, the following Resolutions have been unanimously adopted, for the purpose of giving a formal and public sanction to those principles by which for some time past their practice has been regulated.

The Society, being desirous of affording all possible encouragement to the Slaves on the Codrington Estates to enter into lawful wedlock, and of connecting it with the great object of their gradual manumission, in order that their religious and moral conduct may lead the way to freedom, have adopted the following REGULATIONS; and their Agricultural Attorney will be instructed to do all in his power to give effect to their benevolent intentions.

1st. Slaves married according to the rites of the Established Church, and continuing to live together, to be entitled to exemption from compulsory labour one day in the week; such privilege to be forfeited by either party who may desert the other, or be guilty of immoral conduct.

2d. All Slaves to be allowed to purchase one or more days' exemption from compulsory labour, until they are completely enfranchised; every encouragement to be given them to employ such day or days with profit and advantage to themselves: the time of exemption from labour thus granted to or purchased by married women, to be so distributed as best to promote domestic habits and the comforts of their families.

3d. A man and his wife to be permitted to purchase their joint freedom, for one or more days, at two-thirds of the price which would be paid for the freedom of the two, if separately purchased.

4th. Freedom, so purchased, to be transmitted as an inheritance, to all the children born in lawful wedlock.

5th. Manumissions to be granted from time to time to such Slaves as shall have recommended themselves to favourable notice by continued good conduct; preference, in case of equally good conduct, being given to those who have purchased for themselves the greatest number of days.

6th. Task labour by the Slaves on the Estate to be adopted as far as is practicable; and returns to be made quarterly to the Society of the extent to which this measure has been carried, and of its results.

7th. Although it appears that the use of the whip in the field, and as an instrument of female punishment, has already been discontinued on the Society's Estates, and that offences are punished by moderate confinement, it is thought right to direct in express terms—first, that the whip shall not be carried into the field as a stimulus to labour, or as an emblem of authority; and, secondly, that females shall in no case be punished by whipping.

8th. The Manager to insert in a book, kept for the purpose, an account of every punishment, the age and sex of the Slave, the time and place of commission, the extent of punishment, by whom authorised and inflicted, and the witnesses present; an attested copy of the book to be transmitted half-yearly to the Society, through the Bishop of Barbadoes.

9th. The Slaves never to be removed from the Estate by sale.

10th. Writing and arithmetic, as well as reading, to form part of the customary instruction in the Schools on the Estate.

11th. With a view to provide a safe place of deposit for the Savings of the Negroes, the Agricultural Attorney to be directed to take measures for the establishment of a Savings' Bank, under the guaranty of the Society.

Such are the chief provisions which have been made for the Moral and Religious Improvement and for the Gradual Emancipation of the Slaves on the Codrington Estates. Many of them, it should be remembered, are now in operation: and the Society are fully pledged to carry the whole of them into effect; and to adopt, from time to time, such further measures as may be likely to accelerate the Complete Emancipation of the Slaves. They are willing to hope, that they may thus be made an instrument of extensive and permanent benefit to all classes of their West-Indian Fellow-subjects, both by the measures which they themselves adopt, and by the example afforded to others of an honest endeavour to satisfy the claims of humanity and religion, and to qualify the Slave for the great blessing of freedom, by lessons which may also prepare him for everlasting happiness in

heaven. The Society are resolved to proceed in the discharge of their duty upon these principles and with these intentions, and look with humble confidence for the Divine Blessing upon their honest endeavours.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THE following particulars relative to this Mission are extracted from the Reports delivered by the Missionaries to the Quarterly Meeting at Christmas. One part of them, as will be seen, is deeply distressing.

Freetown.

GIBRALTAR CHAPEL.

Public Worship: average attendance on Sunday Morning about 100, and on Sunday and Thursday Evenings about 50. Communicants 18. Baptisms, 19 Children, and 1 Adult. Average attendance of Scholars at the Sunday School, 83.

Through the free and sovereign mercy and grace of God in Christ Jesus, I see myself, at the close of this year, once more not only spared in life, but permitted also to go on in the work of the Lord; for which I desire to be sincerely thankful, counting this to be one of the greatest mercies. For if my own soul be not fed and watered with spiritual nourishment whilst I am put in trust with the sacred office of feeding and watering the souls of my fellow-sinners, how should I fare for seasonable instruction, admonition, warning, and consolation, if I were loaded with worldly cares; taking up my attention, perhaps, from the early morning until the late evening of the day? And though I see no cause for boasting of much success, or of much fruit of my poor labours, yet I have no right to say that there is none at all. I see, at least, some appearance of attention paid to the Word, and apparently good impressions made on the mind by it, amongst the worshippers at my Chapel; and the Communicants have been kept from falling and backsliding.

[*Rev. J. G. Wilhelm.*

Now, my dear Brethren, having experienced, at different times, several most painful instances, amongst our Fellow-labourers in this Mission, of deplorable inconstancy and depravity, and of falling in the hour of trial and temptation, may we who remain have grace to watch and pray lest we also enter into temptation and fall. *Let him that think he standeth take heed lest he fall. Let us not be high-minded, but fear.* May we not, in self-confidence, venture one step from under the guidance of the great Friend of our souls, who will never leave us nor forsake us. Oh may we not leave and forsake Him! His ways and *His commandments are not grievous.* May we hold on and hold out, till we are brought to that rest which remaineth to the people of God. *Let us therefore fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it. The God of peace shall bruise Satan under our feet shortly.*

[*The Same.*

COLONIAL SCHOOLS.

Boys' School: Scholars on the books 380; average attendance 275. Girls' School: Scholars on the books 264; average attendance 161.

CHRISTIAN INSTITUTION, FOURAH BAY.

There were at Christmas 9 Students in the Institution.

I feel as if in the gloomy vale of our pilgrimage, through which we are now travelling, I were more cordially united to my charge than I have been for a long time; and I pray the Lord that I may yet be favoured to communicate to them some spiritual gift. We have occasion, every one of us, to be watchful and to pray, without ceasing, that the Enemy of our souls, whose power has been so mournfully displayed, may get no advantage over us. May the dark cloud which hangs over us be speedily dispersed: may we again see the light of our Saviour's countenance shine upon us, and His work prosper in our hands!

[*Rev. C. L. F. Hasenel.*

River District.

KISSEY.

Public Worship: average attendance on Sunday Morning 300; Sunday and Tuesday Evenings from 150 to 180. Communicants 100; Baptisms 16; Marriages 5. Scholars in Day School 156; average attendance 129. Sunday School: Scholars 125. Evening School: Scholars 10.

WELLINGTON.

Public Worship: the Chapel is too small to contain all who come on Sunday Mornings: on Sunday and Week-day Evenings the attendance

continues to be good. Communicants 212; Baptisms 31; Marriages 84. Scholars in the Day School 115; average attendance 85. Sunday School: Scholars 108; average attendance 85. Evening School: Scholars 60; average attendance 35.

That our present afflictions may teach us our dependence on God, and lead us to a more intimate communion with Him who is the source of all wisdom and strength and blessing, is the feeble prayer of your unworthy but affectionate brother in Christ. [*Mr. J. Warburton.*

HASTINGS.

Public Worship: the Grass Hut insufficient to hold the number of persons who are willing to attend. Communicants 66; Baptisms 3; Marriages 40; and at Waterloo 8. Colony-born Children in the Schools 98.

Mountain District.

LEICESTER AND GLOUCESTER.

Communicants 66; Baptisms 8; Marriages 2. Scholars in the Day School at Gloucester 162; average attendance 133.

REGENT.

Communicants 183; Baptisms, 2 Adults, 16 Children; Marriages 6. Scholars in the Day School 319; average attendance 278: of these, 105 Liberated African Boys were resigned to Government on the 16th of December, till further arrangements be made. Attendance of Apprentices and Adults on Sundays, 90. Adults' School: attendance about 15.

BATHURST AND CHARLOTTE.

Communicants 29. The Schools have increased, and the attendance has been good.

INSPECTORS OF SCHOOLS.

In order to promote uniformity of system in the Schools of the Mission, as well as to increase the efficiency of this branch of the labours carried on in it, "Inspectors of Schools" were appointed at the beginning of 1830. The "Inspectors" are chosen by the Missionaries from among themselves; and inspect the Schools quarterly, with the exception of the unhealthy season. The following testimony is borne to the state of the Schools in the Inspectors' Christmas Report.

We do, however, feel great satisfaction in being able to say that we consider the Schools generally in an improving state; and we have no hesitation in expressing it as our full conviction, that at no period within our knowledge have they been equally answering the main object of the Society in this branch of its labours, that of imparting to the Youths of this Colony a useful and religious education. We have noticed with pleasure the large number of Children who have already proceeded so far as to be able to read the Holy Scriptures: we found to our agreeable surprise no less than 476 Children, in the different Schools, reading the Word of Life.

How powerful a stimulus have we in this fact to endeavour to habituate these Children to read the Bible in a Spirit of Prayer, depending upon the teaching of that blessed Spirit, who inspired it; and to lead them to search its sacred pages for that Saviour, *whom to know is life eternal!* May we not indulge a hope that there will be here and there a Timothy, who from a child shall know *the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus;* and who, *thoroughly furnished* unto all good works, will esteem it a privilege to proclaim that Word of Life to his perishing neighbours. In fact, who can declare the amount of blessing to these young persons, which may hereafter attend the perusal of that heavenly book? Let us then *not be weary in well-doing, knowing that in due season we shall reap, if we faint not.* Though the labour of tuition may often appear very dry, wearisome, and even discouraging, yet its importance to the rising generation is immensely great, and, being in the Cause of Christ, incalculable.

In the extracts given above from the communications of the Missionaries in Sierra Leone, our Readers will perceive allusions to an event which had occurred in the Mission of a deeply afflicting nature. It is with feelings of inexpressible grief that we state, that the event alluded to is conduct in the Rev. T. Davey,

which has necessarily led to the entire dissolution of his connexion with the Society.

Immediately that this deplorable event became known to his Brethren, steps were taken to suspend Mr. Davey from all Missionary duties, to place the charge of his Station in other hands, and to separate him from the Society. The feelings of confidence and esteem with which the Committee have ever regarded Mr. Davey aggravate the distress occasioned to them by this heavy dispensation.

We commend this unhappy man to the prayers of our Christian Friends, that it may please God to *renew him unto repentance* and to *recover him out of the snare of the devil.*

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Systematic Course of Missionary Contributions.

It was mentioned at p. 8 of the Survey that such a course was adopted at Grahamstown: we extract Mr. Shrewsbury's account of the plan, as it may furnish good hints in other quarters. In speaking of the great field of labour opening before them, he asks—

But where are the means of entering in and possessing it? They are unquestionably to be found. Whether God command for His service a tabernacle only, or a splendid temple, whatever may be requisite for expenditure is sure to be supplied, while He giveth to His devoted people a willing mind to offer their all to Him. When the Apostle Paul went forth, almost the solitary Apostle of the Gentiles, the Churches of Christ supported him in that great work: and were our hundreds increased to thousands, our Churches would proportionably augment their exertions to support us. Of this we have a proof in our Societies in Albany, especially at Grahamstown: and as an example of Christian Liberality displayed by a people who are neighbours to a vast Heathen Population, I desire to record their works as worthy of imitation. Besides giving their usual Annual Contributions, many of them consecrate their income to the Lord by the following double distribution of their substance:—

1. Every morning and evening, at the close of Family Worship, they give something toward the Great Cause, though it be only a farthing; the rule being, at each time to lay by all that they can spare. From a conscientious care daily to give, they find themselves compelled to a daily economy, which turns out to their own advantage and gain.

2. Their second branch of distribution consists of Extraordinary Gifts: such as, on an unusual degree of success in business; the return of a birth-day in the family; the restoration of any member from sickness; the happy death of any one of the household; or any other domestic mercy or sanctified affliction. In this way, our dear friends learn to connect every event in life with that greatest object of a Christian's desire—the conversion of the world—the salvation of the whole human race, through Him who was offered on the Cross once for all. And thus they appear to be ever breathing forth the holy and fervent language of the royal Psalmist—*Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious Name for ever, and let the whole earth be filled with His glory.*

I must acknowledge that I know of no plan in operation equal in efficiency to this. As Missionary Societies have daily demands on their funds, by the former method their resources are daily replenished; while the occasional offerings of a more extraordinary kind are furnishing those Societies with the means of making extraordinary efforts when called thereto: at the same time, the whole being transacted within the Family Circle, it is performed without ostentation or show; and is as pure an offering as was the morning and evening lamb, laid upon the altar, in the wilderness, by those who were sustained by the manna, the daily bread which God sent unto them from heaven. Were such a universal and entire consecration of property to the Redeemer's Cause made throughout every Christian Society or Church, in Europe and America, the funds of Missionary Societies would be immediately doubled, and every year increased to whatever amount the circumstances of the world might require.

Digitized by Google

African Islands.

LONDON MISSIONARY SOCIETY.

Mr. Baker, the Society's Printer, in a Letter dated at Tananarivoo on the 1st of July, thus describes the

Beneficial Effect of the Scriptures in Madagascar.

The New Testament is rapidly dispersing through the whole district of Imerina, by means of the Schools: it has even reached to the sea-coast in several directions, through the circumstance of many, who were formerly scholars, being stationed there on Government Service.

Several instances have come to my knowledge, proving the zeal and spirit of inquiry with which it is read; sometimes equalling in ardour the eagerness with which it is at first sought after: two of my Printers have, since its publication, begun to read it, and to pray in their families; and now bring each a wife and sister to Chapel. Some complain, that, in many passages, they understand the words very well, but cannot get at the meaning: of these, a few have, for some weeks past, voluntarily come every evening to read to us, and to obtain an explanation of the Word of God.

Some passages of Scripture, as far as it regards the LITERAL meaning, are peculiarly difficult to a Malagassy; arising from his ignorance of Scripture generally, and from diversities of custom: but, even of these passages, the instruction which they convey is often plain to them, though the literal meaning be obscurely comprehended. Other passages are strikingly significant, from a coincidence of customs, and the state of society here: thus the Malagasses understand immediately the Parable of the Talents, Matt. xxv.; because it is a custom here for masters, on leaving home, to commit money to the care of their slaves, and on their return to demand it back with profit: so also a boy, after reading to me Gal. iv. 10, *Ye observe days and months* &c., said, "This condemns the people here; such as kill their children, because the day or month of their birth was an unlucky one; and others, who abstain from doing things at unlucky times." In numberless similar instances, passages alluding to and condemning idolatry, sorcery, &c., come with great force to the apprehension of the Malagassy. This fact shews the wisdom of God, in leaving such passages on record until the fulness of the Gentiles be gathered in. I am often gratified with remarks thus illustrative of Scripture, and which indicate considerable reflection upon the instructions they receive from the preached and the written Word.

One man, who has been as my right hand during the printing of the latter half of the New Testament, and is the slave of a scholar, appears to me peculiarly alive to religious impressions: he attended his master to school for some time without learning any thing, until Mr. Griffiths formed a plan for the instruction of all such attendant slaves: this man was among the first to come eagerly forward: and, ere long, had learned to read and write tolerably, and was at all times remarkably attentive to every meeting for Divine Worship: his industry and perseverance at the press-work have been truly unremitting, and that for a salary never exceeding one dollar per month; which, according to custom, was divided with his master: but his chief desire, I fully believe, was to see the New Testament completed; in meditation upon which, I trust, he now places his chief delight, while relying for salvation with much fear and trembling upon the Saviour therein revealed.

His zeal in persuading others has been correspondent with our best hopes of the state of his own mind.

He related to me, a short time since, that he had often spoken to his father on the subject of salvation, and begged of him to learn to read; but the father always replied, "You are still young, how can you teach me any thing?" and perversely laughed at every thing read to him from the Testament. "What admonition or instruction am I," said he, "to give my father, under such circumstances?" I bid him not to cease, but to persevere in speaking to his father; avoiding, as much as possible, every word which had made him angry. I also reminded him, that, according to the testimony of Scripture, such, by nature, was the enmity of all to the Word of God; but God might hereafter change his father's heart, and incline him to receive instruction.

He has succeeded better with his fellow-slaves, several of whom can read pretty well. Two other slaves, fruits I am told of this man's zealous conversation and advice, have, by their beha-

viour, attracted a good deal of my attention: they are the Sovereign's slaves; and, engaging their fellow-slaves to do their work during their absence, they have been able constantly to attend Chapel: I know not if, for many months, I have failed to observe generally both, and always one of them, at the hour of prayer or preaching: I found them surprisingly acquainted with what are the simplest, but, as God has wisely ordered, the most important and leading doctrines of the Gospel: they have had much scorn and ridicule to bear; yet one of them has commenced teaching his companions, and has induced six or eight fellow-slaves to become learners: he told me, that, having the Word of God himself, he desired that his friends might be able to read it; and so had brought them to me to try elementary lessons, promising to bring them again from time to time, that I might know their progress.

Another servant of the Sovereign (of a higher class) is a constant attendant. He is one of some musicians whom the King appointed to learn European Music. He obtained a Testament; and, in conversation with a neighbour, who was a notable diviner and a friend to the superstitions of the country, he so forcibly urged the subject of religion, that the diviner came to Chapel, and the next day threw away all his idols and charms, declaring his entire renunciation of them.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

We propose in the present Number to give a summary view of the proceedings of the Society in the different Stations of the Mediterranean Mission.

Malta.

WORKS PRINTED AND ISSUED IN XVIII MONTHS.

The Mission in Malta has been greatly weakened by the absence of the Rev. Messrs. Jowett and Schlienz, upon whom principally rested the labours of the Editorial Department of the Society's Printing Establishment in that island. Previously to his departure, however, in November last, Mr. Jowett left things in a condition for Mr. Brenner competently and satisfactorily to superintend the editing of several books both in Italian and Greek, for many months to come. The successful operations of this Establishment, now under the care of the Printer, Mr. Weiss, will appear from the following List of Books and Tracts printed, and in part put into circulation, during the eighteen months ending December 31, 1830.

Printed from July 1 to Dec. 31, 1829.

	Copies
ITALIAN.	
Conversion of St. Augustine, (from Milner,) 18mo. pp. 16, *reprint* . .	1000
Ruell on Communion, 18mo. pp. 80,	600
Walker (of Truro) on Self-Knowledge, 12mo. pp. 70, (*begun and half-printed in* 1828)	1000
GREEK.	
Philanthropos, 12mo. pp. 166, *reprint*,	2400
ARABIC.	
End of Time, 12mo. pp. 24, *reprint*,	2000
Parable of Sower, 12mo. pp. 22, *rep.*	3000
Arithmetic, 12mo. pp. 66	400
MALTESE.	
Catechism, 8vo. pp. 50	500
	10,900

Issued during the same period.

ITALIAN.	
On the duty of Early Rising. . . .	27
Hale's Rules in Calamity	194
Abdool Messia	127
20 Select Stories	127
31 Sacred Meditations	59
Life of Schwartz	72
On Education	45
Philanthropos (1827)	54
On Image Worship	86
The Reformation, of Luther	75
Three Epochs of Church of Lyons,	50
Principal Differences between the Rom. Cath. and Protest. Churches,	326
Hopkins on Conscience	6
First Cent. of the Church of Christ,	32
GREEK.	
31 Holy Meditations	382
Comment on the Acts	61
The Church of Ephesus	426
The Church of Thessalonica	90
The Converted Jailer	111
Abdool Messia	241
On Education (1st ed.)	180
20 Short Stories	660
Prayers (in one part)	518
Prayers (in two parts)	181
Church Hist. of the 3 first Centuries,	455

Digitized by Google

ARABIC.	Copies
Primer, and Fables of Lockman .	974
Parable of the Sower	813
——— the King's Marriage. .	1005
——— the Prodigal Son . . .	1134
Parables of our Lord Jesus Christ,	679
New Spelling-Book	57
Ditto, with Bible Stories, *reprint* . .	1406
St. John's 3 Epistles	496
A Traveller and Yourself	1035
Discourse on Regeneration	398
First Epistle of St. Peter	498
Arithmetic	106
	13,186

Printed in 1830.

ITALIAN.	Copies
Leslie's Method with the Jews, 12mo. pp. 184	1000
Life and Martyrdom of the Primitive Fathers, (from Milner,) 12mo. pp. 158	1000
Life and Martyrdom of St. Cyprian, (from Milner,) 12mo. pp. 136 .	1000
GREEK.	
Philanthropos, fol. Nos. 1—6. pp. 24,	3000
On Conscience, (abridged from Bp. Hopkins,) 12mo. pp. 38	2000
Homily, (Ch. of Eng.) on Fear of Death, 18mo. pp. 29	2000
Jessy Allan, the Lame Girl, 12mo. pp. 72	10,000
Law on Education of Boys, 32s. pp. 64, *reprint*	2000
Ditto of Girls, ditto, ditto	2000
Primer, stereotype, 32s. pp. 32 . .	15,000
Stereotype Tracts, No. I. 3000; Nos. II. and III. 1500 each . .	6000
ARABIC.	
Scripture History and Catechism, 12mo. pp. 56	2000
	47,000

Issued in 1830.

ITALIAN.	
20 Select Stories	20
31 Sacred Meditations	5
Life of Schwartz	13
Philanthropos (1827)	11
On Image Worship	6
The Reformation, of Luther . . .	15
Three Epochs of Church of Lyons,	44
The Conversion of St. Augustine,	104
Hopkins on Conscience	56
First Cent. of the Church of Christ,	12
Leslie's Easy Method with Jews,	12
Life and Martyrdom of the First Fathers of the Church	10

GREEK.	Copies
31 Holy Meditations	38
Comment on the Acts	72
The Church of Ephesus	80
On Education of Boys, (2d. ed.)	970
Ditto of Girls, (ditto)	750
20 Short Stories	1240
Prayers, in two parts	467
Church Hist. of the 3 first Cent .	1240
Philanthropos, *reprint*	615
Philanthropos, *in sheets*	13,900
Walker on Self-Knowledge . . .	1567
Homily on the Fear of Death . .	1000
New Alphabetarion	4595
3 Stereo. Tracts, from Tract Soc.	3860
ARABIC.	
Primer, and Fables of Lockman,	100
Parable of the Sower	660
——— King's Marriage,	50
——— Prodigal Son . .	450
Parables of our Lord Jesus Christ,	113
New Spelling-Book	200
Ditto, with Bible Stories, *reprint*,	316
St. John's 3 Epistles	847
A Traveller and Yourself	710
Discourse on Regeneration . . .	920
First Epistle of St. Peter	667
Arithmetic	106
End of Time, *reprint*	1066
Short Bible History	724
Address to Jews	480
	38,118

Printed and issued from July 1, 1829, *to Dec.* 31, 1830:

	Printed		Issued
Italian	5,600	...	1,595
Greek	44,400	...	33,699
Arabic	7,400	...	16,010
Maltese	500		
Total ..	57,900	..	51,304

Greece.

Our Readers will have followed with great interest the various accounts which have been given in our former Volume of the progress of the Preaching of the Gospel, the establishment of Schools, and the distribution of the Holy Scriptures and Religious Tracts, in this important Branch of the Mission.

The principal Agents of the Church Missionary Society in these parts have been the Rev. Messrs. Hartley, Korck, Hildner, and Jetter. It is, however, in reference to the state of Education in Greece, and espe-

cially concerning certain embarrassments which have attended the course of our Mission there, that we propose at present to speak.

SYRA.

Rise of the Society's Proceedings at Syra.

Dr. Korck first visited Syra in the beginning of 1828. A School had just been established there by the Rev. Josiah Brewer, a Missionary from "the American Board of Commissioners of Foreign Missionaries." Of this School Dr. Korck took charge; and, with the sanction of Count Capo d'Istria, the President of the new Greek State, considerably enlarged it. In August, 1828, the number of Scholars amounted to 250, including 80 Girls. At the close of 1829 the number had risen to 520, of which 170 were Girls. In April 1830, Dr. Korck thus reported the state of the Schools to the Rev. W. Jowett:—

Let me first tell you that our four Schools, containing now 530 Children, are in very flourishing circumstances. We had lately a Public Examination, which was, under the circumstances, very favourable; and caused the benevolent Extraordinary Commissioner, Mr. Nicholas Kallergis, to write to me, as the Director of the School, a Letter of thanks, and to express his satisfaction, through me, to the Teachers.

Interruption to the Work of the Missionaries.

The labours of the Missionaries from this country and from the United States, to establish Schools and to extend the benefits of education among the people, had hitherto been regarded with favourable sentiments by the Greek Authorities. In December, 1829, Dr. Korck writes to Mr. Jowett as follows:—

For the encouragement of our friends, let me only remind you that the Greek Government has lately given me an important sign of attention: they have allowed me the choice of a Hellenic Master here in my School, whom the School itself pays: and to-day I have received a Letter from the Secretary of Public Instruction and Ecclesiastical Affairs, who tells me that he has orders from the President to thank me for my labours, and to assure me of his Excellency's satisfaction: at the same time, he wishes me to express the thanks of the Government to all those who have supported me in the establishment of these Schools. I am now the acknowledged Director of four Schools; two Hellenic, and two Lancasterian; one of each for Girls, and one for Boys; in which, besides me, three Masters and two Mistresses instruct.

In April following, however, Dr. Korck was made sensible of an approaching attempt, which has subsequently become too successful, to introduce into the Schools of Greece the symbols and practice of Idolatry or Image-Worship. He writes, under date of April the 15th, 1830—

The two Wardens of the School came to me, to consult with me, as they said, on the way to bring Images into the School, and to substitute a Greek Priest instead of Mr. Hildner, Mr. Peridis, and me, to explain to the Children a Catechism instead of the Scriptures; and to teach them only once a week, instead of twice. They told me that they had got instructions of that kind from a high quarter; and I learned afterwards that those instructions came from a man who has full authority from Count Capo d'Istria, if not from the Count himself. Several superstitious men have from time to time written to the Government against us; and the import of the Letter addressed to the Wardens was, that they should try to satisfy these men. You may conceive what an impression such a communication made upon me. I tried therefore, but in vain, to shew them the injustice done to their English and American friends, and to the Latin Children, by such an imposition; the necessity that such a School must not be Sectarian; and the joy which every enlightened man had felt on seeing the spirit of liberality with which, till now, they had allowed the School to be conducted, &c. After I had refused to act, in this instance, as Director of the School, they left me, with the intention of bringing into every School an Image. I had expressed to them, that though I could not but remain a friend to the work, it would perhaps be impossible for me to continue for any length of time my present connexion with it; that I intended to become a mediator between them and their supporters; but that I was afraid they would suffer much from this arrangement, and

therefore recommended them to do what they could to prevent it. I then immediately left off explanation; and for several days did not go to the School, being prevented by painful feelings and other circumstances: but I shewed them, that, as far as they could reasonably expect, I should be willing to co-operate with them; and that it would never be my intention to do any thing contrary to their wishes, but that I would not act unless I were sure of their satisfaction. I even proposed to them the best Priest I knew, to explain.

All this, after a week's time, made an impression upon them; and hearing at the same time the Children and others of my friends expressing their dissatisfaction, they sent to me, desiring that things might continue as they had been till now. Of course I went to hear this from their own lips, and to express to them my satisfaction. They were then exceedingly kind, and told me that they could not possibly do a thing which they were sensible would displease me, the father of the work: since that time we have begun our explanations anew. I am sorry that I must write such things about Greece; and must even add my firm impression, that after a little time we shall still experience what, through the blessing of God, we have now been able to avoid.

Dr. Korck's anxiety to obtain counsel upon this subject induced him to request the Rev. W. Jowett, who had then recently returned to his Station at Malta, to state what was the best plan for him to pursue. From Mr. Jowett's Replies we quote somewhat largely; as they will tend to throw light both on the practices of the Greek Church in this respect, and also on the principles by which, in such painful circumstances, it appeared right that the Missionaries should act. In reply, therefore, to Dr. Korck's appeal, Mr. Jowett addressed to him, on the 10th of Aug. 1830, the following pertinent and judicious remarks:—

Concerning the subject of Image Worship, I am glad that, for a season at least, you are left at rest: but I rather fear that the great and subtle Enemy of the Church does not intend to let that matter be settled quite so easily. Indeed you intimate as much, by what you say of the new School-books, in which pictures are recommended, in imitation of the French—an odd mode of expression: but the meaning is, hereby to support the error of the Greek Church by the concurrent error of the Latin Church, whose Missionaries in the Levant have for centuries been under the special patronage of the French King.

Under all these circumstances, surrounded as you are by this species of Idolatry and corruption of the pure Gospel, it is highly necessary that your minds should be clear, both as to the matter and as to the manner of your objections. As to the matter, the mode of argument which you suggest is not a bad one, so far as it goes: but it strikes a very little way; not much further than a spear made of a reed. You say, they themselves acknowledge that the use of Images implies any kind of Image Worship. Hence you would argue some hopefulness of bringing them to acknowledge the inconvenience of the use of Images. And so it would be, if they really were led by their reason in this business: but when men look out for excuses and apologies, it is plain that they intend not to be convinced. You will, I fear, discover that those who thus speak (speaking, in fact, the very language of the 7th Council) mean to be guided, not by any reasonings, but by their own tastes and prejudices and ancient habits. They will, therefore, civilly assent to your arguments, and follow their own courses. I consider that the cause of Image Worship is to be attacked by direct arguments, not indirect ones; though still always in a spirit of calm reason and sincere Christian love. They say, "What harm in a picture? Does it not remind the memory, and touch the feelings? Is not this good?" I would answer: This, according to nature, seems good. But what does Scripture reveal concerning what is good and what is not good? God has not only revealed Himself and His Son Jesus Christ, as proper objects of worship, but He has also revealed how He will be worshipped: and He has condescended to state the reason why He will not be worshipped by the help of outward visible representations. He has rested that reason upon one of the strongest passions of our nature—jealousy. He, speaking to men after the manner of men, has condescended to say, in express reference to Images and Likenesses used in connexion with religious worship, *The Lord thy God is a jealous God.* Now, what is the passion of jealousy? A jealous husband or wife fears every thing that may draw away

the affections of his or her partner: and a man of one nation is jealous lest the man of another country should make innovations on the laws and customs of his own nation. Now, by the use of images and pictures the heart is drawn *from* God and His Ordinances, and not *to* them. Nothing is more certain, in all history. One man of a philosophical, sentimental temper, sitting by himself in a chamber, with a picture before his eyes, may feel very tender or solemn feelings excited in his heart: but what is the history of the multitude? We must remember, that under the Gospel dispensation there is no allowance for that distinction which the ancient Greek Philosophers upheld between esoteric and exoteric doctrines: there is not to be one system for the learned, and another for the great mass of the ignorant. Under the Gospel dispensation, that which is called the great mass of the ignorant never ought to have had place, for all ought to have been taught; and all now ought to be taught; but what will pictures teach them? Let us seriously, and in a true Missionary spirit, reflect what are the laws and customs appointed by Christ for His Church; and then inquire, whether Image Worship is not such a rival as may justly excite the jealousy of Christ. He has appointed the knowledge of the revealed will of His Father, that is to say, of the Bible, as the foundation of all true piety. But, "No," say the favourers of Image Worship; "give the common people a picture: let pictures be their books." This has been the language of facts for more than a thousand years. The appointment of Christ is, that we should meditate on His Law and Gospel day and night, with self-application; and in no other way shall we ever attain to the practical knowledge of His will. But the habit of meditating on a picture draws away the mind from self-examination, and consequently from growth in grace: it may excite pathos, but it hinders knowledge. Another appointed means of grace is prayer—prayer direct to God through Christ, from the inmost soul: but Image Worship says, in reality, you cannot pray unless you fix your eyes on a picture. Religious conversation for edification is another law and custom of Christ's Kingdom: but if one should visit the festival of a great Saint, would he find this practised? Is not the scene exactly like that described in Scripture — *The people sat down to eat and drink, and rose up to play?* Has not Christ cause, then, to be jealous here? Again: He has appointed preaching as a great means of bringing mankind to the knowledge and practice of His will: but has not preaching of this kind been almost totally in disuse in the countries where Images have most abounded? Justly, then, may a jealous God look on this system as a rival; since we find that Image Worship is not friendly either to the universal use of the Bible, or to Scriptural meditation and prayer, or to pious conversation, or to preaching. As to the manner of using these arguments, I would exhort you not to strive, as for the mastery: for the habit of disputing for victory rather than for truth is so general among these people, that if they see an unholy eagerness on your parts, they will suppose you to be under the same influence as they know themselves to be. The arguments also on your side are so strong, that they must wound many an individual, both among the Priests and the Laity, unless they are applied with meekness and gentleness. Be mindful, too, that it is our business, not merely to resist and condemn error, but to exhibit and recommend the Truth. Let them see in your examples what is really meant by study of the Word of God, by meditation, prayer, edifying conversation, and preaching the Gospel to the poor.

Previously to the receipt of Mr. Jowett's Letter, Dr. Korck's remonstrance against the attempt made to introduce Pictures of the Virgin Mary into the School, as the basis of catechizing the Children, had, as intimated above, produced some effect in retarding the design. On the 11th of July, Dr. Korck states to Mr. Jowett:—

It will rejoice you to learn, that till this day we have laboured undisturbed; and that I have even received from Government several new proofs of confidence: so that I may almost hope that they will bear this disapproval without resentment against me.

In the same Letter, however, Dr. Korck adds:—

Mr. Cokonis, one of the Members of the Commission for Public Instruction, has lately translated and printed, by order of Government, Sarrasin's "Manual of Mutual Instruction," a French work, to be used in the Schools of Greece as

the exclusive rule of every Lancasterian School. In this translation, adapted to Greece, he says expressly, in a Note, that it is suitable for the Greeks to have, like the French, the Picture of our Saviour hung up in their Schools. As Government has even gone so far as to order Masters of Private Schools to follow implicitly this system, I do not doubt but that Images will everywhere be introduced: and though I am consoled so far, that it is at least the image of Christ, I think I ought still *to obey God rather than men*; and therefore I shall prudently resist the introduction of the Image into my Schools, as long as I can.

In another Letter to Mr. Jowett, under date of September the 4th, 1830, Dr. Korck refers to the precariousness of his position; and expresses his opinion, that such would be the course of events that in a short time it would be better for him to withdraw from Syra. He, at the same time, transmitted to Mr. Jowett the following Copy of the Sixth Article of the Second Decree of the General Assembly of Samos, as illustrative of the views by which the Greek Government was then guided:—

As every nation derives a distinguishing character from its religion, its language, and its manners, the General Assembly, having at heart the preservation of the Grecian character in its purity, declares that every individual who shall treat with contempt his religion, and shall neglect the orthodox observances of the National Church, shall be regarded as a man destitute of morality, and excluded from the civil and military offices of Samos.*

We regret to be under the necessity of stating that the evil on which we have been remarking continued to increase. From the following Extract of a Letter from the Rev. J. A. Jetter, under date of December 3, 1830, it should appear that the education of Youth in Greece is now systematically modelled upon the erroneous principles of the Romish and Oriental Churches, as regards the invocation of Saints.

The way for carrying on Christian Missionary work among the Greeks is closing up more and more. Since I wrote to you last, new obstacles have been thrown in the way of Christian Missions. Government has just published a Collection of Prayers for the use of the Schools for "Mutual Instruction;" which, I hear, is already introduced into the Boys' School, lately under Dr. Korck's care. This little book is full of anti-scriptural, yea, idolatrous matter. One or two passages will convince you of this. For instance, they address, in the first prayer, the Virgin Mary in the following manner:—"O Virgin, Mother of God! hail most gracious Mary! The Lord is with thee! Blessed art thou among women; and blessed is the fruit of thy womb; because thou didst bear the Saviour of our souls. ALL MY HOPE is placed in thee, Mother of God; keep me under thy protection. All-powerful Matron, receive the prayers of thy servants, and deliver us from all necessities and tribulations. Most glorious, eternal Virgin, blessed Mother of God, present our prayers to thy Son and our God, and pray to Him to save our souls. Open the door of thy tender mercy to us, blessed Mother of God: we hope that thou wilt not disappoint us. Deliver us from our present state; for THOU ART THE SALVATION of the Christians."—With this kind of invocations, both to the Virgin Mary and to the Saints, this little book abounds. It is most obvious, that a Christian Missionary cannot allow such things; and, as they have been appointed by the highest power, to counteract them will not be an easy matter.

From recent advices we learn that the Boys' School is already taken out of Dr. Korck's hands, and that it is expected that the Girls' School will, ere long, be also removed from under his superintendence.

Importance of supplying the Oriental Christians with the Old Testament, as a Preservative against Idolatry.

A consideration of the preceding communications will shew how necessary it is that the Old Testa-

* Comme chaque nation tire un caractère distinctif de sa religion, de son langage, et de ses mœurs, l'Assemblée Générale, tenant a cœur de conserver le caractère Grec dans sa pureté, [unlearned, immoral, and superstitious as every one of them acknowledges it to be] déclare, que tout individu qui méprisera sa religion, et négligera les devoirs de l'Eglise Nationale selon son orthodoxie, sera regardé comme un homme sans mœurs, et exclus des charges civiles et militaires de Samos.

ment, as well as the New, should be placed in the hands of the Oriental Christians. It is requisite that the minds of them all, high and low, rich and poor, should be fully instructed in those historical parts of the Old Testament which so copiously expose the proneness of the most highly-favoured nations to depart, idolatrously, from the Living God; while at the same time their hearts may be impressed with just alarm, on perusing in the Prophetic Writings, those especially of Isaiah and Jeremiah, the denunciations of God's heavy judgments against this great iniquity.

There is the greater necessity for our looking to this important measure; namely, that of giving the entire Bible to the Oriental Christians as well as to all our fellow-creatures throughout the world; because, in the present state of Greece, the Church Missionary Society and its Agents are placed in a situation exceedingly painful to every lover of peace and order. The recent unexpected introduction of the doctrines and usages of Image Worship into the plans of Education appears to have the express sanction of the new Greek Government; and this at a moment in which the bulk of that people are still under a high degree of political excitement. It is a matter of satisfaction to reflect, that, situated in the midst of such trying circumstances, the Missionaries have in no respect appealed to any feelings but such as are in accordance with Truth and Peace. They remonstrated, as long as they were able so to do, on grounds of Reason and Scripture; and, when overruled by the influence of the Local Authority, they did not compromise in any thing the purity of the Gospel. But will not the Christians of this favoured land be stirred up to a more fervent desire that the Translation of the Old Testament into the Modern Greek may be, with all practicable speed, effected? The difficulties of this work are well known to those friends of the Bible Society who have been most interested in it. We are happy to know, however, that a new edition of the Modern-Greek Psalter—conformed to the Hebrew Original, not the Septuagint Version—has already been prepared, and is in a course of printing in this country. When this work, leading the way to the translation of the Old Testament from the Hebrew into Modern Greek, shall have reached Greece, we trust that it will be the commencement of a new era for all those regions; introducing the knowledge of Scripture according to its purest interpretation, and with the highest authority; and, consequently, strengthening the foundations of their happiness, both personal and civil, present and eternal.

In further illustration of these views, we refer our Readers to the chapter upon Image Worship and the Invocation of Saints in the Rev. W. Jowett's "Christian Researches in Syria and the Holy Land," pp. 425—443; as exhibiting a comprehensive view of the practices and principles of the Papal and Oriental Churches in these respects.

Removal of Dr. Korck to Corfu.

In consequence of the painful interruption of Dr. Korck's plans, above detailed, the Committee have judged it necessary that he should remove his residence and labours from Syra to Corfu. It is intended that, for the present, Messrs. Hildner and Jetter should continue at Syra, in order to ascertain whether it may be practicable for them to prosecute the objects of the Mission consistently with Scriptural principles.

The Rev. J. Hildner's Infant School.

Soon after Mr. Hildner's arrival at Syra he established an Infant School, which at the beginning of June, last year, contained 50 Children. Under date of September, the 29th, Mr. Hildner writes:—

I will only add one word on my little

Digitized by Google

nursery, the Infant School. You would rejoice at the new, fine, and spacious room that has been granted to me by the Catholic Priest. Upwards of 120 young children are now on my heart; for which burden I heartily praise God, and beseech Him that He may not for a long, long time, yea never, suffer them to be removed from my heart; but leave them for future cultivation. The Teachers are still the same; and as long as I cannot find more Teachers and Mistresses according to my conscience, I think it better so to proceed, and I myself to educate when necessary. May the Lord grant His Spirit and His power! Of these 120 children, 50 are destined for the proper Infant School, and 70 for a higher School. It would be easy, indeed, to increase their number, and the room also would allow it; but it would not be well for the present. The School must gain considerably, and may be carried on with better success; as the outward disturbances have subsided. During the whole time of building it we have not for one day intermitted the School, though it was sometimes kept with difficulty. The Mistress I consider as a gift of God, and she becomes daily more fit for the work. I am now the more glad that the condition of the School is as it is, namely, independent. It will not cost our Society too much to maintain and to strengthen the work, and I think it well worth bestowing at least 5*l.* per month on it. Mine is not a mean, though tranquil, hope.

This School is independent of the Government. The object is important; and we trust that, by the Divine Blessing, the Missionaries will be allowed to prosecute it without interruption: but the present aspect of affairs is calculated to make a very painful impression with regard to the prospects of the new State.

CORFU.

In Corfu, whither, as we have already stated, Dr. Korck is to remove, we rejoice to be able to report that the cause of Scriptural Education firmly advances. The Rev. Henry Leeves, the Agent of the British and Foreign Bible Society for Greece and the surrounding Regions, in a Letter to Mr. Jowett, dated Corfu, November 3, 1830, observes:—

I am happy to say, that the New Testament is now fairly introduced into the Schools of these Islands, as a School-book. I have put about 700 copies into the hands of the Commission for Public Education, which are in the course of distribution; and I expect to be called on for more.

The favourable result of Mr. Hildner's labours, while he was stationed at Corfu, encourages the hope that Dr. Korck and Mrs. Korck will find at this Station an important sphere of usefulness. We earnestly commend the Society's labours in Greece to the prayers of our Christian Friends.

Egypt.

Various notices of the proceedings of the Society's Missionaries in Egypt are given in our last Volume, pp. 14, 15, 63—70, 320—331.

The continued indisposition of the Rev. W. Krusé and Mrs. Krusé has much impeded their labours. On the 5th of October Mr. Krusé wrote to the Rev. W. Jowett as follows:—

Though I can say, to the praise of our gracious Lord, that I am better at present, yet still I am far from strong; which must be expected, having never before suffered so much as I did last summer, while we were in Egypt. You mentioned, in your kind Letter of August 13th, that we might have sought a summer retreat at Rosetta: this, in fact, we once resolved to do; but not knowing whether we should obtain the same benefit which we were almost sure to obtain by going to Alexandria, we gave up Rosetta. To Alexandria we could not go: we therefore took a small house in Old Cairo; which I preferred, because I could attend to my work in town, and at the same time to my family. We remained there about two months and a half; but finding that my wife and family had no benefit from it, but rather became worse, I took them to town again. About five months ago Mrs. Krusé was obliged to take a nurse for our little boy, and then we thought to have gained all; but in the month of August the child was so much reduced, that I did not expect him to live another day: however, the Lord spared him: he is better now; though the whooping-cough, which both the children caught in Old Cairo, is not yet quite over; but there is no more danger. The

climate of Cairo never agreed with Mrs. Krusé; whereas that of Alexandria always agreed with her. As to myself, the climate of Cairo always agreed with me, except last summer: and sometimes I fear for next summer, when the Brethren Lieder and Müller will be in Europe, and I alone shall be here: however, I trust the Lord will give strength according to my day; for *He giveth power to the faint; and to them that have no might he increaseth strength.* (Is. xl. 29.) Sometimes it occurs to my mind, that perhaps the two other Abyssinian Missionaries may soon arrive; but as this is very uncertain, I greatly desire and look out for a faithful Schoolmaster, who would be a great relief to me; but there is, as yet, no prospect of finding such a person at Cairo. Thus I must have patience, going on and doing, by the mercy of our Lord, as much as I can do alone, till the Brethren return; and then I hope the Society will have no objection to my spending one summer in Europe, with my family, for the recovery of our health.

At the beginning of December the health of these friends was in some degree re-established.

Schools.

On November the 10th, Mr. Krusé writes:—

To-day Mrs. Krusé resumed the instruction of the Girls; who during her indisposition came every week, asking whether they could not yet come again to School; thus shewing great eagerness for continued instruction. Three of them had not altogether forgotten what they had learnt. It was a great harm, for which my wife was very grieved, that the School was so long interrupted by her infirmity last summer. Some time ago we had some hope that, in such cases, our Greek Girl could continue the School; but, in the first place, she is yet too young to be entrusted alone with such a business; and, secondly, she did not make such proficiency, nor manifest such faculties, as we had at first expected: hence our hope, as to her, has vanished. But, on the other hand, some Coptic Girls give us good hopes: two of them especially exhibit peculiar abilities and make visible progress, so that they are able to serve as Monitors in instructing others; not, however, without the constant assistance of Mrs. Krusé, as the younger Girls deny the elder their obedience as soon as my wife is absent. If Mrs. Krusé had but one adult person to help her, the School would not be so often interrupted, and thus it would become more and more established.

The Rev. T. Müller was deeply impressed with the necessity of establishing Schools in Upper Egypt. He remarks:—

I am convinced, that if Christians in England could see the truly deplorable state of Egypt with regard to education, they would at once raise a subscription in behalf of the neglected children of Egypt. Or, if we were only able to give a true and faithful description of the spiritual state of the poor Copts in Egypt, even this would be enough to rouse the sympathy of Christians in England. But their ignorance, and superstition, and misery are melancholy, beyond the power of tongue to tell or of imagination to conceive; and he who does not feel for them, from the very bottom of his soul, has a satisfactory proof afforded him that he himself is spiritually dead. It is certainly the duty of every Christian who knows the worth of an immortal soul to contribute something towards the reviving of the fallen and dead Churches in the East, whose forefathers laid the foundation of the Christian Churches with their blood, and whose children now groan under the iron yoke of Mahomed. However, it is not so much the money of our Christian Friends and Brethren we want: their prayers for the out-pouring of the Holy Spirit we would earnestly solicit; for it is *not by might nor by power* that the Lord rebuilds His Temple, *but by my Spirit, saith the Lord of Hosts.*

Sahidic Scriptures.

At the instance of the Rev. Henry Tattam, Mr. Krusé instituted inquiries relative to the Sahidic Version of the Scriptures. The Coptic Patriarch, of whom the inquiry was made, and who treats the Missionaries with much kindness, assured Mr. Krusé—

That they had only Fragments, nothing at all complete; because these, as well as several Books of the Old Testament, the Four Prophets, &c., have been lost.

The Sahidic is the Dialect of Upper Egypt, contradistinguished from the Coptic, which is the Dialect of Lower Egypt.

Digitized by Google

Ministry of the Word.

Mr. Krusé remarks, that he preaches on Sundays in Arabic, the Rev. J. R. T. Lieder in German, and the Rev. T. Müller in English. In reference to this branch of his labours, he says—

I think there has been no Lord's Day in which I have not declared to some the glad tidings of the Gospel. He who has the coming of Christ's Kingdom at heart cannot remain inactive in such times of trial; but will in his solitary closet, constrained by the Spirit of God, pray that the Word which is spread near and far may fall on good ground, raise many a sinner, strengthen many weak, and bring forth rich fruits to everlasting life.

Distribution of the Scriptures.

The Missionaries find many opportunities of distributing portions of the Scriptures. *Gross darkness*, indeed, *covers the people;* but there are, we trust, some who, through the blessing of God on His Word and on the Ministry of His Servants, are made *wise unto salvation through faith* in the Redeemer. After noticing that the Greek Patriarch has prohibited his people from receiving Books from the Missionaries, he adds:—

With the greater joy I am permitted to say, that the Coptic Patriarch becomes more and more friendly and confidential towards us, and often sends his Monks to us to receive Scriptures. One came to-day requesting a Bible: he was a young cheerful-looking, agreeable man, whose serene, sincere look confirmed the truth of the words which he uttered whon receiving the Bible—"A greater treasure than this I do not desire on earth; for whosoever lives according to its contents, is happy and safe for ever."

Having explained the state of the Monks in the Convents of Egypt, Mr. Krusé proceeds:—

A Monk who lately returned to his Convent in Upper Egypt, on leaving, requested me to give him some employment, being tired of a Monastic life; because in the Convent he could not live according to the Gospel, but must live according to the dictates of men. I advised him to employ his time in the Convent in reading and writing, especially in reading the Holy Scriptures, with supplication for the Spirit and for a new heart; and if he then should come again to Caïro, I would see whether I could employ him. This he promised to do; adding, that he was willing to learn any trade, and to do any thing to which he might be put, only to get free from the Convent. He took, for 100 piastres, Books and Tracts from me, in order to circulate them among the people whom he was to pass. It is a great advantage, that we can, not only without hindrance disperse the Word of God among the Copts, but that it is frequently asked for. Therefore we must not give up hope, although no visible fruit yet appears: it is impossible that all should fall on the way, or in stony places, or among thorns. Only let us have patience and faith till the winter is past and the Lord sends His early and latter rains, and the seed will spring up, grow and prosper; for the Lord has promised, that *His Word shall not return to Him void, but it shall accomplish that which He pleases.* (Isaiah lv. 11.)

Rev. T. Mueller's Visit to Upper Egypt.

"My sphere of labour," Mr. Müller remarks, "is, to visit people, and preach to them by way of conversation, and travel about with the Word of God."

Mr. Müller left Caïro, on a visit to Upper Egypt, on the 27th of September; and reached the same place, on his return, on the 21st of November.

The following extracts are made from Mr. Müller's Journal:—

Oct. 3, 1830—Arrived at *Minïe*, where two years ago I had taken the charge of the School. The children came immediately to me on board, welcomed me, and asked why I had delayed so long to come again. The state of the School delightfully surpassed my expectation. They have built a new School-room; and another Teacher, whom I had not known before, and who is better than the one I formerly saw, has united with them, and they now labour together. There are more than 50 Children in the School, who have now two Masters. I provided them with the Christian Spelling-book; and, on my return, I exhorted the Masters to reflect earnestly on the importance of their office; giving them a small premium.

Oct. 8—Arrived at *Siout*, the Capital of Upper Egypt. The Bishop received me with kindness. There are four Schools in Siout, which I provided with Spelling

books, for which the Bishop was very thankful. As to Schools in the Villages near Siout, he said that the people did not yet understand the object of such Free-Schools. They are afraid the English will educate their children in order to carry them afterwards to England as slaves. Besides, the country-people are so extremely poor, that their children, as soon as they are able to do something, must help their parents by earning their bread. The best plan for the present, according to my view, is, to improve the existing Schools as far as possible, and to support the best Schoolmasters by a small remuneration, to encourage them. I have witnessed the good effect of this plan, in the trial made with the School at Minie.

Oct. 10, 1830: *Katiah* — A Turkish Effendi, with his son, came to me on board, and purchased the Bible, the Psalms, and some Tracts. He also asked me what was the difference between the Coptic Church and the Frank, i. e. the Roman-Catholic. He wished me also to explain to him the Divine Trinity. These questions were not brought forward with mockery, but seemed to proceed from an earnest, modest, and inquiring mind. He promised to compare the Korân with the Gospel.

Oct. 14—Arrived at *Ashmim*. Visited the Church, an old Gothic Building, which has happily escaped the destroying hands of the Turks. I delivered a short address to the people who were present, who were all surprised, and said, "Our Kumus never tells us such things." In the evening, after sun-set, I had a conversation with a Mahomedan. He, as most of them, believes that Christ will soon appear. They say he will make his first appearance in Damascus; where every Friday they keep a horse ready for Him, on which he is to ride into the Mosque, as a Moslem.

Oct. 19: *Billialy*—Yesterday evening, as soon as I had arrived, two Coptic Clerks called on me, probably with the intention of drinking brandy with me, as they asked my servant whether I had any. When I noticed it, and they began to complain of the tyranny of the Turks, I told them that it was their own guilt; because, instead of calling on God in their distress, they come together to drink; and that, in this respect, the Priests are worst of all. It not unfrequently happened that the Priest of the place came to me intoxicated, yet asking brandy from me. These two Clerks willingly received my exhortation, and, kissing my hands, commended themselves to my prayers. In the morning they came again, with some of their friends, and bought books. In the afternoon I called on the Kumus, and visited the School. The Kumus asked me, "For what reason do the English take so much pains, and spend so much money on account of these books? Do they think we are so ignorant as to need these books?" "Yes," said I, "the Christians in England know that people in Egypt die for lack of knowledge; as Hosea says, (iv. 6.) *My people are destroyed for lack of knowledge.*" This he would not admit: but, on telling him that I knew whole Villages in which neither the Priests nor the people can read, except what they have learned by heart, he held his peace. When returned to my boat, a Mahomedan Woman came to me, with a dried fish in her hand, requesting me to write her some magical words on the head of her fish; which she would then cast into the river, in order to regain the lost affection of her Husband. The Captain immediately sent her away, ashamed of the superstition of his associate in faith.

Oct. 23—Had a blessed Lord's Day in *Gene*; partly alone, partly in society with some Syrians who called on me.

Oct. 28 — Arrived in *Esne*, the last place in Egypt in which there are Christians. The Kumus here made me a present of a lamb. There are also some Roman Catholics in Esne. One of them came, begging images of the Saints, and requesting me to say mass and hear confession. I told him that this was not my business: upon which he left me.

Oct. 30 — Left Esne, and reached *Thebes* on the 1st of November. Here I called on Mr. ——, who stays here, with his Wife, on account of the antiquities. He received me kindly, with English hospitality; and I spent a pleasant evening with them. Our conversation was chiefly on religious topics, with a Greek who was present.

Nov. 7 — Arrived at *Girge*, where I discussed with a Roman-Catholic Friar. "Tu es Petrus" was his Alpha and his Omega: he knew nothing else to argue for the errors of their Church. At last, however, he received a New Testament from my hand. There is a Roman-Catholic Convent here.

In looking back on the accomplished journey, I find it a very comfortable

thought, that the seed of the Word of God has been freely dispersed, and that the leaven is hid in the lump. We may now quietly commit the care of the increase of this noble seed to the Lord of the Harvest, who has promised that His Word shall not return unto Him void. May the Spirit of God attend this His Word, and revive it in the hearts of the poor Egyptians, in order that benighted Egypt may soon become an enlightened Goshen, and the Land of Egypt together with Syria and Assyria become a blessing in the midst of the earth! *Even so, come Lord Jesus! Amen.*

Abyssinia.

The arrival of the Rev. Messrs. Gobat and Kugler at Massowah was stated in our last Volume, p. 354. We rejoice to be able to inform our Readers, that, through the gracious Providence of God, all obstacles to their entrance into Abyssinia were removed; that they were received and treated by Sebagadis, the Ras (or Chief) of Tigré, with the greatest kindness; and that they have hitherto met with every encouragement in the important but difficult undertaking in which they are engaged. May they continually receive such supplies of wisdom and grace out of the fulness of the Redeemer, that His Name may be glorified in them, and that His work, confided to them, may prosper in their hands!

The following particulars relative to the proceedings of these friends are collected from three Letters from the Rev. C. Kugler, dated Quila*, August the 8th and 16th, and October the 2d. Mr. Kugler refers to other Letters forwarded in March, April, and July; none of which has reached us. We are, consequently, unacquainted with the particulars of the journey of the Missionaries into the interior, and of their first proceedings in Abyssinia.

Satisfactory Report of Girgis.

Our Readers will recollect the favourable reports which have been formerly made of Girgis, the Abyssinian with whom Messrs. Gobat and Kugler became acquainted at Cairo, at the latter end of the year 1826. (Mis. Register, 1827, pp. 250—252, 587—589; and 1828, pp. 245—247.) It rejoiced the hearts of the Missionaries to find Girgis stedfastly maintaining his Christian course, amidst the spiritual darkness and superstition in which the Abyssinian Church is immersed. Girgis is a cordial and zealous friend of the Missionaries; and his kind offices have materially facilitated them in entering on their labours with encouraging prospects of usefulness. Mr. Kugler thus writes of him:—

Our friend Girgis is arrived here from Cairo, with the principal Priest of Tigré, Guebra Mariam. They brought the decision of the Coptic Patriarch concerning their religious quarrels. I was exceedingly glad to see our dear old friend Girgis again; and I am full of joy and gratitude at observing that even the most sanguine hopes we entertained of the progress of the work of grace in his heart are surpassed. I am astonished at his clear views on Fasting, and on other erroneous practices here. His watchfulness over his heart is exemplary. I went with Guebra Mariam and Girgis to Sapher, the dwelling-place of Guebra Mariam, on the 30th of July. Guebra Mariam gave a great dinner: he and Dejes Gongul, son of Sebagadis, sat on a sofa, and Girgis and I were directed to sit on the next sofa. While sitting there, Girgis observed to me, "I altogether dislike to appear great in this world, and even fled from it: now you see the people again make much of me. I fear it does harm to my soul: my heart reproves me exceedingly at this moment." I replied to him: "It is true, we are more easily overcome by pride when sitting on a higher place than others; but pride can take hold of us even in a low place." He assented to this.

Girgis was the best recommendation for me with Guebra Mariam. He took care, at Cairo, that Guebra Mariam should hear much good reported of us there; and has really succeeded so far, that Guebra Mariam does not merely consider me as a good friend, but even makes me his equal at dinner, in the presence of many Priests.

* Quila is not to be found on the Maps: it is perhaps the same place as the Kella of Bruce and Salt: if so, it is situated in lat. 14° 27′ 49″ N.

In his last Letter, dated October the 2d, Mr. Kugler remarks, that the love and care of Girgis for them made his heart rejoice; and adds, "The word of God is his treasure."

In expression of his Christian feelings, Girgis has addressed to the Society a Letter, in Amharic, dated October the 1st; of which the following Translation was made by Mr. Kugler:—

Your love has been much heard of by (your) fulfilling the Gospel. The Four Epistles are in your hearts.* Your love has much been heard of in our country. Your sons have arrived, and have made us understand it. Do not forget us, for the Lord's sake. We are attracted by your love, having heard your statutes, and having seen your doings in your sons, Messrs. Gobat and Kugler. Your liberality is attested by your sons He (God) has given you in this world. Of men your king excels: your gold is as the dust. Your love is very benevolent. I wished to see you, as you think of me in your hearts. I am at present with your sons, who told me to write to you who are in the city London by the will of Christ, that you may think of me in your love. How do you do? How do you do as the blessing of heaven and earth?

Your son, Wolda Girgis, believes in Jesus, that He can do all things. Without Him the world could not be saved; and we are saved by His blood. Our Lord has given us the Holy Spirit, that we all may praise Christ. He calls us His Children. "Till I come and take you away, no other shall take you out of my hand. I have given you my body by the Cross." Our Lord was crucified on account of His love to us; and He has commanded love: (now) there is none, except with English People. May you not forget me till you repose (in the grave)! You are Teachers; your heart is with Christ. You are Priests; and your statutes are very firm. The purity of your Females excels washed muslin. The understanding of your sons excels that of Solomon; and I have found help with you—the Gospel of Christ, the Acts of the Apostles, and the teaching of Paul. I praise always Christ, who has brought me into fellowship with Messrs. Gobat and Kugler.

I who have written this to you, my name is called Wolda Girgis.—*Abyssinia, Oct.* 1, 1830.

Conference among the Abyssinian Ecclesiastics relative to the Person of Christ.

Mr. Kugler thus relates the result of a conference between the two principal Priests of Tigré relative to the Person of Christ:—

The next Priest in rank to Guebra Mariam in Tigré is Guebra Mesich, who held the opinion of three births of Christ. Sebagadis called them together, to settle the question. These two Head-Priests, Guebra Mariam and Guebra Mesich, and our beloved Girgis, had a private conference on the 25th of September, under trees near Adigrate. The conversation lasted several hours, but they spoke with great calmness and consideration. Guebra Mariam and Girgis laid their credentials before Guebra Mesich; which being accepted by the latter, settled the question. Guebra Mesich afterward declared privately to Girgis, that he had accepted those credentials entirely from his testimony, Girgis being the only individual of this party who returned from Egypt. Thus has our dear friend and brother in Christ the satisfaction of seeing his fatigue and trouble in behalf of his country crowned with good success.

Those who assert three births of Christ consider him as the Son of God, the Son of Mary, and the Son of the Holy Spirit. The orthodox party declares that the Holy Spirit was as well the Spirit of Jesus Christ as the Spirit of God the Father; that Father, Son and Holy Spirit are one in the Godhead, and that they differ only in the Persons; that the Holy Spirit descended from heaven upon Jesus Christ at his baptism, to bear witness to him.

Guebra Mariam and Girgis went to Sebagadis, and informed him of the successful issue of their conference with Guebra Mesich on the 26th.

On the 28th of September the dispute about Religion was regularly adjusted, in the presence of Dejasmati Sebagadis, in the same manner as has already been mentioned; with the addition, that Guebra Mesich requested to be excommunicated by Guebra Mariam on account of the heterodox opinion he had till then held. Girgis remonstrated against the excommunication, till Guebra Mesich said that they should do it out of love.

* The Abyssinians divide the Epistles according to the Apostles whose writings we possess, besides the Four Gospels; as Paul, Peter, James, and Jude. The three Epistles of St. John are joined to his Gospel. It is evident that the Four Gospels have led them to this singular division.

The conduct of the Coptic Patriarch in this affair shews some prudence. He has refrained from excommunication; and has advised the orthodox Clergy to meet four times with the heterodox party, in order to gain them over by argument rather than by the rude treatment of excommunication. Sebagadis was exceedingly satisfied with the proceedings of the day. He told the Priests afterward, that he was very anxious to make peace amongst them; and that they now also should do their part for maintaining it.

Distribution of the Scriptures.

Some progress had already been made by the Missionaries in the distribution of the Scriptures. Mr. Kugler states:—

I lately gave 50 copies of the Amharic Gospels to our friend Guebra Mariam; and he distributed them, along with 10 copies of the Ethiopic Gospels, in one day. I have promised to give him 50 copies more. I am exceedingly glad to observe that the people love our books so much, and are without the least prejudice. It was a very false representation which was made to us, that the Abyssinians do not like the Ethiopic Psalter; for people always ask it of me.

Translations.

The work of Translation has been diligently prosecuted by Mr. Kugler. On this subject he informs us:—

I applied to Guebra Mariam for a good Teacher, whom I could employ at the same time as a Translator: he promised to look out for such an individual. I then asked the favour of him to correct my Tigré Spelling-book, and my Translation of the Gospel of St. Luke; which he readily engaged to do for me. My Spelling-book in Tigré will shortly be finished. My Translation of the Gospel of St. Luke into Tigré is advanced as far as the 6th chapter; a few verses being left of the 5th. The Dictionary, mentioned in my last Letter to you of July 10th, has now got 12 pages.

Proceedings of the Rev. S. Gobat.

Mr. Kugler makes the following report of Mr. Gobat's proceedings:—

I have received a Letter from Br. Gobat of June 27th, from Gondar, in which he writes:—

Though it is altogether against my will that I must remain here during the rainy season, yet I believe it is the will of the Lord: He has at least given me here more opportunities for preaching than ever before. I have people with me during the whole day: the majority of them are Priests. I have already had many discussions with Aitchegal, Bishop Philippos. Once we discussed on Confession; and the last time on the Worship of Saints, and particularly on the Worship of Mary. I speak as freely as I could do in England, against Priests, and against all that is contrary to the Word of God. My Journal contains already 86 pages. As soon as the rain is over, I trust to go directly to you.

Prospect of War between Amhara and Tigré.

We regret that Mr. Kugler's last Letter leads us to fear the recurrence of one of those conflicts by which this unhappy country has been so long and so extensively desolated. He states:—

The love of conquest has induced the independent Governor in Amhara to declare war against Sebagadis, in a very arrogant manner. Sebagadis received the news on the 27th of September; when he and his friends fired guns and pistols till late at night, abusing his enemy in words as he had been abused by him. Sebagadis is now quietly preparing for resistance and defence.

I have obtained some information important for us, which will console your minds at receiving this news of war; as it calmed ours, when the report of war reached us. There are five places in Tigré which are never molested by the troubles and horrors of Abyssinian War, on account of the Churches established in them. Axum, Waldeba, Gundigundi, Debra Damot, Debra Abai, are those places of retreat in time of war: property and persons are entirely secure in these asylums. Axum is about fifteen miles distant from Adowah; and the way thither is not bad. Debra Damot is an invincible natural fortress: I am informed that nobody can get to the top of this mountain, except by being drawn up with ropes. I intend visiting this famous place as soon as I find time; and shall then, please God, describe it in detail.

Mr. Kugler mentions, however, the consoling circumstance, that Girgis was about to be employed in the character of a peace-maker:—

Girgis is now soon going to Gondar, at the request of Sebagadis and of the Priests. He will do his utmost to prevent war. May God Almighty give him success in this serious affair.

Rumoured Attack on Abyssinia by the Pasha of Egypt.

The rumour of an approaching attack on Abyssinia by the Pasha of Egypt created considerable alarm in Tigré. The circumstances are thus related by Mr. Kugler:—

Very serious news has reached us from Egypt. The Pasha has finally resolved to invade Abyssinia, and has already entered the country by the way of Sennar. He is ordered by the Sultan to conquer the whole country, and to make all the people Mahomedans by means of instruction and the sword. The troops of the Pasha have burnt several Churches, and have pillaged Villages in the District of the Abun. The people here are not afraid of him; but the reason is, they do not know his power. I lament, above all things, that there is no love between the Heads of the people. The Pasha is coming as a thief: he makes war upon Abyssinia without any cause whatever, except his will. You can easily enter into our feelings at such a prospect. A Christian Nation, which has been preserved by Divine Providence for so many hundred years, is now threatened to be forced into Mahomedanism. I cannot describe to you how quickly my blood rolls and how it boils, when I reflect a little on this gloom which has now encompassed us. The hand of the Almighty is strong enough to avert this evil; and we trust that He will shew us His glory and power, by frustrating the schemes of the Wicked-one. We are not afraid, knowing that our God and Father has brought us hither for doing His work; and He has engaged to be with us always, *even to the end of the world. We are not our own;* but are the property of Jesus Christ; and if we live or die, we are and must remain His. Perhaps I may send Letters in a few days, which shall convey important news in detail to you: this is, however, not yet certain. Pray for us, and more particularly for this nation.

Mr. Kugler adds, in his last Letter:—

I am informed that Sebagadis had sent a messenger to the Naïb, inquiring for more information respecting the hostile proceedings of Pasha Mahomed Ali: and that the Naïb sent word to Sebagadis, by the said messenger, that the Pasha had given up that project, from fear of the European Powers. The truth or falsehood of this you know better than we do.

It was considered desirable that the Missionaries should fix their residence at Adowah, and they had obtained the permission of Sebagadis to do so. Mr. Kugler was about to proceed to Adowah, in prosecution of this design; where Mr. Gobat was to join him.

AMERICAN BOARD OF MISSIONS.

Messrs. Smith and Dwight, on their way to Armenia, in a Letter of the 15th of May, make the following remarks on the

Want of Protestant Clergymen and Missionaries in Constantinople.

We have been surprised to find, that there has not been a single Protestant Clergyman here since Mr. Leeves's departure, nor are we able to learn that any is expected. Does it not bring a just reproach on Protestant Nations generally, that so many of them have Diplomatic Missions here, and every one without a Chaplain; while the Catholic Europeans have Seven Churches well supplied with Priests? Should it be said, that the Catholics are more numerous than the Protestants, this very apology gives occasion to an additional charge: for what has occasioned this disproportion of numbers, but the activity of the Catholic Church; and the patronage uniformly afforded to its efforts, by the Diplomatic Representatives of the Catholic Nations? Will not every pious American wish most earnestly, that his country may not participate in this neglect of the Institutions of the Gospel; and be anxious, that, by the establishment of an American Clergyman here, the United States may be known, at the commencement of its relations with the Porte, as a Religious Nation? Such a person, although the number who speak English is small, probably less than fifty, would be welcomed with pleasure, by several who have frequently expressed to us their regret at the absence of the Means of Grace; and, as it so happens that a number have been educated in the Presbyterian Church, our own forms would not be unaccept-

able. We do, therefore, fearing that our Government will not appoint a Chaplain for this place, most ardently desire to see a Missionary stationed here by our Society—who, by the influence of his piety, pulpit talents, and general character, may gather round him and bring under a religious influence the members of this Protestant Flock, who are now scattered without a shepherd; and at the same time increase their number, by inducing other Europeans to forsake the fallacies of the Church of Rome for the pure principles of the Gospel: these two objects might form a distinct branch of labour, and would be sufficient to occupy the time and talents of one man.

We do not dwell on the necessity of an additional Missionary or Missionaries for the NATIVES of Constantinople, because we think you hardly need an argument, or a fact besides what you already possess, to convince you, that, in this great capital, where so many Greeks and Armenians reside, the seat of the Heads of their respective Churches for the Empire, and where the case of Missionaries who may be in difficulties in distant provinces must ultimately be brought, there ought by all means to be at least one. We will only say, on the last point, that our Treaty with the Porte, being only a Treaty of Commerce, contemplates merely mercantile characters; and that it is only by oversight, or sufferance, or special favour, and not by right, that our Missionaries can gain a footing. Should their numbers be considerably increased, their case must come before Government; and then they will need some able representative of their body at hand to plead their cause.

BRITISH & FOREIGN SCHOOL SOCIETY.

A CORRESPONDENT in the Island of Cerigo furnishes the following

Instances of the Beneficial Influence of the British System of Mutual Instruction.

The System had scarcely begun to work, when the most gratifying effects were evident. Beside the most rapid progress in reading and writing, moral improvement went on with equal rapidity: our little Spartans—who were truly so, as well in their propensities, as by descent—soon began to distinguish themselves by their honesty and their respect for property, instead of committing innumerable depredations on every fruit-tree and vineyard within their reach: a love of truth soon began to manifest itself; and every scholar prided himself on his veracity, cleanliness, and love of order.

Among other gratifying circumstances, I beg to mention, that, two or three years since, I happened to remark that two poor boys (brothers), who were employed in road-making, were extremely well disposed, and possessed considerable abibility. On my expressing a wish that they should learn to read and write, they asserted their readiness to attempt it; one offering to maintain the other by his labour until educated, on condition that the other, in turn, should support him when this should be effected. This was immediately put in practice, the labourer working harder than ever to maintain the scholar. In about eight months, the scholar, being quite a proficient in writing and arithmetic, returned to his work, and supplied the other brother with bread while he also learned the same branches. This affecting example was not allowed to pass unrewarded: aid was afforded; and afterward they were both made overseers, though very young. On the suspension of road-making, they both went to Smyrna; where one is employed by a merchant, and the other has established a School of Mutual Instruction at Burnova.

Many instances of grown persons having acquired instruction have occurred among the peasantry. Several sailors have also availed themselves of the facilities which the Schools offer: one, a native of Casso, near Rhodes, engaged a master to teach him in six months for a stipulated sum, and he actually was taught the three branches within that period: another sailor, a Candiote, who did not know a single figure, became surprisingly proficient in calculation in four months. A blacksmith, whose dealings among the peasantry were very numerous, feeling the necessity of keeping accounts, also offered a sum on condition of being taught; and, frequenting the school at intervals as his business permitted, he was enabled with TWO months' schooling (taking all his visits together) to write and to calculate; and he now keeps a ledger, to the great admiration of all his rustic friends. Often do we see hardy mariners and sturdy peasants mingled with little children in the semicircles, reading the New Testament; and humbly, though ardently, cultivating the faculties with which God has endowed them.

Digitized by Google

Persia.

BRITISH AND FOREIGN BIBLE SOCIETY.

At p. 360 of our last Volume, some notices appear of the state of Mahomedanism in Shirâz: as the Letter from which these notices were extracted has since been printed more at large in the Appendix to the Nineteenth Report of the Calcutta Auxiliary, we subjoin some further extracts, as authentic information relative to Persia is always interesting. The Letter is from Mr. Martyrus M. David, an Armenian Gentleman of Shirâz; and is dated March 3, 1829.

Spirit of Inquiry among the Persians.

It must afford unmixed gratification to every true Christian, to learn the vast extent of spiritual good which has been bestowed on mankind, by the united efforts of the Bible Societies established in various Christian Kingdoms. Persia must be considered to be but half enlightened by Scriptural Truth, in consequence of there being a Persian Translation of the New Testament only. Though Mahomedan Law forbids the followers of the Korân to read Religious Books of a different Creed, the Persians of this place pay very little attention to the interdiction of their Legislator. This, of course, must not be understood of the general mass of the people: a great number of them have come to a right sense of the mental darkness with which they are surrounded, and manifest great desire of walking in that luminous path which leads to God and Salvation: despotism, nevertheless, checks in their breasts the growth of Religious Truth; and a dread of incurring the displeasure of their Spiritual Rulers compels them to disavow with their mouths that to which they assent in their hearts. To this circumstance is attributable the existence of various Sects in Shirâz, of which I will give you a brief account.

Sectaries in Shirâz.

There are in this place Four principal Sectaries, known under the appellations of the Dervish, Sofi, Aref, and Ashugh Aref; the first more numerous and influential than either of the other three. Dissentions exist between these and the faithful followers of Mahomed, who look upon the former as heretics and depraved members of their community. The doctrines of the faithful Mussulmans are ridiculed by the Sectaries, in writings, the perusal of which is strongly prohibited by the Mollahs: the latter prevent their congregations from associating with their opponents, lest they become infected with their heretical opinions. It is not my intention to give you here a detailed account of the causes which have created a schism among the followers of Mahomed: suffice it to say, that the Sectaries have no separate Places of Worship or Religious Assemblies; and are so indiscriminately connected with true Mussulmans, that you can very often find in a large family a Dervish, a Sofi, an Aref, an Ashugh Aref, and a Mussulman.

Offer of a Learned Mahomedan to translate the Old Testament into Persian.

A Mollah, Mahomed, of high literary attainments, has translated into Persian some portions of the Bible: excited by the fame of his learning and piety, I thought it of interest to cultivate his acquaintance. He enjoys the dignity of a "Peshnamaz" in one of the principal mosques of the city, and is held in great estimation by his countrymen. Being presented with some of his Translations, I compared them with our Bible, and found material difference between them: the division of verses, and the construction of the persons and tenses of verbs, were not properly attended to, with a view of rendering the style both elegant and perspicuous. The Translator was struck with astonishment at my disapprobation of the differences which were pointed out to him in his work. I soon convinced him of the impropriety of introducing elegance and sublimity in the translation of Religious Works, by deviating from the fidelity of the text. Notwithstanding this, he still persists in the opinion, that, in Translations, a strict adherence to the original renders the style both insipid and inelegant. It appears that he is fully sensible of the absurdity of the Mahomedan Religion; but cannot overcome the conviction that Mahomed was an inspired person, in consequence of the peculiarly sublime style of the Korân, in which his doctrines are embodied: I in vain endeavoured to persuade him that Divine Truth does not consist in the elegance of expressions or sublimity of language.

Knowing that there is not a Translation of the Bible in Persian, I desired him to attempt at supplying this desideratum. He readily acquiesced in my

proposition; and, as a proof of the interest which he seems to feel in the diffusion of the truth of the Scriptures among his countrymen, he soon produced a Version of the Book of Jonah from the Arabic Text: great pains were taken to render it as near to the original as possible: the Translator, however, was not satisfied with his performance; alleging, that by a strict adherence to the text, the beauty of the language was necessarily destroyed. In order to convince me of the difference that exists between a close and free translation, he wrote anew the very Book of Jonah, in a style peculiarly adapted to the Persian Language. The latter production was said, by competent judges, to be far superior to the former, by reason of the beauty of its style, though it is materially different from the Armenian Version. I inclose herein both his performances; and have to request that you will be pleased to present them to the Bible Association of Calcutta. Should they think the labour of my Persian Friend worthy of encouragement, and come to the resolution of having an entire Translation of the Bible in Persian, they can communicate their intention to me through your medium. Mollah Mahomed is a man of profound erudition, and naturally shrewd and eloquent. He is greatly esteemed here, for his extraordinary conversancy with the Arabic and Persian Languages. He will have no objection to go round to Calcutta, provided sufficient encouragements be held out to him by the Society for his services.

China.

LONDON MISSIONARY SOCIETY.

THE Directors have lately circulated the following summary view of the

Grounds of Hope and Motives for Prayer with regard to China.

"China, that object of wonder and pity to Christians—China, one of the fairest portions of the globe; the most ancient; the most populous; the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols—is estranged from the True God, and hates and persecutes the Name of Jesus." (*Printed Circular published by Dr. Morrison in* 1823.)

What Christian, indeed, can contemplate the vast population of that country (amounting to one hundred and fifty millions of souls) enveloped in moral darkness—rejecting and despising the Revelation given of God to enlighten, and bless, and save the human race—without feeling compassion for those idolatrous multitudes, and pouring out earnest supplications for their evangelization?

The later communications received by the Society from China add nothing to the facts previously in our possession, as to the state of the Chinese Mission; but it is the opinion of some abroad, who are not inattentive observers of what from time to time transpires affecting the progress of Christianity in the nations bordering on the Indian Archipelago, that Divine Providence is opening a way for the Gospel into China and many of the surrounding countries.

With such a prospect, how animating must be the reflection, that the Bible has been translated and printed in the Chinese Tongue! This important preparatory work having been accomplished, the Voice of Providence seems, as it were, to be heard at the Gates of the "Celestial Empire," demanding admittance for the Messengers of the Cross. Whether any, and what, political movements and changes may intervene, in the course of the Divine Administration, before that Voice shall be obeyed and a door of entrance be opened, is known to Him alone who seeth the end from the beginning. In the mean time, it is consoling and encouraging to know, that the Bible has been for ten years circulating in different parts of China, even to the very heart of the Empire*; as well as among the Chinese Settlers in many of the Islands of the Indian Ocean—that the Chinese, as described by Dr. Morrison, are A READING PEOPLE—that the Scriptures and Chinese Tracts are read by considerable numbers of that people—and that the inquiries for books by Chinese, who in the junks visit the Islands or Settlements of the Indian Seas where Missions have been established, continue from year to year without intermission, and are constantly met.

Nor should we omit, on this occasion, to remind our readers that a few Natives of China have, during the above-mentioned period, as well as previously, em-

* Prior to the commencement of that period, upward of 100,000 copies of various Publications in Chinese, including portions of the Scriptures, had been dispersed among the Chinese Settlers in the Islands of the Indian Archipelago, and among Chinese on board trading-vessels by whom they were conveyed into China Proper.

braced the Christian Faith. Separated from the multitudes of their idolatrous countrymen, they have stood as witnesses for God, to testify the truth of the Gospel, and to cheer the heart and enliven the expectations of the Missionary; one of whom has lately, through the medium of the press, boldly come forward in defence of the Gospel—informing his countrymen at large that the Bible has been translated and published in their own language—calling upon them to peruse it—pointing out to them the necessity of a Saviour—and proving that Christ has made an all-sufficient atonement for sin, for the salvation of the world.

The few Chinese Converts, to whom we have now referred, will, we trust, prove as the first drops of abundant approaching showers: but, whether this hope be strictly realized or not, we know assuredly that the time will at length arrive, when the pretended divinities—FŬH, TAOU and TEEN-CHOO, and YIN and YANG, and KWAN-YIN, shall cease to receive the homage of idolatrous worship—when Confucius shall be seated in his proper place, among the uninspired sages of antiquity—the supreme Chief of the Empire no longer assume blasphemous titles, as appendages of his imperial dignity; or his subjects impiously speak of him in terms implying that "He is God Almighty to them:" but when the chief ruler and all his subjects throughout the Chinese Empire shall unitedly render the glory, and the honour, and the majesty to the True God, who made the heavens and the earth, whose dominion is an everlasting dominion, and His kingdom from generation to generation.

While we express the fervent hope that the Directors will be enabled, by the liberality of the members and friends of the Society, to avail itself of such openings as may from time to time present themselves for the prosecution of the Chinese Mission on an extensive scale, adopting the language of Dr. Morrison, we would further express our "trust that the spiritual warfare against Satan's Empire in those parts of the world will never be relinquished till it be overthrown; and the millions enthralled by idolatry, and superstition, or atheism, be emancipated, and become citizens of the kingdom of God's dear Son." (*Letter of Dr. Morrison to the Directors, dated July 5, 1822.*)—"I remember Britain—what she was, and what she now is, in respect to religion. It is not three hundred years since National Authority said that the Bible should not be read openly in any church (by the people), nor privately by the poor. I remember this, and cherish hope for China. Tyndale, while he was tying to the stake, said with a fervent and loud voice, 'Lord, open the King of England's eyes!' and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of the Chinese Empire. In the Apostle's words I conclude this Letter: *Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.*" (*Letter of Dr. Morrison, on the Completion of the Chinese Translation of the Scriptures, dated Nov. 25, 1819.*)

In concurrence with the pious invitation of our laborious and devoted Brother, may all the Members of the Society, and Christians in all nations, unite their supplications for the prosperity of his benevolent efforts, and those of such as labour with him in the same cause, and that the Word of the Lord may have free course and be glorified in China, as it is in Britain and other favoured countries of the earth.

Mr. Abeel, Missionary at Canton from the American Seamen's Friend Society, writes, in reference to this subject:—

One fact is encouraging: when the obstructions are removed and the Gospel gains access, it must have a speedy and wide circulation. There is no moral power in China to confront it. The religion of the Empire is baseless. The fabric already totters. Nothing supports it, but a vast scaffold of ignorance, which can withstand no shock; and, when it yields, must bury the whole in one common grave.

Mr. Abeel thus bears

Testimony to the Character of the Convert, Leangafa.

Dr. Morrison sent for us to meet Leangafa at his house. As is generally known, he is the first-fruits of the Mission to China; and if the promise respecting the Jews be applicable to the Chinese, and the multitude composing *the lump* be individually as *holy* as *the first-fruits*, what a rich and glorious harvest may be expected from these *uttermost parts of the earth!* Since his conversion, he has been greatly persecuted, and is daily *counted worthy to suffer shame for His Name.* Active in the hazardous service of his

Master; he has been seized, imprisoned, spoiled of his goods, and scourged. Undaunted in his duty, his daily business is to teach and preach Jesus Christ from house to house. He appears to possess the spirit of a martyr; and is prepared, if necessary, to meet his fate. The delight, which he expressed in welcoming Missionaries to his benighted country, was equally animating to us, in meeting one in whom appeared so distinctly the image of the Saviour. He read the Tenth Chapter of Luke in Chinese; and explained, with much propriety, the Parable of the Harvest and the Labourers.

India within the Ganges.

Fearful Instances of Hindoo Falsehood.

THE characteristic deceitfulness of the Hindoos has been often stated in our pages. A fearful illustration of this national crime occurred on three trials, which took place last summer in Calcutta, for alleged murder, or intention to murder. The particulars will be found, at large, at pp. 57—69 of the Asiatic Journal for February, with remarks on these trials at pp. 147, 148: some of these remarks we subjoin:—

There are few occasions, when Natives of India, of the humble classes, appear as witnesses in a British Court of Justice at either of the Presidencies (more particularly at Calcutta and Madras), on which perjury on their part is not apparent or presumable; the effect of which is, either to place the life or property of an innocent individual in jeopardy, or to allow a real criminal to escape the penalty of the law through the reluctance of a jury to convict on doubtful testimony.

The cases which have given rise to these reflections, however, are of a peculiarly distressing character; inasmuch as they are not of the ordinary class, where Native swears against Native, in order to wreak upon each other a grudge of malice and revenge: but the objects of the prosecutions are Europeans; and it is scarcely possible to conceive, in one of the cases especially, a motive on the part of the Native Witnesses, for resentment or animosity toward the accused person, much less for endeavouring to bring him to an ignominious end by a most atrocious conspiracy backed by the blackest perjury.

The first of these three trials was that of Lieut. Campbell for throwing Frederick Paschaud into a well: and on this trial it is remarked—

The Native Servants of the deceased distinctly depose that Mr. Paschaud was deliberately thrown into the well by his brother-in-law. "He took him by the legs," say two of the witnesses, "and threw him into the well." This is not a mere isolated fact respecting which the Native Witnesses might have been mistaken: the general tenor of their evidence is to strengthen and confirm the presumption, that the act was a deliberate murder, and that Lieut. Campbell attempted to escape after he had perpetrated it. If the clear testimony of the respectable European Witnesses, added to the improbability of the alleged crime, were not sufficient to reconcile a jury to a verdict of acquittal, the contradictions in the evidence of the Native Witnesses would, alone, disable a jury from convicting. It is impossible to read the report of the trial without being persuaded that the charge was utterly false: yet, what could have been the inducement to it? was it sportive perjury?

Of the second trial, which was that of Messrs. Cole, Mackenzie, and Oram, for shooting at Bungoolah, a Native, it is said—

In this case, a motive is, indeed, not absolutely wanting; and were the Native Character less stained with the crime of falsehood, it is probable that the accused, or one of them, might have been convicted of a capital offence. But here again the material discrepancies in the testimony of the witnesses for the prosecution—added to the evidence for the defence, given by two persons who were present, perhaps parties in the affray, and which is irreconcileable with any thing but a presumption of intentional falsehood on the part of the Native Witnesses—render the innocence of the accused at least much more probable than their guilt.

The third trial was that of George Yonge for the murder of Richard Aimes: on this it is remarked—

The other prosecution is of a nature even more appalling than either of the foregoing. In this case, we find a variety of witnesses—the servants and con-

nexions of the supposed murdered man, the servants of the alleged murderer, and individuals apparently unconnected with either party—deposing, clearly, distinctly, and unequivocally, to facts which exclude all possibility of supposed mistake or misapprehension. There cannot have been a charge of this particular nature demonstrated by so perfect a chain of proof (saving the absence of the corpse of the murdered man) as that by which the crime appears to be brought home to George Yonge. Yet, on the face of the evidence, there are discrepancies and inconsistencies, although not of much importance where no reason exists to suspect perjury—slight variations between witnesses being held to confirm rather than impeach their testimony—nevertheless, with the daily experience of the proneness of the Natives to judicial falsehood, no jury could conscientiously find a verdict of GUILTY where they occur in the testimony of such witnesses. Thus, then, either an extensive conspiracy, than which none more diabolical stains the judicial records of any civilized country, has been organized, with astonishing art and dexterity, against an innocent person; or a wretch, blackened with a crime of unspeakable enormity, has escaped the law, and been cast loose upon the world in which he is unfit to live, because a British Jury cannot trust the direct testimony of Native Eye-witnesses. The dilemma is, on either side, truly frightful.

Such occurrences as these afford too strong a confirmation of the heavy accusation brought by Mr. Mill against the Hindoos—which ought to be limited, in its general form, to the Bengalese—"The vice of falsehood they carry to a height almost unexampled among other races of men: judicial mendacity is more than common—it is almost universal."

We have no pleasure in recording these fearful evidences of the ruined state of mankind; but they should serve to rouse those to exertion who have been indifferent to the propagation of the Gospel among the Hindoos, and to quicken those in their labours who are already engaged in this benevolent design.

BAPTIST MISSIONARY SOCIETY.

THE Report of the Calcutta Auxiliary contains the following narrative of a

Discussion between a Native Preacher and a Learned Mahomedan.

Some months ago, a very-learned Molwee, from the Upper Provinces, on his return from a pilgrimage to Mecca, visited Calcutta, as a Public Teacher; and was accustomed to expound the Korân, as Christians do the Scriptures, to crowds of respectable Mussulmans. One day, our Native Brother passed the place where the Molwee had been delivering his Lectures to a large assembly, apparently about 300; when many of the hearers (who were supposed to have derived virtue from the hearing of the Korân) were each in succession, at the request of a spectator, breathing on a cup of water, intended to be drunk by a sick friend, for his recovery. Mingling with the crowd, and being, from his dress and habits, supposed to be a Mussulman, the cup was offered to him; when he declined to breathe on it, and gently told the bearer he did not practise such foolish ceremonies. It was immediately conjectured who he was; and, on being interrogated why he did not follow the general practice, he said he was a CHRISTIAN. This intelligence was soon conveyed to the Molwee, who was as polite as he was learned; and he immediately beckoned our Brother to the front of the spectators, to discourse with him, on Christianity, before them.

The Native Preacher, who is of very prepossessing appearance and manners, then respectfully advanced; and was asked why he had left the Religion of Mahomed, and joined the ranks of the Infidels. In replying to this question, he referred to the truths which he had found in the New Testament; when the Molwee assured him, that if he believed that, he must also believe in Mahomed, for Christ spoke of him as his Successor in office. Our Brother replied, If this could be proved, he would again become a Mussulman; but that the evidence must be produced by his opponent. The Molwee replied: "If you will come, and bring with you a New Testament in Arabic or Persian, I will immediately convince you." Being requested to mention the time, he named three days afterward, and informed his audience of the appointment.

Punctual to his engagement, the Native Christian appeared with an Arabic and a Hindoostanee Testament; and, on being recognised by those present, and invited to commence the discussion, he

presented the Arabic Testament to the Molwee, and retained the Hindoostanee one for his own use. The Molwee, not so much acquainted with the Testament as the Korân, searched in vain for the passage which he wanted; when his opponent requested him to state its meaning, and he could probably immediately refer to it. He expressed the meaning of the passage which he intended, when the Christian immediately perceived that he referred to our Lord's promise of the Holy Spirit, which the Mussulmans frequently urge is predicated of Mahomed, and directed him to the latter part of chap. xv. and the commencement of chap. xvi. of St. John. These parts being accordingly read and commented on by the Molwee, the Mussulmans present began to rejoice at this evident prediction of the Prophet: when our Brother begged them to allow him to read the WHOLE of both chapters, with one or two other passages, in which the Person here called the Holy Spirit is mentioned; and they would then better see if the words could, as they supposed, refer to the Prophet. This being granted, they listened most attentively, while he read and explained both chapters; and he shewed them that the Holy Ghost, the Comforter here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8: *Ye shall receive power, after that the Holy Ghost is come upon you.* This, his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment: when the Native Preacher said—"Now you see that the Apostles were to wait at JERUSALEM till the Holy Ghost came on them. But were not the Apostles dead, and Jerusalem itself destroyed by the Romans, long before Mahomed made his appearance? Must not every one of those, to whom Christ addressed the words, have been dead within 100 years after he had spoken them; and did Mahomed appear till 600 years after that event? How can they, then, be spoken of HIM?" His candid opponent was at once convinced; and assured him, before all the people, that he had given a fair explanation of the passage; and begged to know how he could express his respect for him. He replied, "By declaring, before all this assembly, your opinion of this Volume—the New Testament: Is it a false Translation; or may it be relied on?" "I protest, before you all," said he, "that this is, I fully believe, a true Version of the New Testament, and may be read without fear of fraud or interpolation."* "Now," said our Brother, addressing them in his turn, "you hear what this learned Molwee says. You acknowledge his skill, and learning, and piety. From henceforth, then, no longer repeat to us, when we reason with you from this Volume, the common, but unfounded objection, that the Text is vitiated." All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Molwee, he returned with the approbation, instead of the contempt and hatred, of the hearers. "Thus," said he to me, in relating some of the occurrences, "has God graciously magnified His word in the presence of my Countrymen; and thus has He encouraged my hope of the coming of His kingdom."

* The Translation was the Rev. H. Martyn's.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Exeter Hall—This Noble Room was opened on Tuesday, the 29th of March instant; when the Blessing of Almighty God was invoked on the design, and a large assemblage of the Members of various Religious and Charitable Societies were addressed by different Gentlemen.

Church Miss. Soc.—On the 18th of March, Mr. Joseph Matthews embarked at Plymouth for Van Diemen's Land, on board the "Argyle," Convict Ship, Captain Stavers; a Passage having been granted to Mr. Matthews in that ship, by His Majesty's Government. Mr. Matthews will ultimately proceed to New Zealand—At a Meeting of the Committee, on the 22d of March, the Rev. James Hough in the Chair, Instructions were delivered to the Rev. Peter Fjellstedt; who is about to sail for Madras, accompanied by Mrs. Fjellstedt and Miss Raester, in order to be employed in the Society's Mission in that Presidency—An increase of not less than 4871. has taken place, during the last year, in the receipts of the Manchester and East-Lancashire Association, above those of the year 1829.

Jews' Society—The following Notice has appeared relative to Mr. Wolff:—

The Committee of the London Society informed their friends in their publication for July 1830, that Mr. Wolff had been requested to return to England. They have now

with regret to mention, that Mr. Wolff has, in consequence of some conscientious scruples in his mind, declined complying with the wishes of the Committee; and, having determined to proceed through the interior of Africa to the Cape of Good Hope, has relinquished all further connexion with the Society, expressing this his determination in terms of the best Christian feeling—grateful for the kindness and benefits which he has received—and anxious, in his individual capacity, to render any service to the cause which they have mutually at heart, that may be in his power.

The Committee lament that any circumstance should have occurred to make this dissolution necessary; and desire to express their sense of the great services rendered by Mr. Wolff in the propagation of the knowledge of Christ among various nations, and especially among his brethren after the flesh: and, while they are unable any longer to guide or assist him in his journeyings, they would wish him God speed, and trust that he may be mercifully preserved from all perils and dangers in the course of his projected long journey, and be enabled successfully to preach the unsearchable riches of Christ among the nations which he is about to visit.

Wesleyan Miss. Soc.—On the 26th of January, Mr. and Mrs. Simpson and Mr. Manton embarked for New South Wales; on the 1st of February, Mr. and Mrs. Barr and Mr. and Mrs. Curtis, for the Island of Jamaica; and on the 12th, Mr. and Mrs. Moister, for St. Mary's, on the Gambia, in Western Africa—The Committee, in reference to the loss of the late Mrs. Croggon's services in the Girls' School at Zante, have circulated the following notice:—

To supply this deficiency, and at the same time to afford Mr. Croggon the opportunity of itinerating in the eastern side of the Morea, for which duty he is prepared by an acquaintance with the languages and an intimacy with many of the inhabitants, the Committee are desirous of sending to Zante a Preacher who has travelled some years at home—whose classical attainments would facilitate an early acquisition of Modern Greek and Italian—whose habits and zeal would fit him to pursue the plans so judiciously commenced by Mr. Croggon—and whose Wife would sedulously devote herself to the important task of training the Greek Females in useful and spiritual knowledge.

Temperance Societies—The rapid growth of Intemperance in this country is truly alarming: recent measures of Government will counteract, in some degree, it may be hoped, that criminal and destructive abuse of ardent spirits to which former legislation gave but too much occasion; yet the evil has grown to such a height, that all the efforts of wise and good men are loudly called for to aid in its removal. We rejoice, therefore, to witness the establishment of Temperance Societies in different parts of the United Kingdom; and, though Institutions of this nature do not come within the immediate object of our Work, yet, as they are directed to the promotion of moral good on a large scale, we shall occasionally give brief notices of them in this department of our Numbers. A Society of this nature has been formed in the Metropolis, under the title of the "London Temperance Society," on the following engagement to be entered into by every member:—

We, whose names are subscribed, believing that Intemperance and its attendant evils are promoted by existing habits and opinions in regard to the use of Intoxicating Liquors, and that decisive measures for affording a reformation are indispensable, do voluntarily agree to abstain entirely from the use of Ardent Spirits, except for medicinal purposes: and although the moderate use of other Liquors is not excluded, yet, as the promotion of Temperance in every form is the specific design of the Society, it is understood that excess in these necessarily excludes from membership.

In order to enable every Member of the Society effectually to promote its objects, Books may be had at the Depôt of the Society, 14, Bartholomew Close, London, containing the above engagement, with ruled pages for the enrolment of the names of New Members: a supply of suitable Tracts may also be had at 2*s.* 6*d.* per 100 for Tracts of eight pages, and at the same rate when they exceed that number of pages.

Lord's-Day-Observance Society—On the ground stated under the preceding head, we notice, with thankfulness to Almighty God, the efficient measures now in progress for stemming the torrent of Sabbath Profanation which threatens to overwhelm this guilty land. We subjoin the objects of this Institution; and have reason to hope, from the character of those with whom it originates and the manner in which it is supported, that it will prove, under the Divine Blessing, an instrument of incalculable good:—

1. To diffuse information as widely as possible on the subject, by the publication and circulation of Books and Tracts on the Divine Authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the new inroads made on its sanctity—the best means of abating or preventing those evils, and promoting the sanctification of the day—and on similar topics.

2. To open a correspondence throughout the British Empire, and if possible on the Continent of Europe, and wherever else suitable opportunities may occur, for the purpose of forming Local Associations, and for maintaining a friendly intercourse with Societies already existing, or which may be established with the same object in view.

3. To aid, so far as the funds of the Society may allow, the Local Associations which may most stand in need of support.

4. To promote, by all proper measures, Petitions to the Legislature, throughout the country, for the enactment of such laws as may be necessary for repressing the open violation of the Lord's Day, and for protecting the Christian Worshipper in the peaceful exercise of his duties.

5. And, generally, to form a Point of Union, if God should be pleased to bless the design, for the efforts which may be made in every part of the world toward this great object.

Sabbath-Protection Society—An Institution under this name has also been lately formed. It consists chiefly of persons engaged in trade; and, by its constitution, three-fourths of the Committee are to consist of such persons. Its single object is, to procure by Law exemption from labour on the Sunday, chiefly on the just claims of personal liberty: and we cannot but hope that these simultaneous efforts, to vindicate to the Lord's Day that sanctity with which it is clothed by the Divine Command, and to assert for individuals protection against all compulsory violation of it, will issue in a growing observance of this sacred and beneficent appointment. The following extract from the Circular of this Society will explain the principle on which it proceeds:—

There are Tradesmen, who, determined to take advantage of the abstinence of their neighbours, carry on business on the Day of Rest, in order to benefit themselves at the expense of others; and their conduct obliges many to continue, solely in self-defence, to remain at their post. The children and servants, also, of parties thus engaged,

whether in aggression or self-defence, are deprived of the blessing of liberty. Every circumstance affecting the liberty of the subject, whether it refer to enjoyment or the performance of duty, being a legitimate object of the control of the Civil Magistrate, we propose to appeal to the Legislature to extend its protection to all, by the entire suspension of Commerce on the Sunday; leaving it to the wisdom of Parliament to discover what exceptions may be necessary, and by what means to provide for such exceptions, without continuing to subject individuals to serve against their will, against the interests of their neighbours, and against the rights of their dependants.

WESTERN AFRICA.

American Board of Miss.—The Rev. G. M. Erskine has soon departed from his labours: he was an intelligent Minister, of Afro-American extraction; and arrived in the Colony (see p. 8) only in February. He resided formerly in East Tennessee, where he was much respected, and highly useful as a Preacher.

INDIA WITHIN THE GANGES.

Church Miss. Soc. — The Rev. Joseph Marsh (see p. 45) landed at Madras on the 24th of August. He writes on the 28th of October—

I am supplying Mr. Ridsdale's place at the Mission Chapel. We have a large Congregation on Sunday Evenings; and perhaps, about 60 or 70 persons on Sunday Morning and Tuesday Evening. Mr. Ridsdale's health, I am sorry to say, is not much improved.

CEYLON.

The Rt. Hon. Robert Wilmot Horton has been apointed Governor of Ceylon.

WEST INDIES.

Wesleyan Miss. Soc.—The Society has been deprived by death of the services of two valuable Missionaries in Jamaica: Mr. Penman died at Morant Bay, on the 8th of November; and Mr. Saxton at Bellemont, on the 27th of the same month: the Committee state—

In both these Brethren, the Society has sustained a great loss; their faithful labours having been highly esteemed by their Missionary Brethren and the people of their charge. They died as they had lived, *not counting their lives dear to themselves, that they might finish their course with joy.*

Miscellanies.

SOME ACCOUNT OF THE IDOL KANNAPPEN.

(WITH AN ENGRAVING.)

THE Idol Kannappen, of which an Engraving is given on the opposite page, is one of those renounced by the people of Tinnevelly, on their conversion to Christianity through the instrumentality of the Labourers of the Church Missionary Society. It was worshipped many years by the people of Amattavanakoody, near Satangkoolam. In his right hand he holds a club; in his left a stick: at his girdle is a weapon; and round his body a cloth. Arullananden, the owner, who inherited it from his father, became a Christian a few years ago, and is now a Catechist in the Mission. This Image is of stone, and 5 feet 5 inches in height. It cost at least ninety rupees. The Rev. C. T. E. Rhenius thus relates the History of this Idol:—

Kannappen was, in ancient times, a Hunter at Kallastri, north of Madras. He used daily to hunt in a forest where there was an Idol of Siva, served by a Priest. When this Priest had finished the Service of the Temple, locked the door, and returned home, Kannappen used to come to the door, which always opened to him of itself, with such birds as he had shot during the day, in order to feed the Swamy (Idol), for whom he always selected the best part of a bird. On these occasions he would with his foot wipe the dust from the Swamy; with his mouth let water upon its head; and with his hand put meat into his mouth, having first himself tasted whether it was savoury. Still he would be sorry, and cry out, "Oh the Swamy is not yet satisfied!" When he left the Temple, the door also closed of itself. One day, when he was thus shewing his great attachment to the Swamy, he observed water running out of one of its eyes; at which he was greatly astonished. Lamenting that the Swamy's eye was distempered, he instantly plucked out one of his own eyes, and put it into the Swamy's head. Observing that its other eye was blind, he resolved upon giving it his second eye also; but recollecting that in that case he he could not well find the place of the Swamy's other eye, he first put his toe upon that place, and then plucked out his remaining eye. Instantly the Swamy got alive, and exclaimed, "Is this Kannappen, who has given me his eyes!" Then embracing Kannappen, he took him to Keilasum, *i. e.* Siva's Heaven. On this account Kannappen became an object of Divine Worship; and his worshippers expect from him every earthly blessing, as well as heavenly bliss. The etymology of Kannappen is, "Kann, "the eye," and Appen, "father."

Digitized by Google

THE IDOL KANNAPPEN,
FORMERLY WORSHIPPED IN TINNEVELLY, IN SOUTH INDIA.

Digitized by Google

Digitized by Google

Missionary Register.

APRIL, 1831.

Biography.

FURTHER NOTICES OF THE LATE REV. JOHN KINDLINGER.

An Obituary of the Rev. John Kindlinger was inserted in the Missionary Register for July 1829 (pp. 287—291). A recent communication from the Rev. J. C. T. Winckler contains a sketch of the early part of Mr. Kindlinger's life; the particulars of which the Committee were not in possession of when the former Article was prepared. Mr. Winckler was the fellow-student of Mr. Kindlinger at Bâsle, his fellow-labourer at Pulicat, and, with the concurrence of the Netherlands' Missionary Society, joined the Church Missionary Society together with him, in March 1827.

Mr. Winckler remarks, in reference to his departed colleague—

I have been acquainted with our late Brother Kindlinger since January 1817, at which time he joined us in the Institution at Bâsle. As I have not read any thing of his former life in the Obituary given in the Missionary Register, I would take this opportunity of informing the Committee of a few additional interesting particulars respecting him; to some of which I have been witness, when at Bâsle; and the rest I have from Mr. Kindlinger's repeated narration.

Mr. Winckler then gives the following particulars relative to Mr. Kindlinger.

He was born in a province which, during the wars of the French with Austria, was first attached to the Austrian, then to the Bavarian, and now again to the Austrian Territories. He was born and bred a Roman Catholic; to which persuasion he, together with his parents and relations, conscientiously adhered, according to their knowledge. Of the Protestant Religion he had at that time—before he left his country, at about the age of 18—no other notion than that which was spread by report in those then dark regions; namely, that the Protestants denied God and Christ altogether. When he left his country, to make journeys to other places, he was especially warned not to meddle too much with Protestants. Having journeyed about, and having been employed in divers places in France and Switzerland, he came at length to St. Gallen; where, by the providence of God, he attended on the ministry of a Priest who was of his own persuasion, but who declared pure Evangelical Principles from the pulpit, and had besides friendly intercourse with some pious Protestants. By these means he was made attentive to the state of his heart, and was led to compare the Roman-Catholic with the Protestant Religion, without feeling prejudice for one or the other. As his mind became gradually enlightened and strengthened by the Truth, he confessed his decided approbation of the Evangelical Religion: and feeling the blessed effects of the Gospel on his own heart, he was warmed with tender concern for souls; first, for his own, still unenlightened, Relatives, and also for others of their persuasion.

Becoming, through his friends, acquainted with Missionary Exertions, and hearing of the then (1816) newly-erected Institution at Bâsle to train up Young Men for Missionary Service among the Heathen, he expressed to some friends his desire to devote himself to this object. His friends applied for his reception into the Seminary at Bâsle; and while this was going on in his behalf, he visited once more his home, to take leave of his Relatives, and to sow whatever good seed he could, without making too much noise. Mr. Kindlinger's Father was already dead: his aged Mother, a Brother, and some Sisters, were the principal objects of his concern. According to his own

account, a very favourable impression of the pure Gospel was then made on the heart of one of his Sisters and of an Uncle; but his Brother and his Mother had some suspicions of his having become a Heretic. Mr. Kindlinger did not then find it advisable to acquaint his Relatives with his intention above noticed, but left them with the fervent wish and prayer that the Father of Lights might open their eyes also, to see *the glory of God in the face of Jesus Christ*, and make them partakers of that free and full salvation which is received by Faith. On this topic he afterwards, while in Bâsle and Holland, addressed several tender Letters to them; in which I had the pleasure to see how Scriptural, plain, and pathetic a description he gave of the distinguishing Doctrines of the Gospel—Justification, Regeneration, Sanctification, &c. Whether he heard, before his death, of any salutary effect of his Letters, I am not informed; but have no doubt, that that seed, also, has not been lost, and will produce its fruit in due season.

Mr. Kindlinger, having subsequently (Jan. 1817) been received into the Bâsle Seminary, endeavoured, by redoubled exertions, to come up to an equality with the other Students; who had the advantage of him, in having, during the half-year from the beginning of the Institution, gone through the first principles of the different branches.

But scarcely was Mr. Kindlinger tolerably advanced in every respect, when his health failed him. He had a weakness all over his body, and could not move his limbs without much exertion and pain. Many means proved unsuccessful: at length he was sent, by medical advice, to a healthy village on a mountain in French Switzerland; where residing with the late father of the Rev. P. P. Schaffter for several months, and enjoying all the means prescribed for his recovery, his complaint abated a little. But now the heaviest trial for him came on; and his faith was put to the test, and proved victorious. The time having arrived when a party of the Students, among whom was the writer of this, was about to be sent to Holland, to enter into the service of the Netherlands' Missionary Society, and another party was about to proceed to England in the service of the Church Missionary Society, it was judged that Mr. Kindlinger, on account of the unpropitious state of his health, could not join either. Mr. Kindlinger, having heard of it, was unspeakably afflicted, fearing that he would be altogether found incapable for Missionary Service. He wrestled with the Lord in prayer; and, notwithstanding his debilitated state, left his mountain abode, and came down to Bâsle, walking in one day a distance of thirty miles. His sudden appearance at Bâsle caused surprise among the Directors of the Institution; but the very fervent solicitations of Mr. Kindlinger, and the faith which he manifested on this occasion, prevailed with them to venture on sending him with us to Holland, though he was not among the number engaged by that Society. He was, however, received by the Netherlands' Missionary Society; and soon after his residence in Holland the Lord entirely removed his complaint, by causing the internal sickness to break out in a strong eruption of the skin. This instance of the late Mr. Kindlinger's faith, and of the Lord's gracious interposition in a seemingly hopeless case, I could not omit; as it often served as a stimulus to him to venture more on the Lord.

Mr. Winckler closes the foregoing narrative of the early life of his departed Brother with the following remarks on Mr. Kindlinger's labours at Pulicat, and his own re-appointment to that Station.

And now I am called to be his successor in that sphere in which, nine years ago, he began his labours; and in which he was for some years assisted by Mr. Irion, and for a very short space by me also. It seems as if the Lord had heard his dying wish, "that Pulicat might not be forsaken, and that the work, there begun, might not come to nought." Whatever other means, or secondary causes, have effected my removal to Pulicat, I firmly believe the Lord has thereby answered the dying prayer of Br. Kindlinger. And though, as yet, I am not fully acquainted with all the particulars respecting the Schools and Congregations, and the present feeling of the Heathens and Mahomedans in the place and round about, I have learned and seen already that the way for the entrance of the Lord, and His Kingdom, has in a good measure been prepared; and perhaps the Lord is granting me the mercy to gather in what has been sown by my predecessors.

The details of Mr. Kindlinger's Missionary Life, already published, manifest at once the ardent zeal

and steady perseverance with which, *through the grace given to him*, he pursued the course on which he had entered, till his earthly warfare was accomplished. May those who survive, *follow him, as he followed Christ!*

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1830.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
United Kingdom	40,956	17	3
Continent	34	3	8
Gibraltar	62	4	5
Western Africa	40	3	8
South Africa	384	5	1
Mauritius	10	0	0
Mediterranean	145	2	6
Madras	537	18	9
Ceylon	146	2	2
Australasia	622	0	1
West Indies	3505	12	0
British America	1204	7	9
Legacies	1740	14	6
Dividends	628	6	10
Total	£. 50,017	18	8

Payments of the Year.

Missions—	£.	s.	d.
Irish	3312	8	8
Stockholm	109	18	9
French	586	0	9
Gibraltar	254	5	2
Western-Africa	345	15	6
South-Africa	5059	6	4
Mauritius	545	12	7
Mediterranean	875	2	10
Calcutta	154	17	5
South-India	3064	7	9
Ceylon	5248	11	6
Australasia	1049	19	6
Polynesia	2991	17	0
West-Indies	13512	13	2
British-America	4453	3	1
Widows and Children	363	4	0
For Returned Missionaries	767	8	7
Annuities on Donations	302	12	8
Publications	2533	1	0
Salaries, Interest, House Expenses, Travelling of Candidates, Postage, and Incidentals,	2138	5	3
Total	£. 47,668	11	6

Labours and Encouragements of the Year.

The enlargement of the field of Missionary Operations, the increase in the number of Agents employed, the additional assistance required by the Missionaries in newly-formed Stations, and the struggles of opposition in some quarters, have rendered the past year a season of more than ordinary interest, and of some anxiety to the Committee; an anxiety, however, delightfully rewarded by evident indications that their plans and their labours have been divinely sanctioned, and rendered effectual to the promotion, in some measure, of the object so ardently desired by the Church of Christ.

In giving their constant attention to concerns involving so much responsibility to God and to his Church and bearing so powerfully on the spiritual and immortal interests of man, the Committee have been supported and encouraged by the remembrance, that they were the agents of the pious zeal of a considerable portion of the Christian Public—that the Missionaries, under their direction, have given proof of undaunted courage and of holy faithfulness in the unwearied prosecution of their great and benevolent object—and, still more especially, by the sure conviction, that this and all similar Institutions are the graciously accepted instruments of the redeeming purpose of our Common Lord, and are assured of His constant and effectual blessing.

General Prosperity of the Missions.

The numerous Stations occupied by the Society's Missionaries in every Quarter of the Globe present a variety of circumstances, at once instructive to the observer of human-nature—animating to the faith of the Christian—and urgent in their claims on the philanthropy of our favoured country, for the continuance and increase of those efforts which have already issued in results so interesting.

In most of those places where Missions have been established, regularly-organized Christian Societies are *walking in the fear of the Lord, and in the comforts of the Holy Ghost*; and the deportment of the Members, many of whom are placed under the most unfavourable circumstances of hereditary civil bondage, evinces the power and truth of that Gospel, whose benefits are equally conferred on the Greek and the Barbarian, on the wise and the unwise, on the bond and the free. The stedfast piety of the Societies of our Missions in general, their faithful attachment to the Missionaries,

their active zeal, and their liberal support of the Cause of God established among them, their continual advancement in intelligence and piety, and the deaths occurring every year marked by the triumphs of Faith—are topics, which might be largely illustrated by facts, did the limits of a Report allow; and which the Committee would acknowledge and record with sacred joy and devout gratitude to God, who has thus *shewed his work unto his servants, and his glory to their children.*

Missionaries sent out in 1830.

To the *Gambia:* Mr. and Mrs. Moister —*Sierra Leone:* Mr. Ritchie—*Friendly Islands:* Mr. and Mrs. P. Turner, Mr. and Mrs. Watkin, Mr. and Mrs. Wood—*West-Indies:* Mr. and Mrs. Penny, Mr. and Mrs. Mortier, Mr. Biggs, Mr. and Mrs. Corlett, Mr. Walters, Mr. Bowden, Mr. and Mrs. Barr, Mr. and Mrs. Curtis.

Besides these, nine Missionaries were sent to different quarters, for the benefit, chiefly, of English Settlers.

Missionaries lately deceased.

Since the publication of the last Report, we have had to record the death of five of our Missionaries; viz. Mr. Hyde, West Indies; Mr. Stoup, Ceylon; Mr. Marshall, St. Mary's, Gambia; Mr. Snelgrove, at sea; and Mr. Vowles, Mr. Penman, and Mr. Saxton, in Jamaica.

Many years of service had made the names and labours of Mr. Hyde and Mr. Stoup dear and valuable to the Society. Mr. Marshall's personal piety and ministerial diligence, with his acquisitions in the Jaloof Tongue, and the strong interest which he manifested for the conversion of the African Race, make his loss to be severely felt. Mr. Snelgrove met an untimely and watery grave during a storm at sea, before he had opportunity of making proof of his Ministry in the foreign field; and the services of the three latter, though but for a short season, had endeared them to the people, and induced expectations of much future usefulness. While we regret the losses which we have sustained, it becomes us with the deepest gratitude to acknowledge the especial care and watchful providence of our gracious Lord, manifested in the preservation of the lives and health of His servants in general, under circumstances of great exposure, and in climates very unfavourable to European Constitutions.

Missionaries employed by the Society.

Ireland, 27—Sweden, 1—France, 5—Western Africa, 3; and 1 Assistant—South Africa, 15—Mauritius, 2—Mediterranean, 5—Calcutta, 2—South India, 8; and 1 Assistant—Ceylon, 10; and 10 Assistants—Australasia, 7—Polynesia, 6—West Indies, 60—British America, 57. *Total,* 220, at 150 Stations.

Members of the Society at Mission Stations.

France, 97—Stockholm, 20—Gibraltar, 86—Gambia, 45—Sierra Leone, 294—South Africa, 528—Malta, 23—Zante, 8—Madras, 156—Negapatam, 23—Bangalore, 135—Ceylon, 686—New South-Wales, 113—Van Diemen's Land, 46—New Zealand, 2—Tonga Islands, 180—West Indies, 32,858—British America, 5906. *Total,* 41,206; being an Increase of 1546.

Children in the Mission Schools.

Ireland, 4000—Western Africa, (last year's Return, none having been since made,) 160—South Africa, 1072—Mediterranean, 250—India and Ceylon, 4920—Australasia and Polynesia, 1024—West Indies, 10,796—British America, 4218. *Total,* 26,440; making an Increase of 6326.

Conclusion.

In concluding their Report, the Committee again recommend this great and interesting Cause to the prayers and liberality of the Friends of Missionary Enterprise and Sacred Benevolence. The object which it contemplates stretches into the regions of eternity; and bounds itself by no limits, but those of the human race, and the exhaustless plenitude of endless salvation. It is not, therefore, to be retarded in its career of high and generous pursuit, by the distinctions of clime and colour, of bond and free; but, with prudence and zeal and intrepidity, it presses onward to the attainment of ultimate success, with unwavering confidence in the promise and power of the Lord of Hosts.

Difficulties have presented themselves, and may be again expected to present themselves, in the accomplishment of a work so great and glorious and comprehensive. The *armies of the aliens* will be arrayed against the progress of the Gospel: bonds and imprisonments, if not tortures and deaths, must be expected to await the heralds of grace in the prosecution of their holy and magnanimous toils: the *Prince of the power of the air* will still exercise his baneful rule in the

hearts of *the children of disobedience*: the perverse oppositions of unreasonable men will still call for the patience and long-suffering of devoted Missionaries. But the decree is gone forth—*Unto Jesus every knee shall bow, and every tongue confess*: every adverse power shall fall before Him; and He shall be *King of Kings and Lord of Lords, and of his kingdom there shall be no end.*

It is not for us, however, to calculate *the times and the seasons which the Father hath reserved in His own hands*; yet sufficient intimations are afforded, of the influence of prayer and of Missionary Exertions in hastening this desirable event to mark the duty of Christians cordially, actively, and unweariedly to co-operate in accelerating this blissful period of universal piety and peace. For ages, Christians seemed to slumber at their post; and few and feeble were their efforts to rouse themselves to active toil and united energy in the evangelization of Heathen Nations and of Savage Tribes: at length they have started from sleep, and called on one another to drop their minor differences in the noble philanthropy of sending the Bible and the Ministers of Grace to the ends of the earth: they have prayed faithfully, unitedly, and fervently, for the outpouring of the Spirit of God upon the nations: they have stimulated one another to love and to good works; and immense sums have been contributed to multiply copies of the Holy Scriptures, and to send holy men of God to those who are perishing for lack of knowledge. God has graciously smiled upon them: He has qualified men to bear the vessels of the Lord, and given them to see of the travail of their Redeemer's soul. Savage tribes have yielded obedience to Christ, and idolatrous nations have *cast their idols to the moles and to the bats*: barbarians have been civilized, and murderous clans have become peaceable and kind. *The Isles* already *wait for the law of Jehovah*: *the inhabitants of the rocks* are already causing them to re-echo with the voice of thanksgiving and of praise: *the wilderness and solitary place are glad, and the desert is rejoicing and blossoming as the rose.* Nations and people, prepared for the Lord, are sending and entreating, *Come over and help us*: *a great and effectual door* is opened *to the people who sat in darkness and in the region of the valley of the shadow of death*: the heralds of truth, raised up by the Head of the Church, are standing on our shores and crying to the inhabitants of Britain, "Here are we, send us!" *The day of redemption draweth nigh*; for *yet a little while, and He that shall come will come and will not tarry.* The Trumpet of Jubilee has sounded: *and one is saying, I am the Lord's*: *another is calling himself by the name of Jacob*; *and another is subscribing with his hand unto the Lord, and surnaming himself by the name of Israel*; *and they shall come which were ready to perish in the land of Egypt, and shall worship the Lord in the Holy Mount of Jerusalem*: *and in that day it shall be said—Lo! this is our God*: *we have waited for him, and he will save us. This is the Lord*: *we have waited for him*: *we will be glad, and rejoice in his salvation.*

SERAMPORE MISSIONS.

Further Diminution of the Resources of the Brethren.

It appears, from the Appeal of the Serampore Brethren given at pp. 101—105, that Dr. Carey and his two Associates proposed, notwithstanding their diminished means, to appropriate 900 rupees monthly, or 1080*l.* per annum, to the support of the Missions. Dr. Carey's expectation of being able to pay his third of this sum seems to have been founded on his office of Translator of the Government Regulations; but the following extract of a Letter, of a later date than the Appeal, feelingly expresses his disappointment on this subject:—

My office of Translator of the Regulations is not yet abolished; but I was informed by a Member of Council, and, indeed, by Lord Bentinck himself, that it was determined on: so that, instead of 1300 rupees which I have drawn monthly, I shall only draw 500. I confess, that the prospect of this great reduction lay very heavily on my mind at first; particularly as it would put it out of my power to contribute any thing to the support of our Missionary Stations: I am, however, convinced that God has acted with infinite wisdom in this affair: I have made constant requests to God, that he would bow my mind to His will, be it what it might. I was most of all distressed at the prospect of our being obliged to relinquish some of our Stations; and the more so, because of the very gloomy accounts, from yourself and

others, of the deficiency of funds in England for our assistance. We cannot give up our Stations; nor do I see how we can support them, as the whole weight will now bear on Br. Marshman. I felt as if it was necessary for me to continue my pecuniary assistance, but I have now nothing to give: perhaps I do wrong in supposing my little help necessary to the carrying forward the Work of God; and, after many inward struggles of mind and prayers to God, I now feel calm, as it respects the Cause of God, and thankful for the provision made for me in my old age. If I had property, I would give it: If I have not, I cannot give; but God can raise up help from other quarters.

From a Circular lately issued we extract the following account of an

Association in Aid of these Missions.

The very extensive and valuable labours in which the Serampore Missionaries have been so arduously engaged for nearly forty years, and the justice of their claims to the confidence and support of the Christian Public in Great Britain, have induced several Gentlemen in the Metropolis to form themselves into a Society, called the "London Association in aid of the Serampore Mission." The object of this Associated Body is, to obtain Subscriptions, Donations, and Collections for the Translations, the Schools, and the General Purposes of the Mission, which have been so long conducted by the Venerable Dr. Carey and his Brethren at Serampore.

Deeply impressed with a sense of the vast importance of this Mission to the spiritual interests of India, and of the necessity of its continued operations for the furtherance of the Redeemer's Kingdom in that extensive empire of idolatrous delusions, the Members of this Association embrace the opportunity of appealing to the friends of religion, on behalf of its funds, through the medium of this Circular.

The length of time in which the Serampore Brethren have been engaged in their labours of love—the assiduity with which they have pursued their plans for diffusing the knowledge of the Gospel through the Eastern World—the munificent SUMS, THE FRUIT OF THEIR OWN LABOURS, which they have expended in the prosecution of their laudable designs—the extensive good which they have already done—and the permanent foundation, which, under the blessing of God, they have laid for the successful operations of future Missionaries—strongly concur to recommend their case to the benevolent consideration of Christians of all Denominations.

Should any friend to the spiritual welfare of India be disposed to assist the Serampore Missionaries under their present pecuniary embarrassment, communications may be sent to G. F. Angus, Esq. Treasurer, 2 Jeffrey Square, St. Mary Axe, where the business of this Association is conducted.

BRITISH & FOREIGN SCHOOL SOCIETY.

FROM the last Quarterly Publication of the Committee, we extract a view of the

Deplorable Amount of Ignorance in the Agricultural Districts.

It has frequently been asserted, that few, if any, of our own countrymen are, in the present day, without the means of instruction. This opinion has occasioned no inconsiderable degree of the apathy which exists with respect to the establishment of Schools for the daily instruction of the poor.

How false, and utterly delusive, such a view of things really is, the melancholy facts brought to light by the late Special Commissions abundantly testify. From a Correspondence which has been entered into with intelligent individuals resident in the disturbed districts, the following details have been elicited.

Berkshire—Of 138 prisoners committed to Reading Gaol, 25 only could write, 37 only could read, and SEVENTY-SIX could neither read nor write: 120 were under 40 years of age, varying from 35 down to 18 years. Of the 30 prisoners tried at Abingdon, six only could read and write, 11 could read imperfectly, the remainder were wholly uneducated.

Bucks—Of the 79 prisoners CONVICTED at Aylesbury, only 30 could read and write.

Hants—Of 332 committed for trial at Winchester, ONE HUNDRED AND FIVE could neither read nor write: nearly the whole number were deplorably ignorant of even the rudiments of religious knowledge.

Kent—About ONE HALF of the prisoners committed to Maidstone Gaol could neither read nor write; and nearly the whole were totally ignorant with regard to the nature and obligations of true religion.

Sussex—Of 50 prisoners put on trial at Lewes, 13 only could read and write;

12 could read imperfectly: ONLY ONE COULD READ WELL.

Now from these statements, which are attested by the Local Authorities, the following deductions may fairly be drawn:—

1. That a large proportion of the working classes in our agricultural districts are in a state of ignorance, as debasing as can possibly be imagined.

2. That where the art of reading has been communicated, it has been taught so imperfectly as to afford little, if any, advantage to the learner; and has been almost entirely unaccompanied by instruction in moral or religious obligations.

3. That this ignorance, in connexion with other causes, has led to the commission of the most serious crimes.

Necessity and Means of adequate Scriptural Instruction.

These facts are truly alarming. The existence of a brutalized population, in the heart of a free country like England, is as dangerous to the peace of Society as it is disgraceful to a Christian People. The importance of establishing Schools of Scriptural Instruction, proportionate to the wants of the community, must at once be evident. The only question is, how so desirable an object can be most easily and effectually accomplished. The following plan is suggested.

Let a suitable room be hired, which may in most places be obtained at a rent of from 7*l.* to 10*l.* per annum. To contain from 150 to 200 children, it should be from 40 to 50 feet long, and about 25 feet wide. This room should be fitted up with desks, forms, &c., according to the regulations laid down in the Society's Manual, which may be accomplished for 15*l.* or 20*l.* An active, pious teacher should now be selected, and admission be obtained for him at the Borough-Road School, to learn the System. If the population be large enough to furnish 200 children, by charging each child 2*d.* a week, a sufficient sum will be obtained to defray the expense of the teacher's salary, and a few annual subscriptions will cover all incidental charges: but if the population be limited, and not more than 50 or 100 children can be obtained, then it will be necessary to raise, by subscription, about 30*l.* per annum in addition, in order to afford the master a comfortable maintenance. In some cases, the Master can obtain Scholars in the higher branches of learning at an additional rate of payment; but this source of emolument cannot always be depended upon. It is always worth while to make an effort in order to secure the whole time of a good Teacher. Nothing is so DEAR as a bad one.

LORD'S-DAY-OBSERVANCE SOCIETY.

THE Formation and Objects of this Society were stated at p. 157 of our last Number. We rejoice to be able to put on record in our Work the following able developement of the

Principles and Views on which the Society has been formed.

I. That this Meeting is firmly persuaded that the dedication of One Day in every Seven to religious rest and the worship of ALMIGHTY GOD is of Divine authority and perpetual obligation, as a characteristic of Revealed Religion during all its successive periods; having been enjoined upon man at the Creation—recognised and confirmed, in the most solemn manner, in the Ten Commandments—urged by the Prophets as an essential duty, about to form a part of the institutions of the Messiah's Kingdom—vindicated by our DIVINE LORD from the unauthorised additions and impositions of the Jewish Teachers—transferred by Him and his Apostles, upon the abrogation of the ceremonies of the Mosaic Law, to the first day of the week, in commemoration of the Resurrection of Christ, and on that account called "THE LORD'S DAY"—and finally established, in more than all its primitive glory, as an ordinance of the Spiritual Universal Church of the New Testament, and a standing pledge and foretaste of the Eternal Rest of Heaven: And that this Meeting believes that every person in a Christian Country is bound in conscience to devote this Seventh Portion of his Time to the honour of GOD, by resting from the business of his calling; by abstaining altogether from the pursuit of gain, and from ordinary pastimes and recreations; by guarding against every worldly avocation and interruption; and by spending the entire day in the public and private duties of religion, with the exception of such works of necessity and charity as our SAVIOUR by his example was pleased to allow and commend: so as to designate this One Day of Rest and Service, after six days of labour, as a more distinguishing privilege of the Christian, than it was of the Patriarchal and Jewish Dispensations.

II. That this Meeting witnesses with

Digitized by Google

sorrow and alarm the attempts, which have of late years been deliberately and systematically made, to impugn the Divine Obligation of the Lord's Day; and to remove the foundations of the duty of keeping it holy, from the express command of GOD, to the uncertain dictates of human authority and expediency—thus virtually releasing the consciences of men from the paramount claims of this primeval ordinance, as repeated in the Fourth Commandment; and affording to its actual profanation excuse and encouragement: And this Meeting cannot but further lament the licence which has thus been given, perhaps often unintentionally, to the corrupt propensities of our fallen nature, generally, in their opposition to the worship of GOD; as well as the countenance which has been lent, in particular, to the carelessness of the worldly-minded, and the impieties of the sceptical and profane.

III. That this Meeting contemplates also with grief and dismay the present widely-extended violations of the Lord's Day, which have arisen from these and other causes—the many infractions of its primary duties, which are too often exhibited by the Great and Wealthy, and which are thus diffused through all the classes of the community—the opening of shops, and the trafficking in the early part of the day, for which the late payment of workmen's wages on the Saturday is often made an excuse—the encroaching abuses and disorders of Beer and Spirit Houses—the multiplication of Tea Gardens and other Places of Public Resort for amusement and dissipation—the systematic violation of the Christian Sabbath by steam-vessels, carriages on rail-roads, stage-coaches, barges, packets, and other public conveyances—and, above all, the enormous evil of the Sunday Newspapers, which are published and vended with pernicious diligence, openly trampling upon the first duties of Christianity, and introducing all that destruction of the great principles of morals and religion which a SUNDAY PRESS necessarily involves: And that this Meeting believes that these and other instances of contempt and profanation of the Lord's Day are already threatening a general dissoluteness of manners, and are loosening those bonds of civil order and religious obedience by which the tranquillity of nations is maintained.

IV. That this Meeting is persuaded that it is the paramount duty of a Christian Nation to confess its allegiance to ALMIGHTY GOD and its faith in a DIVINE REDEEMER, by honouring, in every proper manner, this Solemn Institution—by encouraging among all classes of persons the due observance of its sanctity—by making the most ample provision for the Public Worship of GOD—by discouraging and repressing open inroads upon its sacred duties—by inserting suitable guards for its observance, wherever necessary, in New Acts of Parliament—by providing for the suppression of outrageous offences—by reviving and amending the Statutes which have become obsolete and inefficient—and by doing every thing in its power to defend, mildly and firmly, the Christian Sabbath from open violence and desecration; so as not to interfere with the conscience of individuals in their private and retired sentiments or conduct, or to attempt any thing beyond that protection of this fundamental institution of Revealed Religion which it is the province of a Christian Legislature to afford: And this Meeting considers the British Nation as more especially bound to grant this protection, because the Divine Authority of the Lord's Day has ever been admitted and acknowledged as a law of the land, however particular enactments may have fallen into disuse or become ineffective.

V. That this Meeting is persuaded that the welfare of nations is intimately connected with the due sanctification of the Christian Sabbath; as it lies at the foundation of all practical religion, and is the season peculiarly appointed for instructing mankind in the Doctrines and Duties of Christianity; and, also, as the conscientious observance of it tends to secure the blessing of GOD, while its violation brings down His severest judgments on all the undertakings and interests of a nation—that the favour and blessing of the ALMIGHTY are the only source of peace and tranquillity, and His displeasure the most certain precursor of confusion and ruin—that the Divine Chastisements now abroad in the world place before us, with awful warning, the critical danger of neglecting any of the appointments of Christianity, or of subtracting any portion of the time which our CREATOR claims for his immediate service—and that a contempt of the Sabbath, at all times sinful and criminal, would be more signally so at this period, when that very contempt has visibly led to the fearful decay, and in many places

almost extinction, of Spiritual Religion, among the Nations of the Continent; and to the proportionate growth of Superstition, Profaneness, Neologism, Socinianism, and Infidelity; and has been visited with a series of tremendous judgments during the last forty years, which hold them up to us as beacons, to avoid their sins, if we would escape their punishment.

VI. That this Meeting, being persuaded that ALMIGHTY GOD will favour every sincere endeavour to confess His Truth and glorify His Name in the midst of the infidelity and lukewarmness which surround us, is desirous to attempt something, however feebly, for the vindication and revival of the dignity and authority of the Lord's Day, on the basis of its Divine institution, and its indissoluble connexion with all the various and immense spiritual and temporal blessings which Christianity is designed to diffuse —that each of its Members will endeavour to scrutinize and amend his own spirit and conduct; to exert all due influence with his domestics and dependants, and among his neighbours and tradesmen; to aim at raising the tone of sentiment and feeling among all classes of society, from the highest to the lowest; and to promote and encourage earnest prayer to ALMIGHTY GOD for the grace of HIS HOLY SPIRIT to accompany and bless the efforts which may be made to further this momentous object.

VII. That this Meeting rejoices in the interest which is beginning to appear in different parts of the country in this Sacred Cause; and relies on the active co-operation of all the sincere followers of our DIVINE REDEEMER and LORD, to aid it in the plans which it may adopt, consistently with the spirit of the Gospel, for advancing the scriptural honour and sanctification of the day on which the consummation of His sacrifice has ever been celebrated in the Universal Christian Church.

ITINERATING-LIBRARY SOCIETIES.

A MEMOIR relative to Itinerating Libraries has lately reached us, an abstract of which we shall lay before our Readers. The Rev. Dr. Brown, Secretary of the Scottish Missionary Society, drew up this Memoir from details furnished by his Brother, Mr. Samuel Brown, of Haddington, Manager of a body of Itinerating Libraries in East-Lothian.

April, 1831.

Great Success of the System in East-Lothian.

We have formerly noticed the measures adopted in the quarter where the System originated; but shall now collect from Dr. Brown's Memoir a fuller view of the successful prosecution of the System.

The plan of Itinerating Libraries was begun in East-Lothian in 1817; and has been attended with a degree of success which is unprecedented in the history of Reading Associations. The object is to furnish all the Towns and Villages of the County with Libraries of Useful Books; and to plant them at such distances, that no individual may be more remote from one than a-mile-and-a-half. This might, at first sight, appear a chimerical design; yet it is now in the course of execution, and there is every prospect that, in a few years, it will be completely effected. In order to supply the whole population of East-Lothian with useful books, about Sixty Libraries will be necessary: the scheme commenced with five divisions, or 250 volumes; and there are already forty divisions established in Haddington, and in thirty-one of the principal towns and villages of the county. This has been effected chiefly through the instrumentality of an individual, and that with comparatively limited means.

The experiment is important; because if a whole county may be covered with libraries, a whole kingdom may, by similar means, be covered with them; and if a whole kingdom, why not every part of the world where there is found a reading population?

Though the primary object of the East-Lothian Libraries is to promote the interests of Religion, and a large proportion of the books have accordingly been of a religious character, yet there has also been a considerable proportion of History, Biography, Travels, and popular works on the Arts and Sciences: this has added not a little to the popularity of the Institution; and, it is worthy of particular notice, has materially increased the number of Religious Books which have been read.

As the East-Lothian Libraries contain many of the most valuable works, which are published from time to time, and also a considerable number which combine amusement with instruction, suited to the taste of the young, the books have had ready access into many of the principal families in the district. They are read,

in fact, by all ranks and all classes—from families of the first respectability in the county down to the poorest and most distressed of its inhabitants; not excepting the prisoners in jail.

Considering the necessity which there is for diffusing among the mass of the population sound and useful knowledge, it may be of importance to develope more particularly the nature of a scheme by which libraries are already in the course of establishment for a whole county, and by which they may be established over a kingdom, and even ultimately over the whole world.

The primary feature of these libraries is their ITINERATING character. The books are formed into divisions of Fifty Volumes each. One of these divisions is stationed in a place for two years, and the books are issued to all persons above twelve years of age, who will take proper care of them. After that period, it is removed to another town or village, and a new division is sent in its place, which, after other two years, is again exchanged for another. Thus a perpetual succession of new books is introduced into each town and village, and by this means the interest of the readers is very effectually kept up. The issues of the books of the East-Lothian Establishment (now amounting to upward of 2000 volumes) have, so far as reported, been five times for each volume; or 10,000 issues of the whole: if the same number of books had been formed into as many Stationary Libraries, there is reason to doubt whether the issues, several years after their establishment, would have amounted to 1000 a year.

A second important feature of these libraries is their CHEAPNESS. A single Library of Fifty Volumes, with book-case, catalogue, labels, advertisements, and issuing-books, may be procured for from 10*l.* to 12*l.*; but the cost will, of course, depend, in a considerable degree, on the kind of books wanted, and whether they have been recently published: very good divisions may be selected for from 8*l.* to 10*l.*: taking the medium of these rates, namely, 10*l.*, the following number of libraries might be established for the sum stated —1 for a Village, 10*l.*—5 for a District of Villages, 50*l.*—50 for a County, 500*l.* Supposing the books in these libraries to be read on an average annually, in the proportion which has just been stated, namely, five times for each volume, this, in twenty years, the period which a library is found to last, will amount to 100 issues for every volume, or 5000 issues for the whole of the books in each library; and 250,000 issues for the whole of the books of fifty libraries. It may be doubted whether so much good, as may be anticipated from such a number of well-chosen libraries, could be effected at so small an expense by almost any other means.

It is a third important characteristic of these libraries, that there is in them a principle of SELF-PRODUCTION. Originally all the libraries were entirely gratuitous: only a small box was attached to each library, to afford the readers an opportunity of giving any small donation which they might think proper; but, some years ago, a plan was adopted of keeping NEW books at Haddington for the use of all persons who gave a small annual subscription, to the value of double the amount of their whole contributions; and the plan was extended to North Berwick and Dunbar. This arrangement has been attended with complete success. Previously to the adoption of this measure, the greatest number of Annual Subscribers did not exceed eight: now they amount to 162. In consequence of there being Stations for NEW books in three different towns, it has been found practicable to furnish the subscribers with a much greater number of recent publications, by means of a mutual exchange between these places, than would have been practicable had the plan been limited to a single town. By the subscriptions, too, the means are in part furnished for providing new books for the following year: in 1829, the subscriptions and donations from these three places amounted to 89*l.* 14*s.* 6*d.* and the donations from gratuitous readers to 7*l.* 12*s.* 3*d.*: making in all 47*l.* 6*s.* 9*d.* Hitherto the books have been issued gratuitously from the other libraries; but it is proposed, now that a spirit of reading has been excited in the county, to issue the books in future, the first year that a division is in a place, at the rate of a penny a volume: but as a subscription, however small, might essentially impede the success of the scheme, and as it is of immense consequence to bring the books within the reach of the whole population, particularly of the young, whom it is of peculiar importance to form to habits of reading and reflection, they will still continue to be issued gratuitously the second year. By such a system, combined with the plan

of lending out the books when new to subscribers of 5*s.*, each division may, on an average, be expected to produce the sum of 25*s.* a-year, which, as the number of libraries increases, will prove the fruitful parent of new libraries.

Extensive Benefits which would result from a British and Foreign Itinerating-Library Society.

If a British and Foreign Itinerating-Library Society were established in London, and were able to raise 5000*l.* a-year for the formation of such libraries, they might, within a moderate period of time, cover the whole of Europe with such Institutions, by getting up divisions of fifty volumes each, with book-cases, &c., granting them on loan for 25*s.* a-year, which many individuals would willingly pay, as they might more than reimburse themselves by lending out the books; or, by adopting the plan which has just been suggested, a sum equal to this would, in most places, be easily raised.

To shew the importance of this scheme, a Tabular View of the results for each year of fifty years is given in the Memoir, from which the following facts are collected:—

By the operation of this small sum of 25*s.* a-year on an average from each library, there would be 67,945 libraries established at the end of twenty-five years; instead of only 12,500, the number which would have been formed, had a perfectly gratuitous principle been adopted. If 30*s.* could be obtained, instead of 25*s.* for each library, this trifling addition would furnish 11,089 more; making in all 79,034.

By extending the calculation, it will be found, that in fifty years the number of libraries, which might be established by the same means, would amount, with a return of 25*s.*, to 990,152, instead of only 25,000; and, with a return of 30*s.*, to 1,158,182.

Taking the population of our globe at six hundred millions, we have, in fifty years, provided libraries for nearly every 600 of the inhabitants.

But if, instead of 5000*l.*, the sum of 10,000*l.* a-year could be raised, then all these numbers would be doubled: in fifty years, libraries would be provided for about every 300 of the population of our globe, supposing all languages to be reduced to writing, and all the inhabitants of the earth able to read. But as it cannot be expected that this will soon be the case, (whatever it may be in the lapse of ages,) those countries where reading is common would just so much the sooner be covered with libraries.

These statements are not chimerical: they are matter of simple calculation.

But there is another circumstance, which places in a striking light the importance of undertaking the work on a large scale; namely, that by this means it could be carried on with peculiar advantages. Even from the commencement, the books, in consequence of the large sum to be annually expended on them, could be purchased at a trifle above the original cost price; and, after some years, the number of libraries to be established would be annually so considerable, that the Society would be able to print books for itself; and, ultimately, the editions would be so large, that the cost of individual copies would be very small.

These savings would enable the Society greatly to increase the number of the libraries. If the price of the books should come to be reduced to one half, from that time nearly double the number of libraries, to what I have calculated, might be established: if it should be reduced to one fourth, nearly four times the number of libraries might be established.

Or, if it was not thought expedient to increase in this proportion the number of the libraries, the value of those which were established might be greatly augmented—which might be very necessary, as the general intelligence of the people increased.

It is obvious, however, that the Society could not be carried on without expense. Provided it was established from the beginning on a large scale, it would be vain to expect that it could be conducted by gratuitous agency. Gratuitous agency would, in fact, be the most expensive of all agency. A person possessed of a knowledge of books—of sound intelligence and discretion—of zeal and activity—strict fidelity and economical views—would soon save his salary in the purchase of books and in the general management of the Institution.

Benefits of such Societies for Kingdoms or Districts.

As, however, the very magnitude to which a Society of this kind would ultimately attain if nothing unpropitious occurred, and as the extent of the agency

which it would require may appear to some an obstacle to its establishment and successful prosecution, we shall proceed to state the results of such an Institution, were it formed for Great Britain, for France, or for the United States of America.

By a Society, such as we have supposed, for Great Britain and Ireland, there would in twenty years be established a library for every 524 persons, taking the population at 20,000,000; and in twenty-five years, for every 294 persons. The latter would be a complete supply for the wants of our whole population.

By a similar Society for France, there would in twenty years be established a library for every 786 persons, taking the population at 30,000,000; and, in twenty-five years, for every 441 persons.

By a similar Society for the United States of America, there would in twenty years be established a library for every 314 persons, taking the population at 12,000,000; and in twenty-five years, for every 176 persons.

The plan may be carried on, in consequence of the principle of self-production, in a County or particular District, by a Society or an Individual able to raise, say 50*l.* annually, for this purpose. By the regular application of such a sum yearly to this object, a whole County, or even a still larger District, would, in the course of no long period, be completely covered with libraries.

With the view of inducing a Society or an Individual to make the experiment, a Table is given in the Memoir of the working of the plan on a limited scale, which shews the results of each year for 25 years. From this Table it appears, that, in 25 years, 702 libraries would be established, at an expense of 7021*l.* 5*s.*; supplied by the annual contribution of 50*l.* which would produce 1250*l.*, and by 25*s.* derived annually from each library, which would amount to the remaining sum of 5771*l.* 5*s.* It is added—

By means of these 702 libraries, there would be provided, at the end of 25 years, a division of books for every 400 individuals in a population of 280,800. In a district containing a smaller number of inhabitants, this object would, by means of the same contribution, be accomplished in a proportionally short period.

We should rejoice to see in every Shire of Great Britain and Ireland a County Society for establishing within itself Itinerating Libraries, just as in many Shires there are County Bible and Missionary Societies. The local knowledge of such Societies would contribute greatly to the judicious location of the libraries; while in each County it may be hoped that a Committee and an Agent would be found who would carry on the work with energy and zeal. If there were, at the same time, a Society in London or Edinburgh, from which a proper selection of books could be had at reduced prices, this would essentially facilitate the successful prosecution of the experiment.

Advantages of this System to the Colonies.

In New Countries and in distant Colonies, where there is generally such a deficiency of the other means of instruction, Itinerating Libraries would be of prodigious advantage. Though nothing can make up for the want of an able, faithful, affectionate Ministry, yet, where that is wanting, there is no substitute for it equal to a Select Collection of Useful Books. In New Countries, indeed, there may be a difficulty in carrying the scheme into effect, in consequence of the thinness of the population; yet, even in such countries, there are usually some central points to which the inhabitants more or less frequently resort, and where the libraries might be established.

In the East Indies, the plan might be adopted with great advantage. If judicious Committees for establishing Itinerating Libraries were formed at Calcutta, Madras, and Bombay, they might direct, in a great measure, the reading of the British residents in India.

What a blessing would a System of Itinerating Libraries be in our West-India Islands! There the White and Coloured Population are exposed to very demoralizing influences, arising out of that state of society in which they live: but as they reside chiefly in the towns, or have frequent communication with them, were a Set of Libraries established in each of the Colonies, they might have a powerful effect in promoting morality and religion among the inhabitants; and this, in its turn, would produce very salutary effects in regard to the interests of the Proprietors and to the treatment of the Slaves.

Even such of the Negroes as were able to read would participate in the benefit of the libraries.

Commencement of the System with reference to Jamaica.

Mr. Samuel Brown, of Haddington, is endeavouring to raise funds for supplying the White and Coloured Population of Jamaica with libraries, on the itinerating plan: the proposal has met with the approbation, not only of the Committee of the Scottish Missionary Society, who have voted 20*l.* for the purchase of religious publications, but of several highly-respectable Jamaica Proprietors, who have contributed very liberally to its commencement.

Four Libraries have just been sent to Jamaica, to be placed at Port Maria, Falmouth, Montego Bay, and Lucea, under the superintendence of the Missionaries from the Scottish Missionary Society.

If the sum of 50*l.* a-year were raised annually, this, with free returns of 25*s.* from each library, would, in ten years, provide libraries for every 400 White and Coloured Persons in Jamaica, taking the whole at 35,000. If the same plan were extended to all the West-India Islands, libraries would be provided in sixteen years for every 400 persons of the White and Coloured Population, taking the whole at 88,000.

Importance and Seasonableness of the System.

Such is a view of the characteristic features of the System of Itinerating Libraries. It is obviously one of great importance, as an appendage to the numerous Schools which are supported by the Friends of Education. By means of such Libraries, combined with the natural love of something new, much religious truth may be brought to bear on the mind; and much general information will be communicated, which, as its natural result, will always be found favourable to the interests of Christianity.

Dr. Brown remarks—

Though I had long been convinced of the importance of the System, yet, in the course of writing this Memoir, it has presented itself in so forcible a light to my mind, that I feel persuaded, it is worthy to stand by the side of our greatest Institutions—our BIBLE, our MISSIONARY, and our SCHOOL Societies.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

Summary of the Mission.

At pp. 131—133 of our last Number a general view was given of the state of the Mission, extracted from the Reports to the Christmas Quarterly Meeting. Since that period, the Annual Returns, made up to the 31st of December last, have been received, from which the following summary is derived:—

Ordained Missionaries	8
European Catechists	5
Native Schoolmaster	1
Native Teachers	14
Congregations	9
Average Attendance at Public Worship	3690
Baptisms	351
Communicants	675
Candidates for Baptism	257
Candidates for the Lord's Supper,	13
Seminarists in the Institution at Fourah Bay	11
Number of Schools	15
Number of Scholars:	
Boys	1351
Girls	778
Youths and Adults	231
Total	2360

Liberia.

AMERICAN COLONIZATION SOCIETY.

State of the Colony.

The following Abstract of the last Report of the Society appears in the New-York Observer:—

Dr. Mechlin (who visited the United States last summer) returned to the Colony in October, after spending the summer in Washington; conferring with the Board, and communicating much necessary information. Francis Devany, the Sheriff of the Colony, who was in the United States last year, at the request of the Committee of the House of Representatives appeared before them, in conjunction with other members of Congress, and was examined in regard to the Colony: he stated that the health and morals of the Colonists were generally good—that no capital crime had been committed—that instances of intemperance were rare—that there are three Churches in Monrovia—Divine Service is held twice on the Sabbath, and also Meetings

on Tuesday and Thursday Evenings—many Native Children attend the Sunday School—their parents are adopting our modes of dress—the climate is mild and uniform, the thermometer never falling below 68, seldom rising above 88—the soil is cultivated with care—much of the country is finely wooded, and abounding with valuable ship-timber—the coffee is like that of Java—many houses are built of stone; many are white frames, with Venetian blinds. The colonists, he declared, were generally well satisfied with their condition—much emulation prevails among them. There are Six volunteer uniformed Military Companies, besides Militia; making, in all, 500 men. The Colony, however, is not in a state of complete defence: the fortifications are unfinished. The harbour of Monrovia is the best along the coast, and is seldom without a vessel. While the Slave Trade is prohibited under severe penalties on the territory under the jurisdiction of the Colony, it is still carried on in the vicinity.

The chief and people of one of the Native Tribes in the neighbourhood some time ago sought the protection and placed themselves under the authority of the Colonial Government. Others are willing to do the same; but the Managers deem it inexpedient to try to govern those who are too remote to be properly and advantageously the subjects of government. A new road has been recently opened from Millsburg, to the country of the Chief, Boatswain; reducing the distance from 150 to 90 miles, a third of which distance can be traversed by water, and affords transportation for merchandize. The existence and advantages of the Colony are becoming known to remote Tribes, and may be expected to exert a powerful influence upon them.

It is the determination of the Board to enforce more attention to Practical Agriculture, as a matter of primary importance. A number of the Colonists have industriously cultivated the soil; but too many have been deluded with the expectation of realizing immediate and large profits by speculations in Trade, rather than persuaded to rely on the more tardy, but more certain and substantial fruits of Agriculture.

The Commerce of the Colony is rapidly increasing. Five square-rigged vessels have been seen at once in Monrovia. Several small vessels are owned by the Colonists, which trade along the coast. They have been successful in business, and have acquired ease and independence.

The Schools are not well supported. The Colonists do not generally appreciate, in the opinion of the Managers, the high importance, the indispensable necessity of EDUCATION; whereas its principles ought to lie at the very basis of the Colonial Establishment. If the people be ignorant, they will be wicked. Every other object will be defeated, if this fail. Hence the Colonial Agent has been instructed to carry into effect a system of Education. Permanent buildings for instruction are to be erected at Monrovia, Caldwell, and Millsburg: 300 dollars are to be given for this object by the Society, on condition that the respective towns each raise 100. An Address has been recently transmitted to the Colonists, urging on them the absolute necessity of immediately attending to this subject.

In reference to the apprehensions entertained by the public in regard to the traffic in ardent spirits, it is stated:—

The Managers have felt them to be well founded; and though, owing to the fact that spirits can always be obtained elsewhere provided they cannot at the Colony, the subject is attended with difficulties, they have sought to do all in their power to meet the views and accomplish the wishes of the friends of temperance: they have earnestly recommended to the Colonists the formation of Temperance Societies on the principle of entire abstinence, and wholly to discountenance the use of ardent spirits in trading with the Natives; and have also instructed the Colonial Agent to aid and encourage them in all measures which may tend to secure these objects.

The Slave Trade is still carried on with undiminished cupidity, activity, and atrocity, all along the coast. Slave Factories, to the disgrace of civilized nations, are established in the very vicinity of the Colony. At the Galinas, between Liberia and Sierra Leone, not less than 900 Slaves were shipped, during the summer, in three weeks! While all Christian Governments have expressed their abhorrence of this trade, they have done comparatively nothing for its suppression.

Efforts and Prospects of the Board.

The prospects in the United States are very cheering. Three Agents are now engaged, actively and successfully: 80 Auxiliaries have been formed: one of the Agents, the Rev. Mr. Bascom, a Methodist in Kentucky, has added 1000 names to the list of Patrons. The ship Caroline, with 106 Coloured Emigrants, of whom 45 were liberated from bondage, having on board Dr. Mechlin and Dr. Hum-

phries, and the brig Volador, having 2 Physicians and 81 Emigrants, 40 of whom are freed men, have sailed the last year. The expense was borne by the Philadelphia Society: 350*l.* sterling have been received by that Society from individuals in England: 100*l.* of this was given by a Widow in moderate circumstances.

The disposition of Free Coloured People to emigrate is increasing in the lower part of Virginia, and especially in North-Carolina. The disposition to emancipate may be expected to increase with it.

There is a Bill now before the North-Carolina Legislature, to lay a tax on the Owners of Slaves to raise a fund for the removal of the Free. The Senate of Louisiana have passed a Resolution, expressing the opinion that the American Colonization Society deserves the patronage of the United States' Government. A Select Committee of the United States' House of Representatives have made a favourable Report on the Memorial presented; and have recommended an appropriation of 25 dollars for the removal of each and every Free Person of Colour, who will emigrate, and 10 more if quite distant from the point of embarkation, provided the annual expenditure shall not exceed 50,000 dollars.

The assistance hitherto rendered by the Government is, in expense, not beyond the cost of a single frigate of the lowest class: but the effects produced, and to be produced, surpass in importance those which have resulted from the erection and the commission of all those floating bulwarks, with all their enormous expenses, which plough the waves of the ocean.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Mr. Kay, in writing from Somerset, bears strong testimony to the

Benefits of British Legislation.

The introduction of a New System of Jurisprudence, and Trial by Jury, has done much for the degraded Aborigines of Southern Africa. From the arrival of our English Judges in the Colony may be dated the commencement of an entirely new epoch: their dignified labours are, evidently and substantially, effecting that change, of which some have made but a delusive boast. The legal claims to protection, of the very lowest grades in society, are not only clearly set forth and ably advocated, but practically exemplified at every Session: while the untutored Native himself is, in the most humane, impressive, and intelligible manner, made acquainted with the law to which he, in common with the rest of His Majesty's subjects, owes obedience; and by which he must be either acquitted or punished, when brought to the bar, charged with any criminal offence. His evidence is admitted to the full extent of its merits; nor is any reflection whatever allowed even to lessen the weight of his testimony, on the ground of his being a Bushman, a Caffre, or a Hottentot.

Encouraging Events among the Caffres.

The following extracts from Mr. W. Shaw's communications refer to circumstances mentioned at pp. 12, 13 of the last Survey.

We all felt a special interest in witnessing the baptism of Kama. So signal a triumph of the Gospel quite delighted our Native Christians, and a strong emotion was manifest through the whole assembly: for myself, I could scarcely command my feelings, so as to finish the Service. William Kama is a fine, handsome, young man; above six feet high, and about 28 years of age: he is the second Chief in the Tribe for rank and power, being only inferior to Pato; who never undertakes any thing of importance without his concurrence: he is married to a daughter of Gaika, the most powerful of all the Caffre Chiefs, excepting Hintza. He has been convinced of the truth of Christianity from within a short period of the commencement of this Mission: he has always been a regular attendant at Public Worship; and, for some time past, has given satisfactory evidence of a work of grace on his heart. Last year, he resisted some pressing solicitations to follow the custom of his nation, by becoming a polygamist: indeed he might, before now, have been baptized and admitted into the Christian Church, only that (as one of my judicious fellow-labourers suggested to me) I was somewhat perhaps unreasonably fearful lest Kama's amiable disposition and agreeable manners should be mistaken for the evidences of real religion. May he be found *faithful* to the *grace* which I am now fully satisfied has been imparted to him! May he also prove an extensive blessing to his Heathen Countrymen! and to Him who *only doeth wondrous things* shall be ascribed sole and everlasting praise.

After the baptism, and dismissal of

Digitized by Google

the Congregation, the Members of the Society celebrated the Sacrament of the Lord's Supper: when, including the newly-baptised persons, there were Twenty-nine Communicants present. Not one of the Native Members appeared in the filthy Caffre Kaross of ox-hide, but all were decently clothed in the European Costume.

In reference to a "Love Feast" held at Wesleyville, Mr. Shaw writes:

From the account which some of the Natives gave of their conversion, it would appear, that, previously to the commencement of the Mission, their minds had been prepared, by the gracious influences of the Holy Spirit, to give a favourable reception to Missionaries and to the Word which they are sent to preach.

One said, he had for some time been wishing that Missionaries might come and reside among them, but had very little hope that so great a favour would ever be conferred upon them; and when he first saw us, on our arrival at Wesleyville, with our wives and children, and remembered that we had ventured ourselves between "the muskets of the White People and the assagays of the Caffres," (alluding to the disturbed state of the frontier at that time,) to preach the Word of God, he loved us, and from the first resolved to take up his abode with us, and learn the way to heaven. This man, his wife, and children, are all baptized; and they are now, in the best sense, a Christian Family.

W. Kama also spoke; and the artless and scriptural account which he gave of his conversion was most encouraging to all our minds. Since he has become a decided Christian he meets with some opposition. Not long ago, his brother Pato ordered a "Wise Man" to be employed, to discover who had bewitched one of his favourites, who was dangerously ill. It happened that three or four persons were blamed, one of whom belongs to Kama's clan. According to Caffre Usages, they could not distribute this man's cattle or torment him without Kama's consent: but when the matter was reported to him, he refused to accede, and demanded that his man should be set at liberty and his cattle restored to him; thus making a decided stand against the strong prejudices of the people in favour of witchcraft and witches' dances. I feared that a quarrel would ensue between the two branches of the tribe, on this subject; but, just before I came away, the excitement produced by so strange an occurrence was subsiding. As Christian Principles begin to influence the conduct of the Chiefs, we may expect that the struggle between Christianity and Paganism will become more severe: but the result is not matter of doubt; for God has said, *They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust.*

Mr. Kay writes, in relation to Butterworth—

A Fingo has been driven into Hintsa's territories, by the commotions of the interior, whose simplicity and sincerity are truly pleasing. He is naturally of an intrepid and very independent spirit: but when he comes to the Throne of Grace, he melts like wax before the fire; and his lion-like disposition changes into that of the lamb. How great the difference, which Divine Grace makes in the rude Barbarian, as well as in the most refined European!

After closing the Catechetical Meeting, and while sitting musing in my study, the songs of Zion and those of Paganism forcibly arrested my attention. On the one hand, a number of our people, who had been chatting round their evening fires, were now closing the day with hymns and prayer; while, on the other, the heathenish inhabitants of a neighbouring hamlet made the valleys echo with the dismal sound of their nocturnal la-volta and monotonous airs.

LONDON MISSIONARY SOCIETY.

NEW LATTAKOO.

From communications of different dates we extract some encouraging

Evidences of the Beneficial Influence of the Mission.

With gratitude to our Lord Jesus Christ, we indulge the hope that the Gospel continues to be blessed. The Meeting House continues to be well filled; and the attention of the hearers is observed by every stranger. Family Worship is become very common; and we frequently hear very young persons engaged in singing and prayer before they retire to rest. Some time ago, when one of our female candidates was addressed by some individuals in a scoffing strain, she replied, "Mock on! My Saviour was mocked much more."

There have been very pleasing instances of the Divine Blessing accompanying the Word. The son of an old

backslider, a Hottentot—who for a long time stood aloof, and was, of all who lived on the Station, the most regardless of eternal realities—has been subdued: on him, a great change has taken place; for he voluntarily came and acknowledged his sins, professing the fullest conviction of the truths of the Gospel: he continues to give decisive proofs of real conversion. A Mochuana, a Young Man, has also furnished very pleasing evidence, indicating a real change of heart: he lived at some distance from our Station; and, before we knew any thing of him, he was advocating the necessity of a Saviour, even such a Saviour as the Lord Jesus Christ, who came to seek and to save that which was lost: an entire change took place in him, evident to all around; for, instead of that thoughtless and wicked conduct by which he was previously characterized, he became serious, instant in prayer, and attentive to the preaching of the Gospel; and took a delight in that society, which he formerly abhorred. An Old Woman, the Wife of a Chief, accompanied by her eldest daughter, generally comes a whole day's journey to attend the Sabbath Services: though their knowledge is but scanty and their faith weak, yet we do hope that they are truly seeking the way to Zion.

About four months ago, several females were carried off by a disease called Kuatsi, which is very fatal in this country. Among these, there was one a married woman, who was, previous to her sickness, vigilant in the use of the Means of Grace. Before the disease began to take a fatal turn, she spoke very clearly on the importance of the doctrines to which she had lately paid so much attention, and professed a lively hope of eternal life through the atonement of Jesus. After a few days, when she felt the harbinger of death arresting her powers, she called her husband and friends, to whom she spoke in language at once striking and arousing; exhorting them to believe the Word of Jehovah, and take their refuge in Jesus the only Saviour. "I am going to die," said she, and paused. Some appearing to be affected, she resumed—"Weep not because I am going to leave you. Weep for your sins. Weep for your souls. With me all is well. Do not suppose that I die like a beast, or that I shall sleep for ever in the grave. No! Jesus died for my sins. He has said that He will save me. I am going home—I am going to heaven—that happy place, to be for ever with Jesus my Saviour." Shortly after bearing this testimony she expired. Blessed be God for His mercy toward such an ignorant sinner as she was but a few months before!

These religious effects of the Mission are accompanied by a corresponding influence on the temporal condition of the people. The Missionaries write:—

The outward condition of the Station continues to improve. Many of the men are becoming industrious; and will, no doubt, eventually prove good labourers. Formerly we could not get one of the Bootsuannas to take a spade or mattock in his hand for any reward; but now we are overstocked, not being able to employ one-tenth of the applicants: many, however, find employ among those who have ground on the Station. During the summer, many will be supplied with gardens from valley ground, which has, we presume, ever since the Flood, lain under water. An individual has now the care of all the public water-courses, who will be rewarded by each person possessing ground which requires irrigation. This measure happily removes much care from the minds of the Missionaries.

UNITED BRETHREN.

HEMEL-EN-AARDE.

Br. Tietze bears the following testimony to the

Promising State of the Leper Institution.

Having been repeatedly requested by the poor outcasts from society, among whom we have the privilege to be stationed, to offer a public expression of their gratitude for the mercies vouchsafed to them, and especially for the prayers and sympathy of their Christian Friends in Europe, I gladly avail myself of the present opportunity, to comply with their wishes.

That their general conduct is in accordance with the feelings above expressed, I can bear a willing testimony. Though sick and maimed, and for the most part suffering under an incurable disease, they manifest not only resignation but thankfulness, when they consider the care bestowed upon them, and the blessings of religious instruction which they enjoy. Of the members of our little flock, I may with truth affirm, that they walk worthy of their Christian Pro-

fession; and prove, by their whole conversation, that *they account the sufferings of this present time as not worthy to be compared with the glory that shall be revealed.* Even the children, 18 in number, though, like the rest, in the most pitiable bodily circumstances, are eager to learn to read the Scriptures; and their diligence in attending the school, and the traces of a work of the Holy Spirit on their hearts, are most encouraging. Both my dear wife and myself feel, that the service in which we are engaged is one which requires a large measure of the Divine grace and support; the visits which it is our duty to pay to the poor patients, especially to those who are in the last and most loathsome state of this dreadful malady, are, indeed, trying to flesh and blood; yet the Lord has hitherto strengthened us for the work committed to us; and we feel, that we are blessed ourselves in being made the feeble instruments of blessing to others.

SHILOH.

The visit of Br. Hallbeck to Shiloh, as the New Station among the Tambookies on the Klipplaat River has been named, was noticed at p. 10 of the Survey. He spent about eight days there in the month of May: from his communications we extract some account of the Station.

Hopeful Progress of the Tambookie Mission.

Truly there is cause for joy and gratitude, for the Lord has blessed the labour of His servants beyond all expectation. When I left the Klipplaat, a few days ago, there lived under the care of the Brethren, 43 Hottentots, and 113 Natives of various Caffre Tribes; and proofs were not wanting that several individuals had experienced the power of the Word of the Cross. Three men and three women, of the Native Tribes, are Candidates for Baptism: at a meeting for catechization, which I held with them, I was much surprised at the sensible answers which I received; answers which they never could have given, if it had not been for the faithful instruction dispensed to them in season and out of season.

Two females, who both understood a little Dutch, have been baptized—Wilhelmina, a Tambookie, baptized at Easter (and named after Wilhelmina the Hottentot Assistant from Enon), was not at home, but the Brethren described her as a zealous witness among her people—Salome, a Mantatee, the first-fruit of this Mission, afforded me much edification: with a solemnity which I shall never forget, she pledged herself to remain faithful to our Saviour, and declared that she would never leave the place where His Word was proclaimed: she felt thankful for the calamities which befel her and her nation some years ago, as she was thereby brought to hear the Word of God: in every meeting at Church, and at every conversation which I had with her, silent tears bedewed her cheeks, and her countenance bespoke peace and happiness within: her whole conduct is also consistent with her profession, and an example to the rest: on a certain occasion, when her husband was disposed to take a second wife, she conducted herself with so much meekness and prudence, that he repented of the wrong which he was about to do her, and he is now a Candidate for Baptism: she came to the Klipplaat nearly in a state of nakedness; but has earned so much, by her own exertions, that she is now decently clothed in the European manner, and is constantly employed in one way or other.

Of the children, the Missionaries have also good hopes; and I found, among 19 who attend the School, a boy and a girl of seven or eight years, who were quite perfect in spelling, and had begun to read the New Testament in Dutch; nor do I recollect to have seen in any school, either in Europe or Africa, so attentive a scholar as that Tambookie Girl: she was all soul, and quite absorbed in the business of the class; so that not a mistake was committed by the children around her, which she did not notice before the Master had time to do it.

What impression is made on the minds of the majority of the adults, we must leave to the Searcher of Hearts to determine: but that they begin to receive some knowledge in Divine Things, and that the truths of the Gospel excite their attention, may be gathered from the circumstance, that, in a meeting for catechization, an elderly man, of whom the Brethren have but faint hopes, declared that it appeared to him that a man MUST HAVE TWO HEARTS, the one inclining to what is bad, the other to what is good. Another promising circumstance is this, that the young and middle-aged, contrary to their former habits, are very ready to engage as labourers with the Missionaries; for which they are liberally paid, and by which several of them have

been enabled to procure themselves shirts and trowsers,

Of the Hottentots, who accompanied the Missionaries from Enon in order to form this Settlement, Mr. Hallbeck says:—

The spirit prevailing among them is truly encouraging; there is not one of the Communicants to whom I should hesitate to give the right-hand of fellowship, as a Fellow-labourer for Christ. The Interpreters, and particularly Wilhelmina, are useful and zealous Assistants; and it is chiefly owing to their labour, that not only a desire to be instructed has been excited among the Tambookies, but that several of them have begun to inquire with earnestness what they must do to be saved.

Mr. Hallbeck gives an instance of the

Superstition of the Tambookies respecting the Dying and the Dead.

Many of their Heathenish Customs they have readily relinquished; but, as yet, they cannot be prevailed upon to touch a corpse. A Tambookie Child, three years old, died. On this occasion, we perceived with sorrow how deeply sunk in superstition these people yet are. When they perceived the child to be near its end, they carried it out of the hut, to leave it as a prey to the wild beasts; and it would have been devoured, if one of our Hottentots had not prevented it: for they consider every service done to a dying person to render them unclean. The house is burnt, and all the goods belonging to the dying person are thrown away. The mother of the child must remain for some days in the fields: the same is observed with the adults. As soon as death approaches, they are turned out and given to the wild beasts. A Captain has the privilege of being buried in the cattle-kraal. After declaring to them our abhorrence of such ungodly customs, and shewing them that it was contrary to the Word of God, they willingly obeyed, and carried the child back into the house, where it soon died; but no Tambookie could be prevailed upon to carry the corpse out and to make a grave, being persuaded that they should become unclean: they said they would willingly submit to every thing but that. Our Hottentots, therefore, buried the body.

Beneficial Influence on the Temporal Condition of the Natives.

The banks of the Klipplaat, which are under irrigation, are very fertile: the Missionaries have harvested excellent wheat, the best barley which I ever saw in Africa, and vegetables of all descriptions in great perfection. The Hottentots and Tambookies have imitated the industry of the Missionaries, and have been well remunerated for their labour: a great victory has thus been gained, by their becoming attached to the soil, and preferring agriculture to the more uncertain dependence on cattle. "The Fetkannas," said some Tambookies to me, when speaking of their external affairs, "may steal our cattle; but they cannot carry away our gardens, therefore we will never leave this place;" and there is no doubt that many of their countrymen will soon make the same reflection. Thus, when the Missionaries laboured hard to lead out the water for irrigation, it appears that they were preparing the means of winning souls for Christ; and it is a happy circumstance, that in proportion as the population increases, much more land can be brought under culture. I trust, therefore, that no friend of Missions will grudge the expense thereby incurred, seeing what blessed consequences it produces.

As regards the chief obstacle to the prosperity of this Station, the incursions of neighbouring barbarians, I found that, in most instances, the robbers were allured by some neglect on the part of the watchmen: and I believe, that, unless great commotions should arise among the neighbouring tribes, in which case we hope to be protected by Government, the place is sufficiently populous to deter the thieves: it has also the advantage of an open situation, so that it cannot be taken by surprise.

Some months afterward, at the end of October, Mr. Hallbeck writes:—

The Missionaries amongst the Tambookies are well, and have, by prolonging the water-course, made in the first year of their residence there, succeeded in bringing a large tract of land under irrigation, and thus transformed another part of the desert into productive gardens. So eager are the Tambookies to avail themselves of the advantage thus secured to them (though but lately they thought gardening beneath their dignity), that serious quarrels have already arisen, between some of the men, about the limits of their several plots of ground. Since I have become better acquainted with

the country, there appears to me to be more sound sense in the aversion of the people to agricultural labour, as long as they were unacquainted with irrigation, than is generally supposed. It is no wonder that the tilling of the ground is considered only a trifling occupation, fit for women and children, but unworthy to exercise the superior skill and power of the male sex, when there is so great a probability that the labour will be fruitless. But the case is altered when there is a command of water, and the views of the people experience a corresponding change.

From time to time circumstances occur among the Tambookies, which evidently prove that the poor people are still swayed by the Prince of darkness. Thus, lately, two Fetkaanas were found murdered on the Oskraal River, not far from the Klipplaat; and some of the people belonging to the Station, though they deny it, are strongly suspected of being the murderers. But of such crimes no notice is taken by the Captains, the poor Fetkaanas being considered as lawful prey to every blood-thirsty murderer; and the Missionaries can do no more than report the thing to the nearest authority, though the colonial jurisdiction does not extend to those parts. However, the labour of the Missionaries is not without its blessing, and they have lately had the joy of baptizing a Tambookie Woman, of whom they entertain good hopes, being the third of that nation baptized within a year.

Mediterranean.

Egypt.

CHURCH MISSIONARY SOCIETY.

In our last Number (pp. 142—146) some details were given relative to the state of the Mission in Egypt. A joint Letter has since been received from the Rev. Messrs. Krusé, Lieder, and Müller, dated Caïro, Jan. 11, reviewing their proceedings during the year which had just closed. From that Letter the following Extracts are made.

General View of the State of the Mission.

The first thing that presses upon our minds, in surveying the past twelve months, is, that they were full of peculiar sufferings and afflictions, under the burden of which we were nearly sinking. In this, however, we have experienced the blessing of what the godly Poet Cowper says:

> Trials make the promise sweet,
> Trials give new life to prayer,
> Trials bring me to His feet:
> Lay me low, and keep me there.

With regard to our labours, it is difficult to give our Committee a correct idea of them, without telling too much or too little; for hitherto we have been, as it were, trying to build, in silence, a Goshen in Egypt, of which we hope we have laid the ground-work: having, from Esne down to Alexandria, provided with the Word of God all those who in any way expressed a desire to have it; and furnished with useful and Christian School-books and Tracts every School that would receive them. Thus a beginning has been made, in spreading the noble Seed of the Word to the right and to the left; and we may now confidently leave the increase to Him, who has promised, *It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Schools.

Another attempt which we made towards establishing a Christian Goshen was by the Schools, one for Boys and one for Girls: the latter, of course, is as yet very imperfect, as Mrs. Krusé alone has the charge of it. The number of Boys who from the beginning of May 1828 till this time have been admitted into our School amounts to 194: of whom 120 have left the School; part of them are preparing for the service of the Pasha; and part learning some trade, in order to help their parents to earn their bread. The actual attendance of the School consists of 36 Copts, 11 Greeks, and 8 Roman Catholics; the whole of whom are divided into three Classes. The First Class read and write Arabic and English; the Second Class read and write Arabic; and the Third Class are still in the first rudiments of the Arabic Language. The three Classes are also taught Arithmetic. With regard to Religious Instruction, the First Class are learning by memory such passages of the Holy Scriptures as relate to the subject then in hand; and the Second Class commit to memory Watts's small Catechism. The principal difficulty which we meet with, in establishing Schools, is the lack of competent Schoolmasters. All seek their own, and not that which is the Lord's. But *our hope is in the Lord:* He will certainly, in His own time, revive, and bring to the knowledge of the Truth, some Youths, who may serve as Schoolmasters, and as patterns to others: for

the work is His. Another obstacle, and trial of patience, is the circumstance, that the Children are generally suffered to stay but a very short time in the Schools; for, as soon as they know a little how to read and write, their parents take them from the School, because they want their help in earning their bread: therefore no chance is left us, but to keep such Boys as afford hope of becoming able Schoolmasters, by a small remuneration, equivalent to what they might be able to gain elsewhere; and thus to give them further education. The number of such Boys at present is six. This plan may appear strange in England; but whoever is acquainted with the state of Egypt in this respect will not think it so. People are so poor in this country, that many, perhaps the greater part of them, would not send their children even to a Free School; for as soon as they are able to run about they are obliged either to beg or work. An immense number of Boys and Girls are constantly employed in the manufactories of the Pasha; others, half or entirely naked, are the whole day carrying stones and chalk for buildings; and those who can read or write a little are the Pasha's Scribes. Such is generally the state of the children in Egypt: such a troop of half-naked Boys we have in our School; and the Girls are in no better condition. But we shall give ourselves with great pleasure to these poor children; and would gladly do much more for them, if we had the means.

We therefore entreat all well-disposed persons, and especially the Children of God in England, to support us, henceforward, with their prayers and ministrations in this work of Faith and Charity, in order to guide these poor wandering lambs to Christ; bearing in remembrance the promise of God, that Egypt shall become a blessing on earth: (Isa. xix.) The Education of Youth appears of the greater importance in this country, as the Adults shew so little interest in the preaching of the Gospel.

Preaching.

Though we have preached in Arabic, German, and for some time also in English, during the year, we have not yet seen any fruit of our preaching, except that a few German Roman-Catholics seem to have come nearer to the Kingdom of God. Preaching from house to house seems to us the chief expedient to extend the Kingdom of God in Egypt: and, in order to gain the more influence, and an easier access to the families, and thus to make preaching the more effective and powerful, Br. Lieder has devoted himself to the study of Medicine, and we have already experienced the good effect of it.

The Missionaries close their Letter with the following

General Remarks.

Finally, to collect what has been said, according to the experience we have hitherto had, we foster the cheerful hope of establishing the Kingdom of God in Egypt in three different ways, leading to one and the same end. First, by spreading the written Word of God, through the assistance of the Press in Malta: secondly, by the Education of Youth: and thirdly, by the preaching of the Gospel, both publicly and from house to house. These three effective means are open to us; and the Lord, who has opened them, will mercifully grant His blessing to our proceedings. This he has warranted, by His promises, and by the desire which He has put into the friends of His Kingdom to send the Word of Life also to Egypt. It is our comfort and hope in our labour, that the Lord has given a particular promise for this land, and that many Children of God in Europe are praying for us, and for the promotion of His Kingdom in Egypt: and to these prayers we recommend ourselves afresh.

The impaired state of Mr. and Mrs. Krusé's health was mentioned in our last Number. The Committee have, in consequence, authorised them to visit their Native Country for its re-establishment, which could not now be expected in Egypt.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

The arrival of the Rev. Timothy Sandys was stated at p. 41. On the 9th of June he took up his residence, with Mrs. Sandys, on the Society's premises, at Mirzapore; the Calcutta Committee wishing him to take charge, at least for some time, of the Calcutta Mission. He has furnished the following

Notices of the State of the Mission.

In the Bengalee Chapel at Mirzapore we have three Public Services in the week, two on Sundays and one on Wed-

nesday Evenings; and Family Prayer every morning, for the people residing within the Compound. Last Sunday about 30 Native Christians and about 40 Heathens attended, which I suppose is the average attendance. In the Chapel at Potuldunga there is preaching three times a-week: last Friday Evening I heard Roop, a Native Catechist, preach to about 80 persons.

In the English School, in the Compound, which is a new and very substantial building capable of holding 200 Boys, about 110 attend, and 120 are on the books. These boys, many of whom wear the Brahminical string, read the New Testament, commit to memory Dr. Watts's Divine Songs, and learn Writing, Arithmetic, and English Grammar. It affords me encouragement, considering that of so many Boys only four are Professing Christians, that the Lord hath declared, His Word shall not return to Him void. I do hope and pray that the instruction imparted to these Hindoo Boys may be the means of undermining their prejudices—of shewing them the folly and vanity of Idolatry—and of leading them to a knowledge of the only True God, and of Jesus Christ the only and all-sufficient Saviour of Mankind.

In a subsequent Letter, of the 21st of June, he adds—

Our English School may be said to be in a flourishing state: the boys are very anxious to learn, and their numbers are increasing; but the religious knowledge which they obtain has, alas! too little influence on their practice. To-morrow, being one of their great Festivals, I do not expect any will be at School. It is matter of grief, and should be matter of prayer to God for the outpouring of His Holy Spirit, that these Boys, who read the Scriptures, and really know that their Idolatry is displeasing to God, should still persist in their heathenish practices. Yesterday afternoon I commenced a course of Catechetical Instruction, in the Chapel, to the Native Converts. I made my first attempt at Bengalee in public, by commencing the Service with the Collect for St. Simon and St. Jude's Day, which I considered very appropriate, and the Lord's Prayer; concluding with the Benediction in the same language. Roop, the Native Catechist, put the questions; and the Youths answered with readiness, and appeared to understand them.

Under date of the 16th of October he writes—

It is rather more than four months, since my arrival in Calcutta, and my appointment to the Station by the Corresponding Committee. It now seems to me high time to make you acquainted with my proceedings, since I entered the Missionary Field.

Both myself and Mrs. Sandys have reason to be thankful to our Heavenly Father for the blessing of health. With the exception of a bilious attack, which I had on the 21st of August, and which lasted only three days, we have enjoyed excellent health, and have been enabled to prosecute our studies without intermission.

My time has been fully occupied in the study of Bengalee; in our Chapels and Schools; and in conversation with the Natives, so far as I am at present able. Morning Prayer in the Chapel on the Compound is usually attended by about 15 of our Native Christians: our Sunday and Wednesday-Evening Services, by about 30 Christians, and from 10 to 30 Heathens. Mr. Reichardt preaches on Sunday Morning; Roop, a Native, in the Evening; and Mr. Dunsmure on Wednesday Evening. For my own part, though I have read the Liturgy in the Chapel for three months, I have as yet preached only three Sermons in Bengalee.

On Sunday Afternoon, 20th June, I commenced a course of Catechetical Instruction for our young Native Christians. The number of Catechumens at first was nine; which, I am thankful to say, is now considerably increased, partly by Christians, and partly by Candidates for Baptism. The number of Catechumens last Sunday was 22.

On Sunday, 26th September, after a Communicants' Meeting on the preceding Wednesday, Mr. Reichardt and myself administered the Sacrament of the Lord's Supper to 32 Native Christians. It was truly gratifying to me to see these persons (who would, in all probability, have continued to this day worshippers of Idols, wood and stone, had it not been for Missionary Exertions) declaring, in Christ's holy Ordinance, their allegiance to their Redeemer, King, and Creator, and sitting under the banner of the Redeemer's love. It was indeed one of the most happy days of my life, to see, for the first time, these Indians of various Castes kneel together around the Table of the Lord, and to assist in delivering to them the emblems of our Saviour's dying love.

We continue to have preaching three times a week, in our Chapel at Potul-

Digitized by Google

dunga. Roop generally preaches, and about 40 people attend.

Samuel Nobeen, a Native Christian, visits Raspoojee, and preaches to the people. Raspoojee is a village about 17 miles south of Calcutta, where we have a School, and are about to erect a Bungalow Chapel. There are between 30 and 40 Boys in the School; and the people are very desirous to be instructed in the Doctrines of Christianity. I visited the place on the 10th of August: we examined the Boys, and spoke to the people.

Ram Dhurn, a Native Christian, who was baptized by Mr. Deerr at Culna, is our Catechist at Budge-Budge, another village to the south of Calcutta. I visited the place on the 17th of August. Nearly 100 Boys were in the School, which had been commenced only two or three months. We examined the Boys in the Gospel of St. Matthew, and Ellerton's Dialogues: and after rewarding them, Roop, our Native Teacher, who accompanied me, preached to the Adults who were assembled, from John iii. 19: *Light is come into the world.* Many heard with attention; and one old man in particular frequently cried out *Besh* (Well)! *Sotyo* (True)! We hope that, by the Lord's blessing, the Divine Seed may take root in the hearts of many who heard the Word of Life, and were directed to the Saviour.

Our English and Bengalee Schools continue much as they have been for some time. The Bishop visited the English School on the 21st of September; and examined the First Class, in the New Testament, Watts's Divine Songs, Writing, Grammar, and Arithmetic.

In the Bengalee Schools, of which we have six, the First and Second Classes read the Gospels, and Ellerton's Dialogues. The average attendance in each School is about 40.

Openings for Enlarged Labour.

The Missionary Work might be carried on to almost any extent in many of the villages on the south of Calcutta. The people are, perhaps, not so much under the influence of the Brahmins: and many declare, that their own system is a bad one, and consequently can do them no good if they observe it; and, as they have heard of the Christian Religion, they wish to become acquainted with it. The fact, that there are about 30 persons at Raspoojee who wish to receive instruction preparatory to Christian Baptism, proves that a great change must have taken place among the people in that neighbourhood. Another circumstance will also shew the same. When I was at Raspoojee on the 10th of August last, an old man, the Headman of a village 10 miles distant, had come expressly to request that a Teacher might be sent to his place.

Visit to an Aged Hindoo.

In a subsequent Letter, dated Nov. 18, Mr. Sandys thus details his visit to Gonga Ram Gayin, a Hindoo about eighty years of age, who was desirous to be baptized, and whom Mr. Sandys had previously instructed in the doctrines of Christianity:—

Early in the morning, I set out to visit the old man and his neighbourhood, taking Roop, our Native Preacher, with me. At sun-rise we arrived at Baala, a village about eight miles south from Calcutta; where we were received into the house of a Native, who is desirous to embrace Christianity: there we offered up prayer to God, in company with 12 or 14 persons; after which we read a portion of Scripture, to which they were very attentive. Thence we took a canoe, called a Shealte, about 12 feet long and just wide enough to admit of a chair standing in it, in which we were pushed along over the paddy-fields, the water being generally three feet deep, by two men with bamboos standing at the fore-part of the canoe. At length we arrived at Collee Gachee, the residence of old Gonga Ram Gayin: he was sitting on the floor, ill with fever, and in all probability near his end. He again expressed his desire to be baptized; declared that he was a helpless sinner; and that he depended on Christ alone for pardon and salvation. Other questions which I put to him, on the Doctrines of Christianity, he answered in a satisfactory manner. To the question, "Who is Jesus Christ?" he answered, "Jesus Christ is God." Earnestly I hope that he was so taught by the Holy Ghost, without whose teaching no man can savingly say that Jesus is the Lord. I forthwith baptized the old man, in the presence of his assembled family and a few strangers. May God grant that he may not be a Member of the Church in name only, but also a very member incorporate in the mystical body of Christ!

Baptism of Four Natives.

Nov. 6, 1830—Much of my time this week has been occupied in endeavouring to imbue the minds of our Candidates with Gospel Truth, and the great importance of their receiving Baptism in a

proper spirit. They have committed to memory the Confession, Lord's-Prayer, Creed, Ten Commandments, and Watts's First Catechism, in Bengalee.

On the afternoon of Sunday the 7th, at Mirzapore Chapel, we baptized Dhormma Doss and Porish, Mookti Ram and Moha Shree. Their Christian names are, Dhormma Doss, which signifies "Servant of Holiness;" and Mary, Matthew, and Martha. Our Chapel was nearly filled, partly by the friends and supporters of the Mission, and partly by Native Christians; all of whom appeared to take a lively interest in witnessing the sacred Ordinance of our Blessed Redeemer administered to these people; of whom it may indeed be said, that *Upon them that sat in darkness and the shadow of death hath the light* of the glorious Gospel of Salvation *shined*. The Rev. Mr. Reichardt kindly assisted at the Ordinance, and afterwards delivered an Address. May the Lord preserve the people stedfast in faith, joyful through hope, and rooted in charity, and finally receive them into the Church triumphant above, for Christ's sake!

General Aspect of the Mission.

In a Letter under date of Oct. 16, 1830, Archdeacon Corrie observes:—

The Word of God is not bound; and He shews from time to time that *the excellency of the power is of God*. Conversions are by no means rare, and the work of Education is now extending.

MADRAS.

Spirit of Inquiry among Roman Catholics.

Our Readers are aware of the blessing which has followed the labours of the Society's Missionaries among the Heathen in the Province of Tinnevelly. We rejoice to state, that there have been various indications, of late, of an awakening among the Roman Catholics of this Presidency. The following particulars on this subject are chiefly collected from the communications of the Rev. P. P. Schaffter.

In April of last year, Mr. Schaffter acquainted the Madras Corresponding Committee, that the inhabitants of Mavalore Coopum and four other Roman-Catholic Villages earnestly desired to be received into the Protestant Church under the care of the Church Missionary Society. The Corresponding Committee approved of Mr. Schaffter's complying with the wishes of the people, and sanctioned his making arrangements with a view to administer to their spiritual instruction and to establish Schools among them.

Mr. Schaffter thus relates, in his Journal, the commencement of his intercourse with the Roman Catholics of Mavalore Coopum:—

Feb. 8, 1830—Came to Mavalore Coopum, a village six miles from Poonamallee, on the left of the road to Tripasore, inhabited by 102 Roman Catholics, and containing 16 houses. This is the Roman-Catholic Village whose inhabitants have applied for Evangelical Instruction. As soon as I arrived, the inhabitants crowded round my palanquin, with the greatest demonstrations of joy that a Teacher of the Gospel was come among them. One of the principal men of the village, whose name is Creety, gave me the following account of the way through which Providence had led him and his people to the resolution of forsaking the Roman-Catholic Faith.

"More than a hundred years ago, our ancestors, living in a far country, were converted to the Roman-Catholic Faith by a Roman-Catholic Missionary: and forty years ago we removed to the place which we now inhabit; where we settled, as cultivators of the ground: but neither our Brethren the Roman Catholics, nor their Priests, received us with that Christian friendship which we expected to find: on the contrary, they opposed and oppressed us in many ways; nor did they take any care of our spiritual welfare. Two years ago, the Young Man who now instructs our children, and who was converted from the Roman to the Protestant Faith by the Rev. C. Rhenius, settled as a Physician amongst us, and took much pains to instruct us in the True Christian Religion, and to point out to us the errors of the Roman-Catholic Religion: these we soon saw, and many of our villagers too; and now that most of the inhabitants of this and of four other villages were convinced of their errors and of the truth of the Gospel, we sent for a Minister by whom to be more fully instructed in the True Faith."

Upon all this he enlarged much; and I

was extremely surprised to hear these things. I spent the whole of this day in visiting these people in their houses; and was greatly delighted to see that they listened with reverence and pleasure to the Christian Instruction I gave them. In the evening we had a meeting; at which, with the exception of two families who were still opposed, all the villagers attended, besides Roman Catholics of other villages who had been invited by the Mavalore Coopum People. After the meeting was concluded, one of the Headmen addressed his people in a very warm manner:—"What do you say to all this? Do you not feel that what this Minister tells us is the True Word of God? Why then will you remain any longer under the power of Superstition? The Roman-Catholic Religion has brought us from Egypt into the Wilderness; and why may we not enter Canaan by the Protestant Faith?" Upon this, all those who were present declared that they were disposed to become Protestants; and thirty Headmen of Families signed a Petition, drawn up by themselves, and which I subjoin, requesting me to be their Minister, to teach them the Word of God, and to help them to build a Church and a School Room:—

"We the Undersigned, Christian Inhabitants of Mavalore Coopum, beg humbly to address and to inform you, that as our Place of Worship is in ruins, and we are left without a Church, and obliged ourselves to perform our marriages, burials, &c., we have unanimously chosen you to be our Minister; and we entreat that you will erect among us a Church and a School-room, and preach to us the Doctrines of the Gospel and other tenets connected with the Christian Religion.—Mavalore Coopum, 8th Feb. 1830.

(Signed) "PERAGANAM, &c. &c."

Feb. 9, 1830—To-day I visited four Roman-Catholic Villages, whose inhabitants, one of the Headmen told me, are disposed to embrace Christianity. I found the greatest part of these people most willing to receive Christian Instruction; and many of them added their signatures to the Petition addressed to me. Some, however, were afraid that the Headman might be Antichrist. I believe that *the Kingdom of God is at hand* among the Roman Catholics in this country. The villages visited are as follows:—Mavalore: 16 houses, containing 102 inhabitants. Mayabacum: 6 houses, 33 inhabitants. Valanarum: 20 houses, 110 inhabitants. Nemellee: 22 houses, 110 inhabitants.

In the evening I returned to Poonamallee, and related to the Rev. F. Spring the state of these Roman-Catholic Villages. He being formerly acquainted with them, greatly encouraged me not to neglect the opportunity which the Lord seemed to present of promoting the spiritual welfare of these people; and with the Rev. H. Harper, and some other Gentlemen of our Committee, he gave me some kind and judicious advice in this affair; according to which I have endeavoured to regulate my proceedings to the present moment, as far as intervening circumstances would allow.

Mr. Schaffter's further intercourse with the Roman Catholics of this District is detailed in the following extracts from his Journal:—

Feb. 19—The people pressed me very much to build the Church soon; assuring me, that, during my absence, many Roman Catholics had expressed their desire to renounce Popery, and to embrace the Protestant Religion. In the evening I performed Divine Service; during which I baptized 3 Children and 2 Adults, and married 2 couples. It was, perhaps, the first time that persons have been baptized and married in this place according to the Ritual of the Church of England. Departing from these people, I exhorted them to seek the salvation of their souls, to read the Scriptures, and to remain faithful to the connexion into which God has brought them; assuring them that our Society have nothing in view but their present and eternal welfare. I left Mavalore Coopum in the evening.

April 19—Came to Mavalore Coopum, and was happy to find all the people steady. I preached, visited the School, and called on the people at their houses. In the evening, I went to see some of our Christians at Valavaram, and at Mayabacum, where I preached in the open air and spent the night.

April 20—On my way from Mayabacum to Tripasore, I called upon the Roman-Catholic Priest at Keelcherry; who received me politely, but expressed his displeasure at the Christians having forsaken the Popish for the Protestant Faith. On my way to Tripasore I suffered very much from the intolerable heat. In the evening, I preached at Tripasore to about 40 persons, and the next day returned to Madras.

June 11, 1830 — Arrived at Mavalore Coopum about 8 A. M., and found many of our poor Christians, through a scheme of the Roman-Catholic Priest, exceedingly troubled and vexed by their creditors; who require either an immediate payment of their debts, or that they should return to the Roman-Catholic Religion. I spent the day in visiting the people in their houses, examining the School, and catechizing the Children. I preached to a Congregation of more than 60 souls, with a degree of fluency and strength before unknown to me.

June 30—This morning early I proceeded to Tripasore; where I met with the Archdeacon, the Rev. H. Harper, and the Rev. F. Spring, who were come to consecrate a Chapel newly built by Government for the accommodation of the English Pensioners of this Military Station. After Prayers had been read by the Rev. F. Spring, the Archdeacon gave an excellent Sermon, suited to the occasion, to a Congregation of upward of 140 persons. At the close of the Service, having obtained leave of the Archdeacon to perform in future our Tamul Service in this Church, our Native Christians met together; and after Prayers I preached to them from these words: *Behold the Lamb of God, which taketh away the sins of the world!* In the afternoon, Mr. Harper preached.

July 1—This morning we proceeded to Valavaram, the place near Mavalore Coopum where we intend to build a Church for the accommodation of the Christians who have lately turned from the Roman-Catholic to the Evangelical Faith. Previously to leaving Madras, the Archdeacon, to whom I had made known the difficulty of obtaining a piece of ground for the purpose of erecting our Church on, wrote to the Collector to send the Tasildar, with the other inferior Authorities, to Valavaram; that, with his direction and help, we might fix upon a suitable spot of land. Arrived at Valavaram, we placed our palanquin in a tent which had been pitched there for our accommodation. We found the Tasildar, and the other people who had been sent, ready, apparently, to assist us in our selection, according to the order of the Archdeacon. We proposed several pieces of ground, which were severally objected to by the Tasildar, either on account of being too near the Pagoda, or of being fit for cultivation. At last we fixed upon a piece which the Tasildar consented to give, on the consideration that no reasonable objection could be made against our building. After we had taken breakfast, we had Service in our tent, at which a great number of our people attended. After I had read the Prayers in Tamul, the Archdeacon explained the Parable of the Sower, in English; which I translated into Tamul, and to which the people listened with attention and reverence. After the Service, the Rev. H. Harper and the Rev. F. Spring asked the people to repeat the Prayers which they had learned; and then proposed to them many questions on the Christian Religion, which they answered very well. In the evening, returning home, we passed through Mavalore Coopum, where we visited our School; in which, though it has not been begun more than five months, some of the Boys could already read in the second book. This day was a happy day for me: I hope we were enabled to do something to the glory of our Heavenly Master.

August 18 — This evening, about ten o'clock, we arrived at Mavalore Coopum. I found our Congregation at this place in deep affliction; the small-pox having, in the space of six days, carried off seven of their children, and many more were not expected to recover. The Roman-Catholic Priest took this opportunity to endeavour to bring the people back to his persuasion. He sent them a messenger, to tell them that all this affliction came upon them for having forsaken the Roman-Catholic Religion, and as a manifestation of the wrath of God and of the Pope. He assured them, that if they would turn again, God would be merciful, and stop the plague now raging. The Roman Catholics of the surrounding villages also took occasion to distress these poor people, and even endeavoured to prevent them from burying their dead in the common burial-ground. As soon as I arrived, men and women belonging to the Congregation, living in this and other villages, came to see me, with expressions of the deepest sorrow. "Oh, Sir," they said, "we are in great straits: all seems to be against us!" I was deeply afflicted at the sight. I felt how heavy this trial, and the taunts of their enemies, must be upon this simple and inexperienced people. For their present comfort, I explained to them these words: *Through much tribulation we must enter the Kingdom of God;* assuring them that the present affliction was by no means a manifestation of the wrath of God against them;

but, on the contrary, was an evidence of His love for the trial of their faith. I shewed them, by examples derived from the Scriptures, that all the Children of God had been tried by similar or still heavier afflictions; and that all at last found reason to bless God for his dealings, though unpleasant to the flesh. I shewed them, also, how by their faith and patience in the present trial they ought to glorify God, who would not permit them to be tempted above their strength. I went into all the houses where there were sick persons, to whom I spoke words of comfort, and prayed with them. I was rejoiced to see that my weak endeavours to comfort the people were not in vain: some told me that they could now thank God for this trial, and that they were disposed to suffer with patience and humility all that the Lord should think proper in future to lay upon them. I thank God for the help he granted me in this time of need. I returned to Madras.

In a Letter to the Secretaries, Mr. Schaffter says:—

I have since made subscriptions among my friends at Madras, to the amount of 500 Rupees, to build a Church for these poor Villagers. All of them are stedfast in faith: I mean by this, they continue to hunger and thirst after Christian Instruction, notwithstanding all the persecution they meet with from their Priest and from the Roman Catholics, who still *love darkness rather than light*. O my dear Sir, pray for us; for our Missionary Work in India becomes more and more important, and the enemies are many. I have still to tell you, that those Villagers proved to us the sincerity of their application for Christian Instruction, by delivering up to me their images, which now occupy a great part of my study table, so that new comers in may think that I am turned Roman Catholic myself.

Mr. Schaffter also mentions in his Journal some pleasing indications of an awakening among the Roman Catholics of Madras:—

Aug. 9, 1830—A little Roman-Catholic Boy, who regularly attends our School at Machee Garden, came to see me, and expressed a great desire to be received into the Protestant Church. On asking him why he wished to change his Religion, he told me that he sees, by the Word of God, which he is reading every day, that the Roman-Catholic Religion is a bad one, and that the Protestant is the true one. "My Father is dead," he added, "and my Mother has no objection to my leaving the Catholic Faith." I told him to bring his Mother to me; and promised him, that after this I would make some arrangements to instruct him more perfectly in the knowledge of the Gospel; and then receive him into our Church, if I found him fit to be admitted. Many more Boys who attend that School manifest a great desire to leave the Popish and Heathenish Superstitions; but their Parents strongly object to their doing so.

Aug. 14—This morning I had a long conversation with three clever Roman Catholics of the Brahmin Caste, who came to my house to see me. I pointed out to them the errors of the Roman-Catholic Church, and directed them to read the Bible—the only book which contains the Truth of God, and which never can mislead us. I gave to one of them the Gospel of St. Luke: he promised to read it through with attention. To my great astonishment, they asked me to receive them as members of our Church; giving for a reason, that they have found a great number of errors in the Roman-Catholic Religion. I told them, that I could not admit them so soon as members of our Church, not being acquainted with them; but requested them to come again for instruction, and promised that in the mean time I would make some inquiry respecting them; and if I found them fit to be received, I would admit them with pleasure. We shall see the result; but my experience of Brahmins leads me to think I shall see no more of them.

Ministry among the Heathen.

The faithful preaching of the Gospel being the means which God is pleased more especially to bless to the conversion of sinners and the edification of His Church, we rejoice to witness the growing attention of Missionaries to this branch of their labours. Mr. Schaffter thus explains, in a Letter to the Secretaries, a plan formed by the Rev. W. Sawyer, and more extensively acted on by Mr. Schaffter, for the exercise of the Ministry among the Heathen.

As the things which may interest you respecting this Mission appear in my Journals, or in my last Report, I will confine myself to giving an account of a plan already adopted by Brother Sawyer,

but more extensively pursued by me, in order to spread the sweet savour of Christ among the Heathen. This plan is, that four evenings in the week we have regular Meetings in our different Schools at Madras. When other duties do not prevent me, or call me elsewhere, I go in the evening, with one of our Catechists and some of our Seminarists, to one of those Schools where also many Native Christians in the neighbourhood meet. We begin the Meeting by singing a Hymn to Christ our God; which, besides elevating our minds in praises to God, has also the effect of attracting many Heathens into and before the School-room. When a considerable number is present, we address a Prayer to our Heavenly Father, to grant His grace and His Spirit to the speaker and to the hearers: then we read a Chapter out of the Word of God, a portion of which we explain; endeavouring, in order that it may profit, to apply it in a manner suited to the knowledge, dispositions, and religious views of the different classes of people before us: we then end by again singing a Hymn, and praying for God to give the increase.

He adds—

I find great encouragement in pursuing this plan. Besides the satisfaction which I derive from feeling that I am preaching the Gospel to the Heathen, I have often seen them coming to the School thoughtlessly and from mere curiosity, but going out seriously reflecting, and some expressing a desire to hear more of the Gospel.

I think that nothing is better calculated to commend the Gospel of Christ to the Heathen, and to undermine their prejudices against Christianity, than to make, in their presence, a simple confession of our Faith, and a simple exhibition of our service to Christ. Notwithstanding the thick cloud which is upon their mind, this sometimes reaches their hearts. As they object to coming into our Churches, we must go to them in our Schools, where they have no objection to come. I have this Meeting in the evening, because the business of the people would prevent many of them from coming in the day-time. By the blessing of God, I have made sufficient progress in the language to preach extempore.

Some of the Boys in one of our Schools are remarkably affected by the preaching of the Gospel. Two Boys, one a Heathen and the other a Roman Catholic, spend the whole night in the School, in order that they may read the Gospel, which their parents will not allow them to read at home; and many of them manifest an extraordinary thirst after knowledge, and a predilection for Christianity. Some of the Boys have spoken to their Parents, and requested them to renounce Idolatry, and have endeavoured to instruct them; for which they have been flogged, and prohibited for many days from coming to school. These little Boys say now, that whatever may be the consequences of this new course of life, they are determined never to renounce the Saviour. I am sorry to say, that a little Boy twelve or thirteen years old was flogged so dreadfully by his father, that at last he was prevailed upon to make a salam, or bow, to the Idol. He afterwards protested before his father that he had done it against his will and conscience. This simple and not overrated statement of facts proves at once that our Schools and our Preaching among the Heathen are not in vain. Oh help us to pray!

The following extracts from Mr. Schaffter's Journal further illustrate the nature and effects of his Ministerial Labours:—

July 19, 1829: *Sunday*—Preached in the morning at Blacktown, and in the afternoon at Perambore. At Blacktown, not less than 250 people were present: I never before saw our Church so crowded with Natives. May God give His blessing to the Word which they have heard!

July 25—I went to the Fort, to see an Old Woman of our Congregation, who is sick: she does a great deal of good to the poor people around her; and in other respects testifies, by her good conduct, that she is governed by Christian Principles. I found her very ill; but resigned to the will of God. I read a Chapter to her, prayed with her, and told her not to trust in her good works for salvation, but in the meritorious death of Christ alone; assuring her, that, in doing so, God would not leave, nor forsake her, but bless all her afflictions to the salvation of her soul. I left her much comforted. I saw some other Families belonging to our Congregation.

July 27—I visited some families belonging to our Congregation at Blacktown. I found one of our Christians very ill; who assured me that he trusted entirely in the Redeemer for salvation. I prayed with him.

August 1: *Sunday*—We had two Tamul Services; one in the morning, and

Digitized by Google

one in the evening. I preached in the evening; and baptized two Children, and a Woman thirty years old, who had been for half a year under Christian Instruction. This Young Woman manifested, some time ago, a desire to be received into the Christian Church; but hearing very unfavourable reports of her former conduct, I very much suspected her motives. However, she was received under Christian Instruction, which she attended very willingly and regularly for several months; submitting, during that time, to the giving up of all her former suspected connexions. Before her baptism, she repeated to me the Lord's Prayer, the Creed, and the Ten Commandments; upon which I asked her many questions, some of which she answered very well. On my asking her what she thought of her former conduct, she said, "I have sinned against God all my life; but I was so ignorant, that I did not then know what sin was. I was deceived by Satan; but I hope God will pardon my sins." I was much pleased with this free declaration. May God multiply His graces to this and to other poor Natives who enter the Christian Church! She was soon after married to a Portuguese Man, who, I am sorry to suspect, is not one of the best character. In most of the cases of individuals presenting themselves for Baptism, I find it a very difficult thing to judge of their fitness or unfitness for that Ordinance, on account of the diversity of motives by which the same individual seems to be actuated. Many present themselves to be baptized who manifest by words and conduct a desire for the salvation of their souls; but it soon appears that worldly motives also entered into their consideration. The truth of this is seen, in some degree, in the case which I have just now stated.

Aug. 22, 1829: *Sunday*—Preached at Blacktown, to a very considerable Congregation. After the Service, I went to see a poor sick Woman of our Congregation, who appears very near her dissolution. Asking her what was the ground of her hope in the prospect of death, she replied, that she trusted in God; but I could not make out that she had a proper sense of her unworthiness before God, without which we cannot rely entirely on the mercy of God through the merits of the Redeemer. I gave her some instruction, and prayed with her.

Jan. 3, 1830—This evening, a poor old Native Christian, who regularly attends our Tamul Service at Blacktown, came to see me at Perambore; wishing me, with very warm expressions, the blessing of God for the year begun: as he is very poor, I gave him two fanams. After he had received them, he knelt down before me, and began to pray for me. Fearing that this uncommon act might proceed only from a desire to exhibit his piety, I interrupted him, telling him that he should rather pray for me in secret than in my presence; reminding him of the words of our Saviour —*When thou prayest, be not as the hypocrites:* to which he replied, with unexpected decision, I shall pray for you in your house, and in your absence also: and he continued his prayer for several minutes longer, praying to God that He might be pleased to bless my Ministry among Heathens and Christians. I did not interrupt him any more, fearing to act against the will of God, and to give offence to one who may be a brother or even a father in Christ.

Jan. 5—Went to our Meeting, which we have regularly, every week, on Tuesday Evening, in our School at Machee Garden, as usual. We began by singing a Hymn: we then prayed, and explained a portion of Scripture to a large Congregation of Christians, Roman Catholics, and Heathens. The School-house was nearly full; and many, ashamed to come in, attended, standing round the door. I have great hope that the Lord will bless our meeting at this place, for the spiritual benefit of many Natives: some appear very serious when the Meeting is over. I have the more reason to hope this, as our Schoolmaster at this place is a Christian, who, I hope, feels the power of the Gospel: by his consistent conduct he has gained the respect of the people of the place.

Jan. 9—In the afternoon we had a long conversation on Religion with a little Girl who is desirous to forsake Heathenism and to be baptized, and who has now been five months under Christian Instruction. She repeated the Lord's Prayer, the Creed, and the Commandments; and gave some very judicious answers to the questions which I proposed to her on the principal points of the Christian Religion. Her Mistress also gave a very favourable testimony to her conduct. However, I thought it better to delay her baptism a little longer.

May 6—After my work in the School at Chingleput was done, and having

Google

dined with Dr. Magrath, I went to see the prisoners, who were, I should think, not less than 300 in number. I spoke for nearly two hours to them; endeavouring to make them feel their spiritual destitution, by representing to them the misery of their present condition, and what they have to expect when they are tried at the bar of the Holy God, whose eyes are too holy to behold evil; shewing to them, at the same time, the *Lamb of God, which taketh away the sins of the world.* These poor captives appear to have received a great deal of Christian information, by our Schoolmaster's preaching to them every Sunday, and visiting them; but not one of them appears to have a proper sense of his sinful condition. I am happy to say there are no Professing Christians amongst these numerous captives.

Aug. 17, 1830—This morning, at four o'clock, we set off on a Missionary Journey, to visit our Congregations and Schools at Poonamallee; where we were received in a very friendly manner by Mr. Williamson, Chaplain of the place. From ten to twelve, I preached to a Congregation of about 40 souls, endeavouring to direct them to Jesus as the only Saviour who can deliver us from the punishment and power of sin. The people were very attentive; and I hope that in some of them the Word preached will not be unfruitful. After the Service I examined our School: the Scholars are still very deficient in Religious Knowledge. At five P.M. we set off for Tripasore; where we arrived at ten, and were received very cordially by Captain Thornber, the Commanding Officer of the place.

Aug. 18—This morning, at ten o'clock, our Tamul Service began: about 50 people, chiefly wives of English Pensioners, were present. After the Service I gave some instructions to a Native Woman who desires to receive Baptism. This evening, on our return, we passed through a town called Trivalore, famous for its numerous Pagodas and its Idolatrous Feasts. This day, being the new moon, numerous crowds of people were come, as usual, from the different places around, to pay to the Idol the vows which they had previously made. I thought this was a favourable opportunity to make known the name of Christ to people who shew, by the sacrifices they make, and the superstitious practices they use, that they are not unconcerned in matters of Religion. We therefore stopped at the entrance of the Pagoda; and I addressed a Pandaram, or Heathen Priest, who was himself conversing with some people, I believe, on some Heathenish subject, and asked him why he was come to the Feast: to which he replied, "To serve God." "If the God you serve," I said, "were the True God, and if you served Him as He has prescribed in His Word, then your actions would be good: but I am afraid that you, and the people around you, worship things which by nature are not God." I then addressed the people who were crowding around me, and distributed all the Tracts I had to such as could read: if I had had a hundred times more, I should have been able to dispose of them, the people were so anxious for them.

Schools.

The establishment of Schools not only provides for the direct instruction of the Scholars in the Principles of the Gospel, but brings the Missionary extensively into contact with the Adult Population, and thus affords him numerous favourable opportunities of *preaching the Word.* The following passages from Mr. Schaffter's Journal will inform our Readers of the general state of the Schools at this Station:—

Aug. 7, 1829—Breakfasted with Captain Smyth, who shewed a great willingness to have a Heathen School in his Compound. I encouraged him to do so; and assured him I would render him any help in my power to attain his benevolent object. In consequence of this, I went, after breakfast, with Christian, our eldest Catechist, to the little huts in the neighbourhood; and asked the people who were crowding around us, if they had any School wherein to educate their Children. They replied: "No: we are too poor to pay the Schoolmaster. There is a School two miles distant from here, but it is too far to send our Children regularly." I said: "If you had a School nearer, where you could send your children without paying, would you send them diligently?" They replied, that they should be very happy to do so. I told them: "At a hundred paces from your own doors is a kind Gentleman, who is willing to have a School in his own Compound, and to pay the Schoolmaster, if you will send your children." To this they all agreed, though I explained to them that not Heathen but Christian

Teachers would be employed. Then Christian, Catechist, preached the Gospel to the assembled people, and the School was consequently established.

Two things struck my mind in this little occurrence: First, how much easier it is to establish a School now among the Heathen, and to introduce our Christian Books into them, than it was twelve years ago. An old Missionary told me, that when, at that time, they tried to establish a Christian School among the Heathen, they were, for months, troubled to collect a sufficient number of Heathen Children, to pursue their object. Secondly, if all the Gentlemen living in this country in affluence would but lay out seven or eight rupees monthly, to establish Christian Schools among the Heathen living in their respective neighbourhoods, Heathenish Superstition would soon vanish, and the Gospel of Christ be spread through a considerable part of the population of India. Yea, I hope that this wilderness would soon flourish like a rose.

Aug. 18, 1829—Visited the School which I established some days ago, in the Compound of Captain Smyth. Was much gratified to find 17 Children already collected; and the first who came to the School acquainted with their letters, and already spelling words of one syllable: four of them, also, have already committed the Lord's Prayer to memory. I arranged the Children into two classes, and directed the Master how much to teach them every day. I also tried to impart some Religious Instruction; but scarcely one of them knows what the Name of God means.

Jan. 6, 1830—This morning I went, with Captain Smyth, to a place called the Basin, to see a School-house which this benevolent Gentleman has built at my request, at his own expense, to be the property of the Church Missionary Society, for the benefit of the poor Heathen Children of that place. Previously to building a School-house there, Captain Smyth had, for the same object, turned his attention to Nongumbacum, a large village, three miles from Madras; as the inhabitants of the place appeared disposed to have a School for the instruction of their children: but differences, arising from the unwillingness of the Natives to give a convenient piece of ground to build a School-house upon, rendered this plan at last ineffectual. At the same time I received a Petition, signed by more than twenty Natives, at the Basin, desiring me to establish a School in their place, for the instruction of their children; promising to give a piece of ground to build upon, and to render all possible assistance in the erection of the School. Upon this, I said to Captain Smyth, "As the inhabitants of Nongumbacum judge themselves unworthy of a Christian School, let us turn ourselves to the Basin, where the people have shewn more willingness to acknowledge your benevolent intentions than the people of Nongumbacum." He kindly consented to build a comfortable School-house; and to furnish it with a table, lamps, and other things requisite for holding an Evening Meeting in it, for the instruction of the Heathen. The School-house was begun, substantially built with bricks, and surrounded by a hedge, including a little Compound in which we planted some fruit-trees. Captain Smyth often visited the place. Many of the poor people worked several days without wages, for the erection of this School. When the School-house was ready, the man who had at first given the piece of ground manifested, at last, that true generosity cannot proceed from Heathenism: he asked Captain Smyth and me what we intended to give monthly for the rent of his ground. Captain Smyth told him, that rather than give him any thing, after having agreed with him for the piece of ground free from rent, he would demolish the School; and with the materials build another, for the benefit of some other village. Hearing this, he consented at last to sign an agreement, that he delivers up this piece of ground to the Church Missionary Society, rent-free, as long as they, or persons appointed by them, may choose to retain it.

I give here a full account of this circumstance, that our friends may see something of the difficulties which are to be surmounted, before what we call a Christian School among the Heathen can be established. It is true, that obstacles to the establishment of Schools, arising from the prejudices of the Natives against Christian Instruction, have been in a great measure overcome at Madras, by the blessing of God on the persevering labours of former Missionaries: but those which arise from the unwillingness of the Heathen to sacrifice any temporal interest to promote good objects still remain to be surmounted. May this obstacle, which the carnal mind opposes to the progress

of the Gospel of Christ, not be found in Europe!

May 6, 1830—Early this morning arrived at Chingleput, and was most kindly received by Dr. Magrath and his excellent Lady. After 9 A.M., accompanied by Dr. Magrath, I went to see our School, which is situated on the east of the town: I found 38 Scholars present. The greatest part of them learn English, and the remainder Tamul; but few of them learn both languages. I found the School in a state which would admit of much improvement; and while there, I made some arrangements which I think will prove beneficial to the improvement of the Scholars, both to those who learn English and those who learn Tamul. I proposed some questions on Religion to the Boys, to which they gave satisfactory answers.

July 28 — I spent again the whole of this day in our Tamul First School; and saw with pleasure the four Classes going on with increasing order and regularity, according to the system. My intention is, to continue this system for two or three months, in this School; and if I see, at the end of that time, that it answers the purpose of our Society better than the old one, I shall introduce it into all our other Tamul Schools.

Aug. 10 — This evening set off for Chingleput, to visit our School, and to supply the place of our Schoolmaster there by one better qualified to conduct the School. I was for the best part of the day examining the Children, and endeavouring to introduce the new system of instruction. The progress which the Scholars have made, as yet, is very small; and they must either have neglected School, or the Master must have neglected them; but I hope, that, under the present Master and by the new system, they will make more progress. In the evening I had a good opportunity of preaching the Gospel. I walked into a little Bungalow close to the town, and began to speak on Religion to a few Heathen whom I found there: in the course of conversation more than 100 Heathen people came; to whom I explained the principal differences between the Heathen and the Christian Religion; the Superstition of Heathenism, and the excellency of Christianity: and then invited them to believe in Christ, as the only one by whom we can obtain salvation.

State of Mind of the Natives.

The following instances, taken from Mr. Schaffter's Journal, indicate the state of mind of the Natives, in reference to the great subject of Religion.

Aug. 25, 1829 — A very respectable young Native of Vepery came to me, and desired a conversation with me respecting his soul. He told me that he was very uneasy in his mind; but that the cause of his sorrow was not any temporal circumstance, as he has got a very good situation, but his sins. "I know," he said, "if I continue any longer in my present state, I shall go to hell." I asked him if he had felt this trouble long. He replied, "Many years ago; but I always endeavoured to remove it from my mind by diversion: but now I know, if I do not turn from my present ways I shall perish for ever. I feel, also, a great desire to devote myself to Christ." As I knew nothing of this Young Man before, except that I have seen him regularly attending our Tamul Service whenever I preached, I dismissed him, at this time, with some general advice; and encouraged him to come to see me, whenever he might think it beneficial to his soul.

June 3, 1830 — Late in the evening, I set out with the Rev. C. Blackman and two of our Seminarists, to visit our Schools at Pulicat. In the boat, I had a long conversation with a high Soodra-Caste man, on the worship of Idols. He told me, that, whatever might be the truth of the thing, God could never be displeased with His creatures for worshipping other creatures, provided they be of a superior rank. To support this idolatrous idea, he asserted, that, from all ranks of creatures, the praises of all would at last return to the Creator of all things. I told him, that such an idea is contrary to reason, and to the ideas he himself had of the omniscience of God. I assured him that God does not want, as man does, any means of conveying knowledge of things to him; He knowing our thoughts before they come into our minds: and also being the Creator and Source of all good things, He expects to receive the true thanks and adoration of all His reasonable creatures. He answered this, by saying, "The way of thinking with White People is different from that of the Tamulians."

June 4—Early this morning we arrived at Pulicat; and examined Pulicat Compound First School, and Edimony School.

A communication from the Rev.

Joseph Marsh contains the following passage on this subject:—

Our prospects amongst the Heathen are rather encouraging; not so much from the number of actual Converts, as from the gradual but evident diminution of prejudice and superstition in the Native Mind. Christian Schools may now be established to almost any extent; and the Natives in general are very willing to enter into conversation and discussions on religious subjects.

I was struck the other day with some remarks made by my Tamul Moonshee, who is still a Heathen. He was surprised at the humility of the Bishop, when he called at the Seminary at Perambore last week, and at the familiarity with which he might be addressed; and said, that when they approach their Priests they are obliged to fall down and worship them. I then asked him whether he ever did that. He said, he used to do so, but never now.

This morning, a Barber came to cut my hair; and when I entered into conversation with him on the Christian Religion and Idolatry, he readily acknowledged that our religion was good, but appeared anxious also to convince me that their system was much the same. He said, in his broken English, "I a Gentoo Caste. Among Gentoos three classes. One class worship Devils; those very bad. Another class worship many gods; those not very good. Other class worship Great God; I one of those." When I asked him how he hoped to have his sins pardoned, and to be accepted with God; he said, that by being kind and charitable he would be born again into the world in a good body.

Hindoo Superstition.

Mr. Schaffter records the following instance of the horrid nature of Hindoo Superstition:—

After Evening Service, I had, from near our Perambore Church, the dreadful sight of seven Heathen Devotees hooked up by their flesh near the shoulders; and in this state swinging for five or six minutes, in order to fulfil some vow which they had previously made to their Idols.

Difficulties of Missionaries in preparing their Journals.

Mr. Schaffter makes the following judicious remarks on the preparation of Missionaries' Journals:—

I have the pleasure to forward my Journal to you; regretting, however, that it is not more full of facts which are likely to interest you and those other Missionary friends into whose hands it may come. Taking into consideration the things which the friends of Missions may expect from the Missionaries connected with our Society, it becomes sometimes a hard task for me to write a Journal at all: for looking back on my labours of one day, or even of one week, I find that a part of it has been spent in attendance to regular duties, which are the same every day—preaching three or four times a-week, having Morning and Evening Prayer, studying the Tamul Language, visiting Native Schools, &c. Again, another portion of my time has been spent in hearing Native Christians, who come to me, not usually to complain of their spiritual miseries and wants, but applying for some assistance to relieve their present temporal distresses; or, in most uninteresting conversation with Heathens, who are so ignorant, and so void of sound religious ideas, as to be unable to argue on divine things to any result whatever.

There is another thing not less discouraging than this, in writing Missionary Journals, and which nobody can understand except Missionaries themselves—I mean, Missionary Efforts, taken in connexion with their result. I more than once brought people under Christian Instruction who at the beginning gave me great satisfaction and hope, both by the regularity with which they attended to my instructions, and by the progress they made in the knowledge of Religion; and this I entered in my Journal as the most interesting part of my labours of the day: but by and by, their attendance on my instruction became more irregular, till they left me altogether: and this also, I believe, I noticed in my Journal, and thus disappointed the hope I had given to my friends. Let us take another instance:—The people of Mavalore Coopum, who eight months ago came under our Christian Instruction, have to this very moment given me increasing reason to believe that they are stedfast in the Religion which they have embraced: they have given up their Idols to me; they have suffered a great deal of persecution on account of their present profession; and all this I have recorded in my Journal: but who can calculate to a certainty if, in the course of time, they will remain stedfast? Should they not remain so, the result of the comparison of my first Journal respecting this Mission with my last

will not be very favourable to the Journalist; and I shall be happy to save myself, in the opinion of my friends, as one who has been deceived. I say this, not that I think a Missionary ought not to write a Journal, for he owes this to the Christian Friends who support him in his work, and who, as well as he, are interested in the propagation of the Gospel upon earth; but I say this, that Christian Friends may make all possible allowance, for want of interesting facts, disappointed hopes, or apparent inconsistency, in Missionary Journals.

It is very important that these considerations should be borne in mind by the friends of Missions, while reading the communications of Missionaries. However intelligent and cautious the Missionary may be, and however earnest may be his desire to describe the progress of his labours with the utmost simplicity and the most conscientious regard to truth, he is unavoidably liable to fall into mistake himself, and to be deceived by others. Of the Natives of India, that awful declaration of the Word of God—*There is no faithfulness in their mouths, their inward part is very wickedness*—is emphatically true. It is nevertheless necessary that the Missionary should unreservedly communicate to the Committee his honest convictions, as to the state of the people, and the result of his labours among them: and, so far as a general remark can apply to so large a body of men, we are fully convinced that this is the course which has been conscientiously pursued, and which is conscientiously pursued, by the Missionaries of the present day, in detailing their proceedings to the Bodies with whom they are connected. But it is not less necessary, whether in reference to the interests of Truth or of Charity, that the communications of Missionaries should be read by persons at home with an intelligent acquaintance with the situation in which the Missionary is actually placed, as well as with a disposition to judge fairly and candidly of the statements which he makes.

The Press.

The Society's Press has been very advantageously employed, in subserviency to the objects of the Society in this Mission. Mr. A. B. Duckham, who was sent out from this country to take charge of it, makes the following report, in a Letter under date of the 29th of October last, of the Works which had issued from the Press during the half year that he had been in India. Besides a large quantity of other Works, the Press has issued—

In Tamul, for the Bible Society:	Copies
The Gospel of St. John	5500
First Ep. to the Thessalonians .	7000
Second Ep. to the Thessalonians,	7000
Book of Psalms	5000
Acts of the Apostles	5500

Total, 30,000 copies of Parts of the Scriptures.—What a force to subdue the *strong man armed!* May the influences of the Blessed Spirit accompany every copy, every page, every line of these sacred portions!

For the Tract Society:	
Tracts in Tamul and Teloogoo, between	60000 and 70000
For the Church Missionary Society:	
Elementary Books, comprising a Chronology, in Tamul	2000
Geography (almost finished), in Tamul	5000
A Spelling-Book, for the Teloogoo Villages, &c., with other Works of different kinds; and a Selection of Hymns for the Church, of which have been printed . . .	2000
For the Wesleyan Society:	
English Elementary Cards . . .	1000
Seven Sermons in Tamul . . .	3500
For the London Missionary Society:	
Watts's Second Catechism, Tamul,	800

In Teloogoo, the Pilgrim's Progress, and their Eighth Report, are nearly finished.

For the Jews' Society:
Their Report.

Ladies' Committee for Native-Female Education.

In the Missionary Register for 1829 (p. 526), it was stated, that a Committee of Ladies, for Promoting Female Education, had been formed at Madras. The following particulars are collected from the "First Report of the Madras Ladies' Committee, in connexion with the Church

Missionary Society, for the year 1830."

Female Schools and Scholars.

There are at present 15 Schools under the Committee, containing on their Lists 615 Scholars. Of these Schools, three were transferred from Mrs. Ridsdale's superintendence to that of this Committee, when they first commenced their labours; ten were established last year; and two in the course of the current year.

Difficulties in Native Female Education.

The Committee thus describe the difficulties of the undertaking in which they are engaged:—

The difficulties attending the Education of Female Children are far greater than are met with in instructing the other sex; and it is probable that some time will elapse before they will be equalized in this respect.

At present, Female Instruction is a novelty in this Peninsula. This sex has been heretofore regarded as requiring no education, by the body of the people; hence a certain degree of prejudice exists in the Native Mind against it, which nothing but experience, and the general adoption of Schools, will probably remove. Female Children are also more engaged in household business than Males, and are therefore oftener kept at home on pretexts of this nature: and whilst Education is so little appreciated amongst their Parents, it is not likely that they will materially alter their conduct.

The attendance of Female Children at the Schools is therefore very precarious: and were there no system in operation to ensure attendance, it is more than probable that, out of a large number on the School Lists, very few indeed would present themselves for instruction.

This indifference the Committee have found it very difficult to counteract; more especially as the instruments they have been compelled to use are nearly as indifferent as the Children and Parents themselves. . . . .

The best method which occurred to the Committee to meet this obstacle, was to reward the Schoolmasters according to the number and proficiency of their Scholars.

They add— . . .

Since the introduction of this system, a very considerable increase in numbers has taken place in the Schools, a more regular and full attendance has been observed, and greater care and diligence on the part of the Schoolmasters has resulted.

One of the most discouraging circumstances attending the Education of Female Children remains yet to be noticed, and will go far to explain the smallness of the numbers that obtained rewards at the General Examination, of which the Committee will presently give an account; and this is, that as soon as a Child learns to read, and begins to make any satisfactory progress in her studies, she is almost always taken away from the School by her Parents; sometimes, as they say, because she is too big to learn; sometimes because she is going to be married; sometimes because she is required to work at home; and sometimes, also, because they consider she has learning enough.

The Committee proceed to give an account of the Annual Examination of the Children, held in the Mission Church, on the 20th of August. On this interesting occasion they were extremely fortunate in having the assistance of the Rev. C.T.E. Rhenius of Palamcottah, to conduct the examination of the several Classes. The experience this Gentleman has had in work of this kind, and his intimate acquaintance with the Tamul Language, rendered his services, on that occasion, a peculiar acquisition.

The following account is taken from a Memorandum, furnished by Mr. Rhenius, of the results of his examination:—

"Five hundred and fifty-two Girls were present on this occasion. After the singing of a Hymn, all the Girls of the First, *i. e.* the Reading Class, were called forth, and examined in Reading. They read, without any previous notice, a Chapter in the New Testament, which they had not read before: they all read tolerably well, but four Girls were particularly marked out as good readers, and rewarded; one with a cloth, and the others with books.

"The Girls of the Second Class came forward, *i. e.* those that read with Spelling: of these, 6 were selected as the best Scholars to receive rewards. Of this number also several requested books.

"The Girls of the Third Class came forward, *i. e.* those that spell words of four or more syllables. The same process was gone through with them; and 12 of them were selected for receiving rewards. One Girl, only, asked for money.

"Lastly, the Girls of the Fourth Class

came forward, *i. e.* those who spell words of two or three syllables. Of these, 5 Girls were rewarded: 4 asked for money."

Specimens of Knitting and Needle-work were also submitted to the Ladies for examination on this occasion, and were considered very creditable in the manner of their execution.

The novel spectacle of 552 Girls, belonging to Schools connected with a Christian Mission, having assembled for examination, could not but be very interesting and affecting, and appeared to give pleasure to a considerable number of Ladies and Gentlemen who were present on that occasion. When it is likewise remembered, that many of the Children are in the daily habit of reading the Scriptures, and that their minds are well stored with Scriptural Catechisms, which they commit to memory in the Schools as a portion of each day's work, it cannot be doubted that God will be faithful to His promise, that *His Word shall not return to Him void, but shall prosper in the thing whereunto He hath sent it;* and therefore the most important and beneficial results may reasonably be anticipated from such labours.

Another fact, which excited both interest and surprise at the Examination, remains to be noticed. The Children who deserved rewards having been selected, they were permitted themselves to choose the rewards which they preferred. These were, money, books, and cloths. The general expectation was, that money or cloths would be chosen; but it is a striking fact, that amongst those who were able to read, and therefore in a measure capable of appreciating their value, books were preferred. A more encouraging symptom for perseverance in labour, the Committee are of opinion, could scarcely have been given.

Books used in the Female Schools.

The Books used in the several Schools, under the direction of the Committee, are the following:—The Scriptures; a book consisting of entertaining and instructive Stories, from the Bible and other books, by the Rev. W. Sawyer. A book of Heathen Proverbs. Watts's Catechism. An Abridgment of the Doctrines of the Gospel, by the Rev. C. T. E. Rhenius. An Abridged History of the Old and New Testament: and Spelling Books.

Besides Reading, the Children are taught Writing, Knitting, and Sewing.

Concluding Remarks of Ladies' Committee.

In closing this brief account of their labours during the last year, the Committee think that their constituents will agree with them in opinion, that their labours have not been altogether in vain; and that they have cause for thankfulness to the Giver of every good and perfect gift, that He has permitted them to be engaged in a work whose results are calculated to have such an important bearing on the future interests of the surrounding Heathen. As in European Countries, the Mother has probably the greater share in imparting Religious Instruction to her Children, from the circumstance of her being in more constant intercourse with them than the Father; so in India is the same result experienced. The influence a Christian Mother might have in a Native Family is almost incalculable: as long as she remains faithful and friendly towards her Child, he can procure food, and almost all the necessaries of life, however hostile the Father may be to his principles; but if a Child be deserted by his Mother, he becomes an outcast from society at once, and can procure scarcely any of the necessaries of life.

The Committee are aware that these are human views of this great question; and that success is altogether, and alone, to be expected from the blessing of God on their labours. Nevertheless, so long as human views do not militate against superior claims, and are not inconsistent either with the will of God or with a proper and simple dependence on His aid, the Committee consider they have just right to a general consideration; and in this view, the Committee's labours appear to them to advance considerably in importance.

Summary of the Madras Station.

Missionaries		3
Catechists		7
Readers		2
Schoolmasters		28
Printer		1
Depositary		1
Congregations		4
Seminarists		27
Number of Schools:		
For Boys	14	
For Girls	15	
		—29
Number of Scholars:		
Boys	654	
Girls	615	
		—1269

Digitized by Google

In the principal and Five subordinate Catechist Stations, comprising Nine Towns and Villages, there are about 110 Families; and, including School-Children, above 1600 persons receiving direct Christian Instruction.

PULICAT.

The Rev. J. C. T. Winckler's return to Pulicat, where he formerly laboured for a short time, has been already mentioned (p. 162). During his absence this Station was regularly visited by Mr. Schaffter. The following notices of the state of the Schools are extracted from Mr. Schaffter's Journal:—

Schools.

June 29, 1829—We returned to Pulicat; and towards the evening we visited Edimony School. Present, 26 Boys; being seven less than last time I saw it. Six of the Boys who have left the School were of the First Class, and knew well how to read and write: they have entered upon different businesses. May God give increase to the Good Seed which was sown in their hearts while at School! This School, in general, is in a good state. The Schoolmaster is a Christian.

I next visited Thatta Moonshee School. 28 Children were present; 9 of whom read distinctly and fluently; and all the other Boys delivered their lessons regularly: 4 had committed the whole of the little Doctrinal Catechism to memory. I catechized them.

Sept. 2—I married two couples of Natives: and in the evening I had, for the first time, a meeting with all our Schoolmasters, to instruct them in the Principles of Christianity; in the knowledge of which they are still very deficient. I intend to have a similar meeting every month.

Jan. 11, 1830—At 10 o'clock this morning I began in our Church the General Examination of 10 of our Pulicat Schools, in presence of more than 30 of the most respectable people of Pulicat. The Children of one of our Schools could not come, on account of the distance.

The Boys of the First Class, 36 in number, read many Chapters in different parts of the Gospel by St. Matthew, with great distinctness and fluency. After this, they repeated by memory the whole of the little Doctrinal Catechism; upon the contents of which I asked questions of every Boy.

The Boys of the Second Class, 35 in number, read nearly the whole of the little Book published by Mr. Sawyer.

The Boys of the Third Class were examined in Spelling. They are again subdivided into Four Classes—Boys who spell words of one, two, three, four, syllables respectively.

When the Examination was over, we gave some rewards to the Scholars, which were distributed according to their proficiency and behaviour. The people of Pulicat, even the Natives present, seemed to be very much pleased with the progress which the Boys have made. Some little Boys, not more than six years old, came a distance of six miles to attend the Examination.

Feb. 3.—At 4 A.M. set out from Pulicat, to visit our Schools in the country: I was greatly pleased to see many of the Villagers coming to the School-rooms, to witness the improvement which their Children have made, and some of them apparently thankful for the care which is taken in their instruction. But it is particularly cheering to see some of the Young Men, who have formerly been instructed in our School, coming to attend the School Visitation, and paying a great deal of attention and respect to the explanation of the Word of God. Let us continue our Schools with perseverance: Heathenism must fall, wherever they are established. The state in which I found these Schools gave me a great deal of satisfaction. After my return to Pulicat, I called for the little Girl who is under Christian Instruction, and desires to be baptized: I asked her a great number of questions on all the principal points of Christianity; to which she gave very satisfactory answers: but her Mistress, who is a Dutch Lady, told me that she is sometimes disobedient; therefore I found it necessary to delay her Baptism.

May 14—I examined six of our Schools; three of which I found in very good order; the others were not so good. Pulicat Second School is scarcely worth keeping up. After the Examination was concluded, I made all the Children, of the First and Second Classes, sit round me, and I catechized them. I was much pleased with the correct answers which some of the Boys gave, on some of the most important subjects of our Holy Religion. The more I catechize little

Children, the more I am persuaded that there is not a point so abstract in Religion that it may not, by proper explanation, be made intelligible to their minds: questions, comparisons, and short histories, are the best means to attain this end. To make my Children understand what is meant by the Wisdom of God, I ask them, "Who has given you your eyes?" They answer, "God."—"What for?" "That I may see."—"Why did not God put them under your arms?" "Because if he had done so, I could not see."—"But if He had put them in your hands, you could have seen?" "Yes; but I would injure them when I do any manual labour."—"Do you think God could not have put them in any better place than in your forehead?" Then all the Children discuss this point; and at last are brought to say, "No."—"God therefore has done the best that could be done, in order that you might see?" "Yes, He has."—"Has God done the best that could be done, in every thing else?" Discussion again—the same result.—"The attribute in God, which enables Him to do every thing right and nothing wrong, is called His Wisdom."

The Rev. J. C. T. Winckler resumed his labours at Pulicat on the 11th of June last.

Summary of the Pulicat Station.

Missionary	1
Catechist	1
Schoolmasters . . .	11
Congregation . . .	1
Schools	11
Scholars	277

In this Station and the neighbourhood are about 31 Tamul Christian Families; and, altogether, about 400 persons receiving Christian Instruction.

MAYAVERAM.

Various particulars relative to the state of this Mission are given at pp. 410, 412 of our last Volume. It was also therein stated (p. 498), that the Rev. G. T. Bärenbruck had become so seriously ill, as to be obliged to quit his Station for a time. We have reason to hope that the health of this valuable Missionary was benefited by relaxation and change of climate, as he had resumed his labours at the date of our last advices.

The following details relative to the Mission are extracted from the Journals of Mr. Bärenbruck; of the Catechist, John Devasagayam; and of the Reader, Devaperasaden.

Ministry.

April 6, 1829—I spoke to the Heathen Parpanaden, who has been for some time under Christian Instruction, with a view to receiving Baptism: he is staying at the Mission Compound; and we have it in our power to get acquainted with him. Speaking to him on his motive for wishing for Baptism, he declared that it was his desire to obtain peace for his troubled mind, and to become a partaker of the salvation which is in Christ Jesus. As it respects his livelihood, he seems determined, after having received Baptism, to go on in his profession, as a Native Doctor. Considering what he said, and the temptation he had lately had, when some rich Natives offered him money if he would give up his intention to become professedly a Christian, I was inclined to believe him to be sincere.

April 13—After the usual Lecture in the morning, Tanderayen, a Heathen who has been for some time under Christian Instruction, told me that he felt himself enabled, by Divine Grace, to come to a final determination as to receiving Baptism, and confessing Christ openly, whatever turn the circumstances relative to his family might take: he had indeed informed his wife and his mother of his resolution, who appeared to be much alarmed, and still tried all in their power to prevent him.

April 19 — Between the First and Second Lesson, I baptized six Heathen; two of whom were Adults, one a Youth, and three Children. May they hereafter not be ashamed to confess the Faith of Christ Crucified! and may they manfully fight under His banner, against sin, the world, and the devil! Tanderayen, who was one of the Candidates, and received the name of Stephen, appeared a different man: on his countenance beamed a heavenly joy: he said he felt so happy and so thankful, that he should now be able to suffer any thing for Christ's sake.

April 23 — Stephen has been much troubled by the Heathen. His former Gooroo, or Teacher, came to curse him, and speak evil of him to the other Heathen. The parents of his wife came, and demanded that their daughter, with her son, should be allowed to return to their

house, and not stay with her husband. I understood that Stephen received his father-in-law and mother-in-law with great kindness; which rather surprised them, as they had used him ill, and would not even enter his house. He went, however, to them; and told them, that if they insisted on taking his wife from him, and she would consent to it, he would leave it to their own choice; but he was sure that his wife would not forsake him. They then desired that he would give them an assurance in writing, to the effect, that his wife should be at liberty to remain a Heathen. He told them, that he should not give them such an assurance; but he promised them that his wife should be entirely at liberty either to remain a Heathen or become a Christian, according as she should deem best for herself. But this did not give full satisfaction to his mother-in-law; who told him, that she had a right to take his son, and educate him in the ways of his forefathers; and that they were determined to take him, and that his own wife had consented to it. He told them, that they were not informed of his son having been baptized, as well as himself; and therefore they had no right whatever to claim him. After several other things had passed, his mother, of about sixty years of age, this morning disappeared from the house. Stephen, in all this trouble, did not say a word about it to me: but having heard of it, I asked him concerning it to-day. He replied: "I am happy to have come to a decision in this most important concern; and, praised be the Name of the Lord for His grace! come now what may, the Lord will support me, and help me out of all trouble:" and added, "This, my trouble, is nothing, compared to that which I suffered in my mind when I so long hesitated to confess Christ Jesus my Saviour before men, in whom I believed in my heart, and whom I worshipped in secret."

May 26, 1829—Returned to Mayaveram. I had a conversation with Philip, who before his Baptism was called Parpanaden, as to his future employment. He certainly appears a man well qualified to publish the Gospel among the Heathen: he was regarded among them as a Teacher and Doctor. I wished him to enter upon the work, as a Reader: but though he has complied, and has been engaged for some weeks, he appears still to prefer his former occupation of Doctor. His statement of his work during my absence, which he put into my hands to-day, and what I heard respecting him from John Devasagayam, were certainly very encouraging.

July 19—This morning read Prayers, and preached from 1 Cor. xv. 35., in the Tamul Language. Several Heathen who have applied for instruction, and who, according to their desire, are under daily preparation for Baptism, not only attend Divine Service on Sundays, and daily Services in the week, but are also taking their seats among the Christians. I wish these people may all have right motives, but have my doubts: though, as it regards their being instructed in the Divine Word, I have not the slightest objection to admit any Heathen who expresses a desire for it, as long as his conduct is not inconsistent. In this, as in every other Missionary engagement, we must look to the Lord and His divine grace, to guide us; and to preserve and purify them, and make them His own people.

July 21—To-day visited Vallarkoil School; where, after speaking to the children, I found several Heathens had come, to whom I spoke: they were nearly all of the working class of people: they heard me with attention. I should not omit mentioning here, as it just occurs to me, that one of the Heathen, who is at present under instruction for Baptism, says he heard me some time ago speak to him and other Heathen in this place: he at that time smiled at what I said, and did not much mind it. But in a short time he was visited by afflictions: his wife died; and soon after his brother's wife was unexpectedly taken away from him: then the truths he had heard were remembered, and, as one of his brothers told me, he was much alarmed at the thought that he might be thus suddenly called to appear before his God. He and his brother came to me when I was in the country on a journey, and desired to be instructed, as also their children. They accompanied me to Mayaveram, and are at present under instruction for Baptism.

July 24—The two Females who have attended Mrs. Bärenbruck at the Mission House now for upward of a year have, under the Divine Blessing, made considerable improvement in Reading: they now read the New Testament fluently. Both of them have been baptized, and are an ornament to our little Congregation. The number of these Female Scholars had been increased by three

Heathens—two Women and one Girl: the Girl receives daily instruction at the Mission House, and the two Women are attended every day at their own house by one of the Seminarists, a little Boy of six years.

Aug. 1, 1829—To-day I spoke to Devasayen, one of the Heathen under instruction for Baptism, of whom I spoke on July 21st. Though his brother has returned to Heathenism, moved by the persuasions of his Heathen Friends and the promises held out to him, he seems to be firmly resolved to seek the salvation of his soul: he expresses a desire that, by Divine Grace, he may be enabled to believe that the Lord has forgiven his sins and received him in mercy.

Aug. 19—To-day addressed a crowd of Heathens, to the number of upward of sixty, who were in waiting at the Cutcherry of the Sub-Collector at present residing here at the Traveller's Bungalow. I spoke to them some time: about forty of them followed me to the Mission Compound, where they seated themselves at the School verandah, and heard the Word of God: but though they all seemed to be very attentive, I am afraid that but few really regarded what I said: the greater part of them wished to be recommended to the Sub-Collector's notice, in which I gave them no encouragement whatever. There may, however, be some that have profited under the Divine Blessing, from hearing the Word of God. The number of Heathen who attend the explanation of the Scriptures in the evening, at the Compound School, is certainly much increased, as well as those who attend Divine Service on Sunday, and Prayers in the morning and evening: this increase, I fear, is only for a time, as long as the Sub-Collector is here. But, blessed be the Name of the Lord! who has been pleased to erect his Altar in this place, for the instruction of many people coming from several parts of the District, who were formerly unprovided for, and had never or seldom an opportunity of hearing the Word of God.

[*Rev. G. T. Bärenbruck.*

April 27—Spoke with the Mother of Stephen, and with my Sister. In the evening we visited Stephen's Wife and his Mother, at their house. To our great joy, we found that the Lord has greatly softened their minds: the mother, who at first was very much enraged, and considered us her great enemies, and deceivers, was very friendly and kind to us. We saw Stephen's mother-in-law in the house, who was stirred up by her relations at Tranquebar to come and take her daughter home before she became a Christian. We spoke a few words to her; but she was very sad, and would not speak to us. Some of Stephen's relations at Tranquebar inquiring of a Christian concerning him, said, that if Tanderayen was baptized at Tranquebar, they would surely stone him immediately. Many of them spoke very ill of him, and insulted his poor father-in-law and mother-in-law. We pity their sufferings from their wicked relations and neighbours: but we found Stephen greatly reviving in spirit; and he rejoiced our hearts exceedingly by his humility, devotedness, and eagerness to confess Christ and His Ordinances. Next Sunday the blessed Sacrament is to be administered, and I much wish that Stephen may be a partaker with us; but I did not tell him my mind. To my great joy, he came in the evening to my sister, and expressed his great wish to be a partaker with us. May the Lord strengthen them, and keep them both in His way till the end of their lives.

July 15: *Sunday*—The blessed Sacrament was administered to-day; and Mr. Bärenbruck preached from Rev. iii. 20. The number of hearers, besides the Christians here, was about thirty-five, of whom about fifteen were Heathens, and the rest Christians. Some of the Christians were the parents of the Children in the Seminary, and the rest passers-by. Several of these parents have also partaken with us at the Lord's Table. We frequently observe in our visitors, both Christians and Heathens, some favourable impression from what they hear and see of the work of God in this place. We also hear some of them speak very warmly to others of the Word of God which they hear in this place, of the order of Sunday Service, of the Morning and Evening Worship, and also of the Female Assemblies for Prayer and learning the tunes of the Hymns. We long to be of use to our Fellow Christians in the neighbouring Missions; and while they are with us, we do our best to help them to love their Saviour and His Word. We trust that our attention to them will not be lost, and that many will bless the day in which they visited our Mission. [*J. Devasagayam.*

March 11—At an early hour, after morning devotion, I left for Tiruvalore. Arrived there at about three o'clock; and rested a little while, as I was much

posed to the heat of the day. I afterwards catechized both the First and Second Classes. Upward of thirty Heathens were hearers, to whom I spoke very plainly concerning the goodness of God, His guidance, preservation, &c., especially as they are now falling victims both to the small-pox and cholera. Some of them said that they were able enough to go to heaven by their own good works; such as, washing, going to distant places, giving alms, &c. I tried to convince them that their actions were quite contrary to goodness; and that they cannot inherit the Kingdom of Heaven, but by the merits of our Lord Jesus Christ, who *came into the world to save sinners.*

The Schoolmaster informed me that the Tasildar of this place sent for him this morning, and pressed him to send his School Children to hold flags, in going before the Swamies through the streets every morning; this being the first day of a Feast. The Schoolmaster told him he could not send them, unless he had permission from his Master: consequently, the Tasildar was enraged at him, and sent him away. He therefore begged me to send a notice to the Tasildar, not to trouble him again.

March 12, 1829—I began to catechize the Children, and their answers were tolerably good. Many around heard attentively the Doctrines which were explained to the little Children. One of them said, "What is the use of your taking so much trouble to impress your Doctrines on the minds of the little-ones? Have they sense enough to apply them?" "Yes," I replied, "these little-ones are well instructed who is the only True Being by whom they can be saved; while you, who are grown in years, are quite strangers to this matter." When I said this and similar things to them, they replied, "It is very true: they will at length become our Monitors and Schoolmasters, teaching us the things which up to this time we do not know."

[*Devapersaden.*

Schools.

May 29—Went on a journey to several of our Country Schools. In Sembarnakoil School I found 27 Children ready for the Examination; six being absent, from disease. The Master, however, having absented himself, and put his brother in his place without informing me of this arrangement, has exposed himself to a fine to the Poor-box. Speaking to the Children after the Examination, I was glad to witness their candid confession of their belief in the only One God. One of the Children told me he could not conceive how any of the Idols could be gods, being the work of men. I asked them how often they prayed: some said once, and others twice a-day, in the morning and evening. I gave them some direction how they should address themselves to their Heavenly Father in Jesus Christ. Many Heathens were present, and, besides this, remained long enough to hear my conversation with the Children: none of them objected: some expressed their pleasure. Frequently, when we call upon some of them to explain to us the paradox of their approving the Christian Instruction of their Children, while they themselves remain as indifferent as possible with respect to their own salvation, they will say; "As for us, we have grown old, and are confirmed in Heathenism: this is our fate: but as for our Children, they are advancing towards a better age; and fate is partial to them." In the School at Akhore, I found 27 Children present. Several Heathens of the Village were at the Examination, and appeared very attentive.

June 10—Set out this morning, before sun-rise, on a journey to the Schools. At eight o'clock, arrived at Kuttalem; but found the place, where I usually put up, quite unfit for staying at, during the day. While considering what to do, a Brahmin invited me to stay at his house; which I readily complied with. I afterwards learned, that it had put him to some inconvenience; as he had to send his wife to the next house of his relations, to dress their dinner. I had a long conversation with this Brahmin and some of his friends, who called on me in the course of the day. Sixty-one Children were present at the Examination; of whom 13 were standing in the First Class, 21 in the Second Class, and 27 in the Third Class. They gave me much pleasure, as well during the Examination as when I catechized them and entered into conversation with them. I indeed forgot, while thus occupied with them, that they were Heathens, in point of descent and profession. I was engaged with them for three hours. John Devasagayam assisted me in the Examination. A great number of Heathens were present: some merely out of curiosity, but these do not stay long: others remained all the time, and asked for some books previously to their going home. There were, I should think, upward of a hundred people, who, passing and coming, had an opportunity of hear-

ing something of the Word of Salvation. The people of the place know our School as the place where the Word of God is deposited: some will come and sit down, and read for themselves.

June 11, 1829—I found in the School at Tiruvidamadore 54 Children, who, a very few excepted, had considerably improved since I saw it last: the present Schoolmaster, who entered on the charge of it a short time ago, is active and faithful. Though there were, at the Examination, several Heathens, yet they appeared not to be attentive. During the Examination, the Boys stand in their Classes, one asking questions, and another giving the answer from the Catechism, in which they proceed up and down the line, till they have delivered their lessons. In this manner the Heathens present hear, on the whole, a great deal of the Sacred History, as contained in the First Catechism.

June 12—To-day we had the Examination at the two Schools at Combaconum: 75 Children rose for Examination in these Schools. The First School had been unsettled; and therefore the Children were in every respect backward in their lessons. I was glad to find, that only a very few Children of the Second Class had left the Second School; though a Tamul School is near to it, the Schoolmaster of which is paid by Government: and the Children, besides receiving instruction without any pay to the Master, are allowed to read their Heathenish Authors; the School being kept in the Pagoda, and termed the School of the Pagoda. I should have thought, that such a School being opened in the place, and near to our School, would draw away all our Children; especially as the Master of the Heathenish School used all his influence over the Parents of the Children, to send them to his School. Under these circumstances, I can see nothing that could keep our School Boys at our Christian School, but the instruction they receive from the Word of God; for the Master of the Heathen School would be thought a superior man to our common Schoolmaster, as he receives twice as much salary as our Schoolmaster receives. Our Schoolmaster told me that he had been under anxiety, thinking that all his Scholars would forsake him. Our English School in this place is certainly promising, as it stands now. There were at the Examination, 32 Youths; 24 of whom are from sixteen to nineteen years of age, some of the most respectable Children of the town: 11 of these Youths could read from the New Testament, and had committed to memory some part of Watts's Catechism.

[*Rev. G. T. Bärenbruck.*

Conversation with a Brahmin.

July 14, 1829—To-day, after I had given a lesson at the Seminary, and was returning home, I met with a Brahmin, an old acquaintance, to whom I had spoken several times when at Tranquebar. After having made some inquiries, I had a conversation with him, in the verandah of John's apartments, for upwards of an hour, on the Divine Nature of Christ; for he had told me, that if he were convinced of this, he should believe all the Doctrines of the Bible; this being the only one he could not receive, and therefore he could not receive the other doctrines. Having given him, or rather the Heathens who were present, and who appeared more sincere than himself, all the instruction I could on the subject, by giving those explanations which I thought most suitable, I entered into another argument with him, in which I was more successful; convincing him and the by-standers that he had determined not to believe the Doctrine in question: and as this might be justly inferred from his own words, he did not contradict it. Before I left him, I spoke most seriously to him on the subject; reminding him how often he had received the most solemn exhortations from the late Dr. John, at Tranquebar; and, since he had become well acquainted with the Christian Doctrines, he should not delay searching after Truth, and receiving it in love of it, before it be too late, and the time of Grace shall have passed away never to return. I assured him that I should be very happy to find him in Glory. I advised him to be more sincere and upright respecting his own happiness; not to conceal the danger of which he must be entirely aware; to seek a knowledge of himself, and get acquainted with his own misery;—then half the number of arguments would suffice to convince him of the Truth, when united with experience, that Christ is the Saviour, John iv. 42. Poor man! he appeared to feel; and there was, perhaps, an appeal from his own conscience, at the same time, attesting the Truth. I could distinctly observe that he was in contradiction with himself; and I think I do him no wrong in saying, he would have received the

Truth with joy, had he not to suffer for, and lose by it, and to bear the reproach of the world; for I consider him to be convinced of the Truth.

[*Rev. G. T. Bärnbrook.*

Summary of the Mayaveram Station.

Missionary	1
School Inspectors	3
Readers	5
Schoolmasters	30
Congregation	1
Schools	30
Seminarists	29
Scholars	1512
Average attendance on Public Worship	62

In three Districts, comprising 25 Villages, there are about 1570 persons under Christian Instruction.

Polynesia.

Testimonies to the Great Effects of Christianity.

THE mighty change effected by Christianity in these Islands has attracted the attention of politicians and men of science. In an eloquent Discourse, addressed to the Geographical Society of Paris, at a late Meeting of that body, the Baron Hyde de Neuville, formerly Minister of Marine, bore an honourable testimony to the labours of the Missionaries in these Seas, from which we translate a few passages:—

What a wonderful event is that Moral Revolution, effected as by enchantment, in these groupes of Islands, which groaned, but a few years since, under the sanguinary yoke of a most absurd Idolatry! On a sudden, human sacrifices cease—the ministers of lies are scattered—the altars of false gods fall to the ground—and the tyrannic and cruel law of the Taboo is displaced by the mild and beneficent law of Christ.

How great the glory of Christianity!

But its triumph does not stop here. In destroying the Idols of Polynesia, it teaches its inhabitants to cultivate the Arts; and imbues them with the love of labour, and a feeling of the value of social order. It has displaced the arbitrary mandates of despotism by a government, the action of which becomes every day more regular. In fine, by the side of those New Temples where men half-savage assemble to adore the Living God, Public Schools are raised, where children, till now abandoned to the grossest ignorance, receive that elementary instruction without which nations can never attain but an imperfect civilization.

What cannot Charity accomplish, when directed by living and enlightened Faith!

Think not, however, that all these changes were effected without opposition—without resistance. Ignorance—prejudice—bad faith—form, in every country, incurable adversaries of that which is good. More than one islander has execrated these generous innovations. Aged priestesses, weeping over their idols, have roused the zeal of fanaticism: it armed itself in opposition to Reform; but the Sovereign was firm—order was restored—and the Gods of Hawaii have been banished for ever!

Such, Gentlemen, is the issue of the zeal and perseverance of some Foreign Missionaries!

A diplomatist, a distinguished friend of science and literature, M. Roux, then Secretary General of your Central Commission, said at your Meeting, Gentlemen, in 1825—"In the rank of the most efficient discoverers, we must place Missionaries, animated by heroic courage and Christian charity. While they increase our knowledge, they lead men in many unexplored regions to the benefits of social life, of morals, and of religion. By the study of the respective languages and the fervour of their zeal, they obtain authority over the minds of these men—they soften ferocious manners—they introduce cultivation into deserts—and make known there the useful arts of life. Both the Policy and the Commerce of Civilized States applaud these generous enterprises."

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

AT p. 89 of the Survey, a general view appears of the change beginning to be wrought by the Gospel in some of these Islands. Mr. Turner, in reference to Sunday the 7th of June 1829, communicates the subjoined particulars of the

Baptism of Fifteen Adults in Tongataboo.

For ever praised be the Lord for this blessed day! At nine in the morning,

the Chapel was uncommonly full: not less than 500 persons were present: after singing and the first prayer, Seven Men, two of whom are CHIEFS, made a solemn and public renunciation of all the Gods of Tonga, and professed their faith in the doctrines of our Holy Religion, after which the sacred rite of Baptism was administered to them. The Chapel was very full in the afternoon, when I baptized Eight Adult Females; and three children, whose parents had been previously baptized.

In the evening, for the first time in the Tonga Language, we celebrated the Sacrament of the Lord's Supper: 26 Natives partook with us of the sacred emblems of the body and blood of Christ. With what solemnity of soul did they draw near to the Table of the Lord! Relative to the nature and design of the Sacred Ordinance we had previously instructed them; so that we were satisfied that they did not rush unthinkingly into the presence of the Lord. Many of them have very exalted views of our Lord Jesus Christ and of His atonement.

Five of those baptized this day belong to one family: the father is a man of rank, a Chief by birth: his name was Uhila, "Lightning:" he is a very wise, thoughtful, and discerning man. Previous to his receiving the Gospel, he was one of the principal priests of the Island, and a great polygamist; but, blessed be God! the Gospel has brought him to know that he is not a GOD, but a man and a sinner: under its influence he has cast away his priesthood and his sins; yea, his right-eye sin—his NUMEROUS WIVES—save one. We have baptized him Zechariah; his wife, Elizabeth; and their little son, John.

Of the next day he says—

Almost all Nukualofa appears moved, by the blessing of God on the labours of yesterday. Learning to read, coming to Class, being baptized, and going to Heaven, are now the principal subjects of conversation.

Promising State of the Native Converts.

Of our Societies we observe, that, when proper allowance is made for their recent formation and the great ignorance and spiritual degradation in which the Gospel found them, nothing but good can be said concerning them. Of course, we do not present the WHOLE of this number as spiritually-enlightened and evangelically-converted souls; but that there are such among them, we do not for a moment doubt. We can with confidence say, with regard to the greater part of them, that they have not only totally abandoned their heathenish and wicked practices, but that they are striving to become acquainted with the will of God in order that they may do it. Almost the constant language of some of them is, "Teach us what we must do—Lead us in the way we must go—Make known unto us the meaning of the book which Jehovah has given, that we may be wise:" and, so far as the tree may be judged by its fruits, we dare pronounce them *trees of righteousness, the planting of the Lord, that he may be glorified.*

It is a fixed rule with us, that no adult shall be baptized who does not give proof of his sincere desire to become savingly acquainted with the Religion of Jesus. None are considered by us as Members who have not been baptized; and some are kept on trial, after that ordinance has been administered: these are cases, in general, affected by their matrimonial connexions. Had it not been for our exercising strict discipline, our number of Baptisms and Members would have been considerably more than they are. Our great desire and diligent care is, to get the people savingly converted to God.

It is a cause of great thankfulness to us, that, as our numbers increase, the Lord is raising up pious men and women to take an active part in our Classes. Our numbers have so increased, that it has become absolutely impossible for us to meet them individually ourselves: we have, therefore, commenced introducing that part of our system which consists in selecting from among themselves the most pious and judicious, and appointing them as leaders; at the same time exercising a constant and vigilant watchfulness over THEM ourselves, and regularly meeting them once a-week.

Br. and Sr. Thomas are still with us, waiting for a favourable opportunity to go to the Habais, where the prospect seems to be increasingly good. We have heard that the King has taken some bold steps towards the destruction of their idolatrous system throughout the whole of these Islands; and that the way is now perfectly open to the whole of that groupe, for the introduction of the meliorating and saving doctrines of the Gospel.

Digitized by Google

West Indies.

From the "Christian Record," a Monthly Publication noticed at p. 95 of the last Survey, we extract a highly interesting testimony borne by a Correspondent to the

Improved State of Society in Jamaica.

That a wonderful change has taken place in our island society must, I think, appear to the most unobservant. I have resided nearly twelve years in the island; and I can truly say, that, when I compare past with passing events, I feel no ordinary surprise. Much that would, twelve years ago, have been scouted as wild enthusiasm or dangerous speculation, is now, by a portion (although it may be an inconsiderable one) of our community, seriously entertained and calmly discussed. In all classes, an advancing alteration seems to be taking place. The swelling tide of knowledge seems to have risen; and promises to break out on every side, improving and fertilizing the moral waste.

The chief sign of altered times appears to be an awakening to a SENSE OF THE VITAL IMPORTANCE OF RELIGION. Not many years ago, one might have travelled from the north to the south, from the east to the west, and have scarcely discerned any tokens of an acknowledgment of the Christian Faith—very different is it now: in all parts, that Holy Faith is warmly avowed, or bitterly opposed. A few years ago, seldom was it spoken of, still seldomer manifested, in its visibly transforming influences—now, it is the theme of glad congratulation, or the subject of ribald and blasphemous remark.

But let a nearer view be taken; and, first, let the state of feeling among the White Inhabitants be considered.

Among many of them surely a striking change has taken place. There is not so universally an opposition to sacred things. Many of them there are, who, having consulted the Sacred Word, acknowledge its authority, and strive to obey its requirements: certainly, at least a more general outward respect is paid to religious observances. Some of those in charge of estates, who, a few years ago, would have considered an application to catechize the Slaves as an unparalleled presumption, now grant that permission. Contributions to Religious Institutions are given, in many instances liberally, by persons of this class. In families where the voice of prayer was wont to be silent, it is now raised in regular and ardent adoration. Many individuals, too, of this class, hesitate not to avow their dislike of the civil institutions of this land, and to express a wish to behold a meliorated system: this avowal, when the circumstances of the community are considered, will appear a bold expression of feeling, and a pleasing indication of a changed tone in society.

In the Free Coloured Class of our population, the change is much more marked. It is but a short time ago, that they were regarded with cold and supercilious contempt by their more-privileged fellow-citizens. A variety of causes conspired to produce this contempt. They were, as a body, nearly uneducated: the majority were depressed by poverty; to which they were consigned by the criminal indifference of those on whom, by every law of nature and on every principle of justice, they had an undoubted claim: a heartless and unnatural policy had iniquitously debarred them from almost every civil privilege. Under such circumstances, no wonder was it that there should have been among them, generally, a degeneracy of character, which was the natural RESULT of such treatment, though assigned as its producing CAUSE; but it is now remarked, even by the most superficial observer, that an altered feeling is perceptible. They are now regarded very differently by considerable numbers of Whites; and many of them have manifested an inclination for, and the ability to acquire, mental cultivation: by industry and perseverance, many have possessed themselves of considerable property: very generally, there is, among them, a sense of the value of civil privileges, to which they are justly entitled; and an anxious and honourable endeavour to acquire them: and, lastly, numbers of this class are adorning a Christian Confession by a holy and consistent walk.

But it is chiefly in the Lowest Grade of our community that a mighty change has taken place. When I arrived in this country, I had an opportunity of witnessing the manner in which the Festival of Christmas was observed in those days. It was a season of wild and unrestrained debauchery: a foolish and unbridled expense attended the amusements of the Slaves: saving the Parish Church, which scarcely was attended, no Place for the Worship of God was open: noise, riot, confusion, and licentiousness marked a season, which the Church, nominally that

of the land, had enjoined to be observed with religious soberness. Five years after that period, I again visited the same district at the same season, and forcibly was I struck with the change. There were no long processions of gaudily-dressed Negroes, wearing, amidst all their jollity, countenances expressive of exhaustion and weariness: besides the Parish Church, other Places for the Worship of God were open, and seemed to be filled with worshippers: the scene was indeed changed: drunkenness, riot, and folly had given place, at least in a great measure, to sobriety, quiet, and a recognition of God. And such I believe to be a very fair instance of the state of feeling among our Slaves, where they have felt the influence of a zealous Clergy or of laborious Missionaries. In proof of this, let the eye be but turned to most of our sea-port towns, where there are crowded Chapels; and in whose neighbourhood there are multitudes of Slaves, Members of Christian Societies, and willingly obedient to Christian Discipline. The advancement of an observance of the Ordinance of Marriage, as evidenced by the Parish Registers, is another, and a strong proof of the improvement of the Negro Character.

All this is gratifying; and one very important effect is already manifest. It is the Stability of Property. I really believe, that, at no period since this island became a British Possession, was property more secure. It cannot be otherwise: for does not permanence attach to the Civil Institutions of a country in proportion to the diffusion of Christian Knowledge? So convinced am I that the bands of society in this island have been strengthened by the Christian Instruction which has been given, that no suspicion of its property being of an uncertain nature would deter me from embarking in it. Foreign invasion we may be visited with; but internal insurrection I believe to be nearly impossible: it might break out, but the better feelings of the more enlightened would quickly lead to the discovery of its authors, and hasten its suppression.

Great, however, as has been the improvement in every class of our community within a few years, it is as nothing when compared with the evils which remain—with the gross ignorance of religion which is still too generally prevalent—and with the debasement of character which, for the most part, marks the several classes of our community. Let not then the faithful Watchmen of Israel slumber on their posts! Let not the Soldiers of Christ, who are militant among us, count a single victory as gained, till, warring in the strength of the Lord, they shall have *fought the good fight of faith* TO THE END, and shall have overcome every enemy to His Gospel, and to the salvation of His people. But, if tempted to faint in the struggle, let them look to what has already been achieved, and see in it the sure presage of a final victory: for, thanks be to Him who is our COMFORTER, and whose work it is, the Christian may, indeed, regard the altered aspect of society among us with calm but heartfelt gratitude; and rejoice in the anticipation of the fulfilment of the promises of God, which assure him that a time is coming, when evil shall be utterly destroyed, and when all the sons of men shall acknowledge Him whom Prophets and Evangelists testify to be their God.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—The health of the Rev. B. Bailey and of the Rev. J. W. Doran, of the Syrian Mission, having failed, they received the sanction of the Madras Corresponding Committee to revisit their native country, for its recovery. Mr. Bailey and his Family embarked at Allepie, on the 14th of May, for Colombo; expecting to obtain a passage on board a Bombay Ship which was to touch there: in this expectation, however, they were disappointed, the ship being full of passengers: they were consequently detained at Colombo till the 24th of November, when they embarked on board the "Africa," Captain Skelton, and landed at Gravesend on the 10th of April. Mr. Doran took his passage on board the "Oriental," Captain Leader, which sailed from Allepie on the 18th of November; and he landed at Dover on the 9th of April. The health of these friends has been much benefited from the voyage. Mr. Bailey has resided at his Station nearly fifteen years—The Rev. Peter Fjellstedt, with Mrs. Fjellstedt and Miss Racster, (see p. 156,) embarked at Portsmouth for Madras, on the 21st of April, on board the "Providence," Captain O'Brien.

London Miss. Soc.—Mr. Ray, of Kidderpore, with his wife and family, arrived at Falmouth on the 27th of March, in the Andromache, Captain Laws, from Calcutta; having been obliged to quit India for a time, on account of Mrs. Ray's ill state of health.

Rammohun Roy—This Hindoo Gentleman is well known, by name, to our Readers. He arrived in London, on the 24th of April, on a visit which he had long projected. He is well versed in the learning of his own country, and has acquired very considerable knowledge of our language and literature. He is

strongly opposed to the Hindoo Superstitions; and has propagated his views, with great success, among his countrymen. These views are not Christian; for though he admires the practical parts of Christianity, and has even published in English a work entitled "The Precepts of Jesus," he teaches personal merit as the sole ground of expecting future happiness, and rejects the Atonement and Sanctification of the Gospel.

CONTINENT.

Reformation in France—The statement at p. 120 relative to this subject was taken from a Circular, issued under very respectable authority; but appears, from information since received, to have been, with respect to the number and the views of the Priests there spoken of, too highly coloured.

WESTERN AFRICA.

Liberated Children sold—It appearing that some Native Children, who had been liberated from Slave Vessels, had been afterward sold, an investigation of this shameful transaction was entered into; when it was satisfactorily ascertained that no Europeans or respectable Colonists had any share therein, but that the crime had been perpetrated by some reckless persons among the Liberated Africans themselves.

Church Miss. Soc.—Two of the Catechists who sailed in October (p. 120) for Sierra Leone, Mr. W. Tubb and Mr. W. Young, have both suffered under the country fever. They were attacked, within three weeks of their landing, in the earlier part of January, but had both recovered at the end of that month. The Chaplain, the Rev. David Morgan, had also been seriously ill, but was then quite restored. With slight exceptions, the other Labourers were, at that period, in tolerable health.

Society of Friends—Mrs. Kilham had suffered under a severe attack of fever, but at the end of January had recovered her health. She was about to try her elementary system of instruction on Twenty African Girls lately liberated from a Slave Vessel. A School Room at Charlotte, with the necessary assistance, had been obtained.

MEDITERRANEAN.

American Board—The Rev. Jonas King writes from Tinos on the 20th of October:—

I have at length seen the city of Athens, and have there made a purchase of a spot for a house. It is now all in ruins; and I shall be obliged to wait till spring, before I can build a little hut to live in. Smyrna and Constantinople are far more agreeable at present than any place in Greece, but I must not look at comfort. Should the way, however, be hedged up before me, I may then perhaps go to one of these places. My School now consists of sixty-four scholars; and opposition to it is, so far as I can judge, dying away.

Newhaven Ladies' Com.—The Rev. Josiah Brewer writes from Smyrna on the 10th of November—

In this quarter our Schools continue to flourish, and are likely to be free from one of the most formidable sources of opposition which those in Independent Greece are subject to, viz. the jealousy or policy of the Government. Cyprus, Candia, Samos, Scio, and Mitylene, will each of them present a fine field for the operation of Schools. No permission for the exiled Jewish Christian to return from banishment has as yet been obtained. "How long, Lord! how long?" Yet the cause of Evangelical Religion is, we trust, day by day making some little advances in

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. W. Smith and Mrs. Wilkinson (see p. 335 of our last Volume) arrived at Calcutta on the 14th of November, about 20 weeks from the time of their embarkation. Mrs. Wilkinson's health had improved on the voyage. The Rev. M. Wilkinson, who had come down the river for the benefit of his health, was quite recovered.

London Miss. Soc.—Mr. Christie and Mr. Higgs (see p. 471 of our last Volume) landed at Calcutta on the 23d of October, after a passage of 198 days.

WEST INDIES.

Brit. & For. Bible Soc.—A Corresponding Committee, in aid of the Society, was formed at Kingston, in Jamaica, on the 20th of October; and a Meeting was to be held on the 2d of February for the formation of an Auxiliary Society. The Parent Committee have made a Grant of 2000 copies of the Scriptures: its Correspondent writes—

Under God's blessing, there may be much, very much, expected. From this projected Auxiliary, Branch Associations will ramify through the island; by means of which the wants of various districts will be made known; and those of the Members who are resident at sea-ports will be earnestly requested to watch for opportunities of sending the Scriptures into the adjacent Islands.

United Brethren—The Brn. Harvey and Coates, with their Wives, landed at St. John's, Antigua, on the 8th of January; having had a tedious passage, from contrary winds, of not less than 82 days from London, where they had embarked on the 18th of October. Br. Harvey succeeds the late Br. Johansen (see pp. 99—101) in the superintendence of the Antigua Mission.

UNITED STATES.

Board of Missions—The third reinforcement of the Mission at the Sandwich Islands sailed, on the 28th of December, from New Bedford, in the ship "New England," Capt. Parker. The Rev. Dwight Baldwin, the Rev. Reuben Tinker, the Rev. Sheldon Dibble, and Mr. Andrew Johnstone, with their Wives, formed this reinforcement—The Rev. Rufus Anderson has published, in a duodecimo volume, the result of his inquiries in the Mediterranean (see pp. 136—139, 176—179 of our last Volume), under the title of "Observations on the Peloponnesus and Greek Islands:" his design is thus stated—

—To bring together and combine, in one continuous and brief view, such notices of Greece as would be gratifying to the Scholar and to the Christian Philanthropist, and as would throw light, at the same time, upon the duty of the American Churches in relation to the intellectual and moral regeneration of that interesting country.

Colonization Society—Dr. Mechlin, the Colonial Agent at Liberia, who had been on a visit to the United States, sailed, on his return, on the 27th of October, with about 140 Emigrants for the Colony, in the "Carolinian," from Norfolk, Virginia. The Rev. Benjamin R. Skinner, a Baptist Missionary, and his Wife, accompanied him. Another vessel was about to sail, with from 70 to 100 emigrants.

Religious Newspapers—Of these publications, there are now Ten in the State of New York alone; which circulate more, all together, than 30,000 copies.

Temperance Tract—Of Dickinson's "Appeal to American Youth on Temperance,"

ADDRESS TO THE PEOPLE OF GREAT BRITAIN AND IRELAND,

UNANIMOUSLY ADOPTED AT THE MEETING OF THE LONDON ANTI-SLAVERY SOCIETY, APRIL 23, 1831.

THE Society for the Abolition of Slavery throughout the British Dominions earnestly request your attention to the present state of the question. The Dissolution will probably soon take place, when the great body of Electors will be strongly agitated with discussing the measure of Reform, which has divided the existing Parliament. At this crisis we entreat you, in the midst of conflict and excitement, to remember the Sacred Cause to which, in conjunction with ourselves, you are solemnly pledged. Upon the exertions now made, so far as human wisdom may foresee, mainly depends the continuance or extinction of that System which has so long prevailed, in violation of all the principles of the British Constitution, and in subversion of all justice—outraging every feeling of humanity—and utterly repugnant to the precepts of the Religion which we profess to acknowledge. We pray you to rouse yourselves to strenuous, persevering, and well-organized exertions; and we suggest for your consideration the following measures:—

To call meetings of your Committees, and to invite to join you all who prefer humanity to oppression, truth to falsehood, freedom to slavery—to appoint frequent periods for assembling—to form a list of all the Electors who can be properly influenced in the approaching contest, each individual answering for himself and as many more as he can bring to aid—to make strict inquiries of every Candidate, not only whether he is decidedly favourable to the extinction of Slavery, but whether or not he will attend the Debates in Parliament, when that question shall be discussed; herein taking special care not to be deceived by general professions of disapprobation of Slavery, but ascertaining that the Candidate has adopted the determination to assist in carrying through measures for its speedy annihilation.

None look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity, than ourselves; but we are in our consciences convinced, and that after investigation the most careful and scrupulous, that, from the emancipation which we recommend, no risk to the safety of the White Inhabitants could arise: on the contrary, we verily believe, that the continuance of Slavery renders desolation and bloodshed much more probable; and that if the country does not repent of the sin of Slavery and cast it from her, it may, by the just retribution of Providence, terminate in a convulsion destructive alike of life and property.

On behalf of Candidates who are known to hold these principles, and on behalf of such Candidates only, we ask your assistance: and this assistance may be most powerfully rendered, not merely by votes, but by open and public adoption of the Candidate on these avowed grounds—by the exertion of lawful influence—by saving him time in his canvass—and by relieving him from expence in going to the poll.

We assure you, that, on our part, we will not be backward in our efforts for the attainment of the same ends; and we will, from time to time, afford you all the information which we may deem requisite.

In the truth and justice of our Cause we are all confident; but men must work by human means. Without strenuous efforts, the gold and combination of our interested opponents may leave the Cause without that support in Parliament which is essential to success; and so continue, for an indefinite period, sufferings indescribable and iniquity incalculable.

We solemnly conjure you to shew yourselves, by your courage, energy, and perseverance, faithful in the cause of Truth and Mercy: and then, with His aid to whom all good is to be ascribed, we trust that this accumulation of guilt and misery may be speedily annihilated.

Signed, in behalf of the London Committee,

Missionary Register.

MAY, 1831.

Biography.

ACCOUNT OF ELIZA,

A NORTH-AMERICAN INDIAN WOMAN, WHO DIED NOV. 23, 1830.

THIS Indian Woman was connected with the Mission established by the American Board at Mackinaw, an island in the Strait which connects Lake Huron with Lake Michigan. The narrative is derived from the communications of the Rev. W. M. Ferry, the Missionary at the Station; and "exhibits," as the Board remark, "in an affecting manner, the contrast between those who are without the Gospel and those who enjoy its light and embrace it; so far as the effect on their character, condition, happiness, and prospects is concerned."

The Indian name of Eliza was O-dah-be-tuh-ghe-zhe-go-quai; signifying, in English, the Midway-sky-woman, or the Place of the sun at noon. She was born about 300 miles up the south shore of Lake Superior; and was, by blood, of the Ojibeway Tribe.

Being related to the principal persons of her tribe, (her uncle was a Chief,) she was chosen to become Interpreter of Dreams. This took place when she was probably about 16 or 17 years old. The qualifications for this rank or honour were, according to the superstition of her tribe, to be decided by living ten days in a separate hut, without any other nourishment than a little water each night: she faithfully observed the prescribed abstinence, although it nearly cost her her life: her bodily strength was almost exhausted; and, on being brought out of the hut, and probably too plentifully fed, she fell sick, and did not recover for several months: and yet, of her own accord, soon after her recovery, she fasted nine days more.

From this time she was considered an extraordinary Being. The tribe would not permit her to work; but, provided with a wigwam or hut of distinction, she constantly received from them the best of their food and clothing. She was also furnished with a large otter skin, or medicine sack; stored with every article thought to be necessary, either for the magical cure of the sick, or for interpreting dreams: this sack, which she carefully preserved, was her badge of honour; and, in all their medicine dances, she was greatest among the great. On these occasions, she took the lead in drinking whiskey; and thus became so excessively intemperate, that in some of these scenes she twice lost her sack, which, with the death of her children, and the neglect of the Indians, so dispirited her, that she abandoned herself to every vice.

About nine years ago, she lost another child; the third of four. For awhile she listened to advice, and abstained from drinking: but it was not long, before she was allured away into the woods by an Indian Man and Woman, where whiskey had been previously carried, and there they persuaded her to drink with them. In this drunken frolic, the woman fell upon her and wounded her nose: this being the greatest disgrace, in her estimation, which she could possibly suffer, for a long time her friends had to watch her to prevent her destroying her life: once, she tried to hang herself: another time, she threw herself into the lake; but an Indian caught her by the hair, and drew her again into the canoe: after this she began to think, that the unknown Indian, who, as she supposed, had the care of her life, was unwilling that she should kill herself, and she gave up all further attempts to effect it. Having but one child left, she remained sometimes on the island of Mackinaw, and sometimes on the main land; with no fixed object but to get whiskey by every possible means.

Digitized by Google

I first became acquainted with her

about five years ago. Soon after our family was open to receive children, I one day met a boy; and, on ascertaining who he was, went, with an interpreter, to the hut of the Mother. A wretchedly destitute and miserable scene we witnessed. At that time, no persuasion could induce her to let me have her Son; but going the second time and the boy himself being willing, she, at length, though reluctant, gave her consent. The following Spring, more out of pity than for our convenience, I employed her, first in the kitchen, and after at the sugar camp, on condition that she would drink no whiskey and conduct herself properly. By much counsel and care she did so much better than I had expected, that I finally told her, that, provided she would be steady and do such work as she was able, she might have a home with us. From that time, I believe, she was never intoxicated more than three or four times.

About three years since she began to pay serious attention to religion; but, for some time, was very fluctuating. While under the sound of instruction, she would be affected sometimes to tears. For several years, during the hours of the Sunday School, we have had a separate School for Indian Women and others, for the purpose of reading and explaining the Scriptures and Tracts. At these meetings she was often affected; though afterward, as she says, she would throw the subject off, and become in a measure indifferent. Impressed with the idea that there could be no mercy for such a creature as she was, and the thought of her religious state making her unhappy, she would avoid being present at the meetings or at family worship: yet she often felt so strong a desire to hear the sound of prayer and singing, that she has gone to the door and remained there as long as she thought she could without being discovered, sometimes till nearly frozen. During most of that Winter she felt such uneasiness of mind, that, not daring herself to look to God for mercy because she was such a sinner, she felt it a relief to overhear the worship of others; as if God might possibly hear their prayers, though she was unworthy to be present.

During the Spring, while at the sugar camp, she was greatly distressed. When gathering sap, she often had thoughts like these—"Here I am going the same round daily from tree to tree, and can find no relief. I must always carry this wicked heart; and, when I die, be miserable for ever!" A pious Indian Woman, who had charge of the sugar camp, used to converse with her; and, after praying, would ask her if she did not feel the importance of joining in heart with her: she said she did; and though there was to her mind no prospect of ever being better, yet she would, as she said, forget herself, and feel strong desires for mercy. After her return from the sugar camp, she thought that every one must look upon her condition as hopeless; and, as before, she often staid away from Divine Worship because she thought it unfit for her to be there.

Most of the following Summer she spent at the farm; where, at times, she seemed to awake to an affecting view of her state, and with such feelings that she would go away from the house, and pray and weep much alone; but, for the most part, she indulged despair, and found no relief.

The next Autumn we had unusual sickness in the family: she and her Son were left at the farm alone for two or three weeks: they were both taken ill; and probably suffered somewhat for want of nursing, before we were aware of it and could bring them home. In reference to this time, she says, that she thought with herself that she had found no relief to her mind in OUR WAY, meaning that of Christians; and that she would again try her OLD WAY, her medicine or sorcerers' songs; and spent the greater part of several nights in songs and her former Indian mummery. After she was brought home she discontinued this; but she thinks that she nearly lost all anxiety about her soul, and seemed to have no feeling further than to take care of her Son: he had greatly profited by the instructions which he had received, and conversed much with his Mother; but nothing seemed to move her. A few days before his death, which took place shortly after, he told her he should die soon; and that he wanted her to promise him never to drink any more whiskey—to remain with the Mission Family—listen to their instructions—and pray every day to God; then, when she died, she would go to God and be with him. At first, she told him that if he died she would die too: but her Son said that was wrong; for that God only had a right to have her die when He saw fit. At length she promised him that she would remember and do as he had requested.

During the whole scene attending her

Son's death and funeral, her behaviour was singularly calm and solemn. When she perceived that his spirit was really departed, the tears rolled down her face, and she exclaimed in Indian, "My Son! my Son!" but, further than this, not a complaint or groan was heard to escape her lips.

After the funeral, I sat down with her, and had a long conversation. Among other things, I asked her why it was that she appeared as she now did; and whether it had been so at the death of her other children. She said, No; for that she had, as is common among the Indians, wailed, and mangled her own body, in her affliction. "I have no such feelings now. God is good; and I feel that what He has done must be right." She expressed no consciousness of the love of God in her soul, yet she furnished evidence that her feelings were under the sanctifying influence of the Holy Spirit. Nor was it long, through the mercy of her Heavenly Father, before she began to experience peace and joy by believing in Christ. Her soul was also filled with love to all the members of the family. At times, her mind would recur to the scene of her Son's death; but, to use her own expression literally interpreted, "I felt as if I was in a narrow happy way; and if a thought came to me about my Son, it seemed like being drawn out of this way, and I longed to get back immediataly." With these feelings toward God and Christians, she now became very anxious for the souls of her own people; and said, "Oh, if they could only see as I do, how happy they would be!"

When asked, a considerable time afterward, about the state of her mind, she said, "I have always been happy in God since then: the more I have seen of the love of Christ, and the longer I have lived, the more I have desired to love Him, and to be more and more like Him in my soul. I do not know that I have since ever had any sorrow of soul so great, as I have had for those who are ignorant of God. Sometimes, when going to Church, or while there, it has made me weep to think of those who do not love God. There has never been one day since I found peace to my soul, when I did not feel that God was with me." The reason which she assigned for this mercy was, that God would soon take her out of the world; and that He was pleased to be thus preparing her for His presence. "Every Sabbath," she said, "I have felt that this leaves me one Sabbath less to be in this world; and brings me one Sabbath nearer the time when I shall be with Christ."

I had afterward the following conversation with her. "You said, that, before you found peace in Christ, you long felt yourself miserably wretched, and that you often prayed: was it for the merits of these prayers that God gave you peace?" "No: it was because of Christ's pity to my soul; because he died for sinners; and it was of God's mercy that Missionaries were sent to teach me"—"Do you mean that you never had any fears that you were deceived?" "I have always felt sure that God has had mercy on my soul; and, the more I have thought on my old wicked life, the more it has drawn me near to God; it has made me feel more humble in myself, and a strong desire to live only for Him"—"But should God take away His Spirit from you, and leave you to yourself, what do you think would become of you?" "I should be good for nothing"—"Have you any fears that God will ever take away His Spirit from your soul?" "No"—"Why?" "From what I have heard of His Word, He has promised to keep those that trust in Him; and I believe He is faithful to His Word"—"There have been several times when in your sickness you have been very low, and have had reason to think that you would live but a few hours or days; have you, at none of these times, been unwilling or afraid to die?" "No"—"Have you always felt, if it were God's will, that it would be a privilege to die, and you would be glad to have the hour come?" "Yes, I have. This Fall, when I was very sick for two days and nights, and felt that God only could make me better or take me away, I thought, if it were His will, how glad I should be to be sure that I was dying, that I might be with God"—"A year ago last Spring, you were baptized and received into the Church: can you tell me any thing of your feelings at that time about the Ordinances?" "After I understood their design, that Christ had commanded them, and why he had done it, I had a very strong desire to be baptized and to receive the Lord's Supper; nor is there any thing in this world that I felt to be so great a privilege. When I was baptized and promised solemnly to be for God, I really felt in my heart every word; and that I was now all the Lord's,

and no more for myself, or for any other. I was happier than I can express, in the privilege of being there with the love of God in my heart; and when receiving the bread and wine, I felt that I could not be thankful enough to God for bringing me to His Table once. I thought I should come there no more; but that the next time I should be at God's Table in Heaven" —"You see that it has not been as you thought. You have communicated several times: have those always been precious seasons to your soul?" "Yes, every one of them"—"Have they been as precious as the first?" "Yes: as I have heard more of the Saviour, and have learnt more His love from the Bible, I have felt each time, if possible, more and more near and happy in Him"—"What good do you think that Baptism or the Lord's Supper could do for you, without a heart to love the Saviour?" "None: there would be no joy to my soul in them" —"Could you have this joy and peace, of which you have told me, if you did not, as far as you know, strive to serve God in all things?" "No, I could not. Though unable to do any thing with my hands and to labour for God, it is my sincere desire daily to have my heart much in prayer for my friends, and for the salvation of their souls; and because God lets me live, I believe He wishes me to be devoted in spirit to this"—"Do you think you love God and souls as much as you ought?" "No: I try to love, but do not feel so much as I ought"—"When do you expect to have perfect love to God and souls?" At first she answered, "Never;" thinking I meant while in the body. After which she said, "When I get to Heaven."

A little time after the preceding narrative was written, this Indian Convert died. Of her death, which took place at Mackinaw on the 23d of November last, Mr. Ferry gives the following account:—

She exhibited the character of the Believer triumphing in death. For many months she had been almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said on the day of her death, "I think I shall go to-day." At night she shook hands with some of the members of the Mission Family; and, with a smile, spoke of it as the last time. But a few minutes before her death, in allusion to David's words, she said she *feared no evil*. Surely no Unbeliever, observing her course down the dark valley, could any longer doubt the reality of religion, or deny the importance of carrying the tidings of the Gospel to the unlettered Savage.

In reference to the happy frame of her mind Mr. Ferry says—

In what I have written, I have scrupulously avoided any thing like a more favourable colouring than facts would justify. In respect of uninterrupted peace and spirituality of mind, the case of this woman is unlike any other which I ever knew. She was indeed a privileged Child of God, ripening fast for glory: sick or well, in pain or at ease, she always met us with a placid, and most commonly with a smiling, countenance.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

It will be seen in the following abstract of the Proceedings at the Anniversaries of the different Societies, that the usual course was interrupted at several of the Meetings. We have thought it right to put the facts on record: and shall make no other remark on them on the present occasion, than that it most seriously behoves every conscientious man to consider, whether, in these days of dangerous excitement and of the fearful but unheeded working of the Malignant Spirit, he will not far more consult the interests of Truth, the Peace of the Church, and the preservation of many Individuals from disquieting and sinful Emotions, if he confine himself, for the prevention or the recal of any measure which he may deem injurious, to those quiet means which are afforded by intercourse with the respective Committees or by appeals from the Press; rather than bring such questions before large Assemblies, where they cannot

but interrupt both the regular business and the harmony of the Meeting, while no fair and adequate consideration of the merit of these questions can be there obtained.

ANTI-SLAVERY SOCIETY.

ANNIVERSARY.

Meeting.

Saturday, April 23, at xii; in Exeter Hall; Lord Suffield in the Chair. Collection, 78*l.* 12*s.* 11*d.*

Movers and Seconders.

T. Fowell Buxton, Esq. M.P.; and Sir James Mackintosh, M.P.—Steph. Lushington, Esq. LL.D. M.P.; and Rev. Daniel Wilson — Daniel O'Connell, Esq. M.P.; and Rich. R. Shiel, Esq. M.P.—Rev. John Burnett; and Rev. Richard Watson—W. Evans, Esq. M.P.; and G. Stephen, Esq. —and Rev. J. W. Cunningham.

Resolutions.

—That the object of this Meeting is the Entire Extinction of Negro Slavery.

—That the time has now arrived, in which the people of Great Britain and Ireland may give, by their votes, as they have already given by their petitions, efficacious assistance toward delivering the Negroes from the evils of Slavery, and the Nation from the guilt of tolerating it; and that the Address * now read be adopted by this Meeting and circulated throughout the country.

—That the buying, or selling, or holding of our Fellow-men as Slaves, is contrary to the Christian Religion, and to the principles of the British Constitution.

—That, under the strongest rational conviction, fortified by the experience of all ages, that the Holders of Slaves are, by the very circumstances of their situation, rendered as unfit, as they have always proved themselves unwilling, to frame laws for the benefit of their bondmen, this Assembly cannot refrain from avowing their utter despair of receiving any effectual aid from the Colonists in the prosecution of their great object.

—That this Assembly consider it incumbent on them to renew the declaration of their decided conviction, that Slavery is not merely an abuse to be mitigated, but an enormity to be suppressed; that it involves the exercise of severities on the part of the Master, and the endurance of sufferings on the part of the Slave, which no laws can effectually prevent; and that to impose on the British People the involuntary support of a System so essentially iniquitous, is an injustice no longer to be endured.

—That the experience of the last eight years has not only furnished additional evidence of the Criminality and incurable Inhumanity of Slavery, but has also demonstrated incontrovertibly, that it is only by the direct intervention of Parliament that any effectual remedy can be applied to this enormous evil; and that it is the unalterable determination of this Meeting to leave no lawful means unattempted for obtaining, by Parliamentary Enactment, the Total Abolition of Slavery throughout the British Dominions.

State of the Funds.

The Receipts of the Year, including 806*l.* 7*s.* 11*d.* for Publications sold, amounted to 2846*l.* 8*s.* 11*d.* The Payments were 3185*l.* 15*s.* 10*d.*

Issues of Publications.

In 1829, there were issued 261,500 copies of the various Numbers of the Anti-Slavery Reporter, and 15,625 of other Publications. In 1830, the issue of Anti-Slavery Reporters amounted to 421,250 copies, and that of other Publications to 151,465.

* See this Address at p. 208 of our last Number. *Editors.*

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

Tuesday, April 26, at xi; at St. Clement Danes; by Rev. J. W. Cunningham, M.A.; from Psalm LX. 4: Collection, 35*l.* 2*s.*—*Tuesday, May* 17, at vi½; at Spafields Chapel; by Rev. H. Cooke, D.D., of Belfast.

State of the Funds.

The Receipts of the Year were 4317*l.* 10*s.* 6*d.*, and the Expenses 804*l.* 5*s.* 5*d.* The Balance, amounting to 3513*l.* 5*s.* 1*d.* was paid to the Brethren's Society for the Furtherance of the Gospel.

SUNDAY-SCHOOL SOCIETY.

FORTY-FIFTH ANNIVERSARY.

Meeting.

Wednesday, April 27, at vi P.M.; at the London Coffee-House, Ludgate Hill; the President, the Marquis Cholmondeley, in the Chair. Collection, 5*l.*

Movers and Seconders.

Rev. John Harding; and Rev. C. L. Gilbert—Rev. T. Harding; and W. B. Gurney, Esq.—Professor Hoppus; and W. H. Watson, Esq.—and Rev. Mr. Griffiths, of Holyhead; and T. Pell Platt, Esq.

Resolutions.

—That, while the aspect of the times demands our prayerful attention and presents powerful motives for Christian Exertion in every department of benevolence, this Meeting especially regards them as calling for extended efforts for the Instruction of the Rising Population in the Principles of Scriptural Truth; that wisdom and knowledge may become the stability of our times, and the

Kingdoms of this World become the Kingdoms of our God and of His Christ.

—That this Meeting, convinced that signal benefits have been conferred on our Country and the World by means of Sunday Schools, cordially approves the measure proposed by a kindred Institution, of celebrating a Jubilee on the return of the Birth-Day of Robert Raikes, their Founder, the 14th of September next ensuing, which period, as nearly as can be ascertained, will complete the Fiftieth Year of their establishment; and earnestly recommends the Friends of Religious Instruction, everywhere, to mark the occasion by extraordinary efforts, personal and combined, to extend and to promote the Sunday-School System in their various localities.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	86	12	6
Donations and Collections	83	12	9
Legacy	100	0	0
Dividends	209	12	6
Total	£. 479	17	3

Payments of the Year.			
Bibles and Testaments	637	10	0
Spelling Books &c.	164	17	7
Travelling Expenses	40	0	0
Salary of Assistant Secretary	40	0	0
Sundries	99	7	8
Total	£. 981	15	3

Summary of the Year.

Schools assisted (323 for the first time), 440; containing 52,434 Scholars—Books distributed: Spelling Books; English, 30,429; Welsh, 14,205: Alphabets and Collective Lessons; English, 6967; Welsh, 5876: Bibles; English, 2191; Welsh, 837: Testaments; English, 5596; Welsh, 2778.

Total Issues of Books.

Spelling and other Elementary Books, 898,331: Bibles, 15,218: Testaments, 145,220.

FRIENDS OF THE HEBREW NATION.

SECOND ANNIVERSARY.

Meeting.

Thursday, April 28, at xii; in the Lower Room, Exeter Hall; Henry Drummond, Esq. in the Chair.

Movers and Seconders.

Rev. C. S. Hawtrey; and Lieut. Rhind, R.N.—Rev. Alex. Scott; and Rev. W. Abrahams, a Converted Jew—and John Tudor, Esq.; and Dr. C. H. F. Bialloblotsky.

Resolution.

—That, taking courage from what we have heard with our ears and our fathers have told us in times of old, we will persevere in the path of Christian Duty toward the Ancient People of God; confidently assured that He will perform all His promises made by His Servants the Prophets.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Subscriptions and Donations	1198	16	0
Receipts on account of Trade	520	14	7
Total	£. 1719	10	7

Payments of the Year.			
Rent, Taxes, &c.	116	15	10
Housekeeping and Incidentals	707	16	0½
Clothing, Medicine, and Personal Expenses	226	8	9½
Printing and Sundries	91	3	4
Payments on account of Trade	648	0	9
Total	£. 1790	6	8½

Merging of the Philo-Judæan and Operative Jewish Converts' Societies into this Institution.

The Philo-Judæan Society, of which the Fourth Anniversary was noticed at p. 205 of our last Volume, has merged into this Institution; and so also has another Society, just coming into operation. The object of the "Friends of the Hebrew Nation," in forming themselves into a Society, having been originally confined to Inquiring Jews, many Christians were anxious to open an Asylum where Baptized Jews might also have an opportunity of learning a Trade, by which they might support themselves; cast out as they were by their own people, and often regarded with suspicion by Christians. For this purpose a considerable sum had been subscribed, for the establishment of a Society to be entitled the "Operative Jewish Converts' Institution." An offer of union with the "Friends of the Hebrew Nation" having been made, and a general feeling prevailing of the inexpediency of unnecessarily multiplying Societies for the same object, a union has taken place between the Institutions. The Asylums for the Inquiring and the Baptized Jews will still be distinct; that for Inquiring Jews at Camden Town, and that for Baptized Jews in the immediate vicinity of the Episcopal Jews' Chapel. Whatever is paid to the General Fund will be at the disposal of the Committee; but if any wish to subscribe to the Baptized Jews' Asylum or that for Inquiring Jews specifically, they will be at liberty to do so.

Amendment on the Report negatived.

It was stated at p. 199 of our last Volume, that Twelve Adult Jews were baptized on the 14th of April. These Converts were received into an Asylum at Camden Town, under the superintendence of Mr. Erasmus H. Simon. In February of the present Year, these Jews, with other inmates of the Asylum, were formed by Mr. Simon into a

Church; which he considers, not a New Church, but the re-establishment of that Hebrew-Christian Church, founded at Jerusalem, of which St. James was the head; the Jews being, in his opinion, entitled as a Nation, however scattered, to a National Church. The Committee entirely disapproving this step, which was taken without consulting them, Mr. Simon, and a part of the inmates of the Asylum, withdrew from the Society. The Report of the Committee censuring this attempt at the formation of a separate Hebrew-Christian Church, Dr. Biber moved an Amendment to the following effect:

—That in receiving the Report of the Committee, the Meeting, while it approves of the separation between the Committee and the inmates of the Institution concerning the revival of an Apostolic Hebrew Church, would keep the counsels of Gamaliel with respect to that revival; for that if this had not been brought about by God, any expression of the feeling of the Meeting against it would be unnecessary; but that if it were of God, to object to it would be to strive against His will.

Dr. Biber urged this Amendment on the ground, that, in condemning the conduct of Mr. Simon and his friends for having established a New Church, the Committee had themselves departed from what was the understood objects of the Society; as, in the union with the Philo-Judæan Society, such an understanding existed among at least the members of the Philo-Judæan Committee. The Chairman having shewn that the Committee, so far from being pledged to the object referred to in the Amendment, was pledged to resist the establishment of any separate Hebrew Church, the Amendment was negatived, very few hands being held up in its favour.

IRISH SOCIETY.

NINTH ANNIVERSARY.

Sermons.

Thursday, April 28, at vii½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Henry Beamish, M.A. Vicar of Kinsale, Ireland; and Chaplain of the Irish Episcopal Chapel, West Street, Seven Dials; from Isaiah LV. 8-11: Collection, 11*l.* 13*s.* —*Tuesday, May* 3, at vii½ P.M.; at St. Clement Danes; by Rev. Henry Melvill, M.A.; from Zech. iv. 6. *Not by might, nor by power; but by my Spirit, saith the Lord of Hosts:* Collection, 66*l.* 6*s.* 6*d.*

Meeting.

Friday, April 29, at xii; in Exeter Hall; Lord Bishop of Lichfield and Coventry, the President, in the Chair. Collection, 42*l.* 9*s.* 2*d.*

Movers and Seconders.

Bishop of Chester; and Rev. Henry Melvill—Lord Lifford; and T. Mahon, Esq.—Sir G. Grey, Bart.; and James Cummins, Esq.—Rev. H. Beamish; and Capt. Vernon, R.N.—and John M'Clintock, Esq.; and Rev. J. W. Doran.

Resolution.

—That the value and importance of the Irish Language, as a medium of communicating the knowledge of Divine Truth to a large portion of the population of Ireland, is rendered increasingly evident by the experience of every succeeding year.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	122	9	6
Donations	317	18	7
Congregational Collections	257	2	6
Associations and Public Meetings,	1221	9	4
Total...£.	1918	19	11

Payments of the Year.			
Remitted to Irish Society, Dublin,	1150	0	0
Irish Teachers in England	115	2	9
Irish Elementary Books	115	16	8
Salaries	254	12	0
Printing	67	4	8
Travelling Expenses, Rent, and Sundries	207	8	8
Total...£.	1910	4	9

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Thursday, April 28, at vii½ P.M.; at the City-Road Chapel; by Rev. Robert Newton; from Gal. iv. 18. *It is good to be zealously affected always in a good thing.* —*April* 29, at xi; at Great-Queen-Street Chapel; by Rev. T. Raffles, LL.D.; from John xii. 6. *I am the Way.*—Same Day, at vii½ P.M.; at Southwark Chapel, Long Lane, Borough; by Rev. Robert Alder; from Rom. i. 16, 17.

On *Sunday*, the 1*st of May*, 107 Sermons were preached for the Society, in 52 Chapels of the Wesleyan Methodists, in and near London.

Meeting.

Monday, May 2, at xi; in Exeter Hall; Lancelot Haslope, Esq. in the Chair. The Meeting of the London Auxiliary had been held, April 27, at vi P.M., in Great-Queen-Street Chapel; John Josiah Buttress, Esq., Treasurer of the London Districts, in the Chair.

Movers and Seconders.

Rev. Robert Alder, late Missionary in British America; James Montgomery, Esq., of Sheffield; and John Poynder,

Esq.—Rev. James Dixon; and Rev. H. F. Barder, D.D.—Rev. T. Raffles, LL.D.; Rev. John Burnett; and Rev. Robert Newton—Rev. Richard Reece; and John Marsden, Esq., of Manchester—Rev. Peter M'Owan; and Rev. John James—and Rev. G. Morley, President of the Conference; and J. J. Buttress, Esq.

The Meeting was addressed, also, by Mr. Peter Jones, a converted Indian Chief, and now a Missionary among the Chippewa Indians of Upper Canada: his Indian Name is Kahkewaquonaby.

Resolutions.

—That this Meeting regards with the highest satisfaction the sound and liberal principles of Religious Toleration maintained by the British Government in its Official Despatches to the Governor of Jamaica; and gratefully acknowledges the protection afforded to Missionaries of every Denomination in their unwearied endeavours to inculcate the principles and morals of the Christian Revelation.

—That the continued liberality of the Friends of the Society, both at home and abroad—the success with which the Missions in general have been favoured—and the numerous and interesting openings for the extension of Missionary Enterprise which have occurred during the past Year—afford delightful evidences of the Divine Blessing, and present powerful motives to zeal and perseverance in the great and hallowed Cause of Christian Missions.

Collections.

The Sums received in connexion with this Anniversary amounted to about 1100*l.*

CHURCH MISSIONARY SOCIETY.

THIRTY-FIRST ANNIVERSARY.

Sermon.

Monday, May 2, at vii P.M.; at St. Sepulchre's Church, Snow Hill; by Rev. John Graham, Rector of St. Saviour and St. Mary Bishophill Senior, York; from 2 Cor. viii. 9: the Collection, including the usual Benefaction of 50*l.*, was 171*l.* 1*s.* 7*d.*

Meeting.

Tuesday, May 3, at xi; in Exeter Hall; the President, Admiral Lord Gambier, G.C.B., in the Chair: Collection, 146*l.* 0*s.* 6*d.*

Movers and Seconders.

Bishop of Lichfield and Coventry; and Hon. and Rev. Baptist W. Noel—Bishop of Winchester; and Lord Bexley—Rev. J. W. Doran, Missionary from Travancore; and John Sullivan, Esq. jun., late of Madras—Bishop of Chester; and Rev. Lundy Foot—and Rev. Edward Bickersteth; and Rev. James H. Stewart.

Resolutions.

—That this Meeting desires to record its grateful sense of the superintending Providence of God, in opening a wide and effectual door into Abyssinia for the Missionaries of the Society; of His continued blessing on the preaching of the Gospel in Southern India; and of the abundant encouragement vouchsafed to His Servants in New Zealand.

—That this Meeting rejoices to hear of the Ordination of two Individuals, born in India, to the Sacred Ministry of the Gospel: and, while it acknowledges the goodness of God in calling them to this Holy Office, trusts that the Members of the Society will feel encouraged to pray for a fuller effusion of the Holy Spirit on the Society's Institutions at home and abroad, that many faithful Evangelists may go forth from them, to testify of the Gospel of His Grace.

—That, in the present state of the World, this Meeting desires to impress on the Members of the Society and of the Church of Christ the peculiar importance of watchfulness and prayer, of self-denial and holy zeal in the service of their gracious Master; and to remind them of the faithful promise of Him who has said—*I will be exalted among the Heathen; I will be exalted in the earth.*

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Paid direct to the Society—			
Congregational Collections,	402	18	5
Benefactions	2104	5	2
Annual Subscriptions	1492	18	0
Legacies	1848	7	6
Cingalese-School Fund	10	0	0
Native-Female Schools	224	9	10
Allepie-School Fund	142	6	6
Contrib. through Associations,	39,661	17	5
Interest on Government Securities,	275	18	5
Drawbacks on Books & Paper	312	14	6
	46,475	15	9
On account of the Institution,	65	19	6
Disabled Missionaries, Widows, and Orphans	1189	14	5
	47,731	9	8
Sale of Publications	109	0	10
Total £.	47,840	10	6

Payments of the Year.

Missions—			
West-Africa	3815	16	6
Mediterranean	3742	14	5
North-India	5486	19	11
South-India	5195	18	4
West-India	795	0	4
Ceylon	3203	2	9
Australasia	5722	4	6
West-Indies	1587	19	11
North-West-America	824	14	3
Missionaries and Students—			
Institution:—Maintenance, Allowances, Library, Books, Lectures, Servants, Taxes, Medicines, Furniture, Repairs, and Sundries	1822	3	6
Salaries of Principal & Tutors,	911	0	0
Travelling, Ordination, Board and Lodging, and Sundries,	264	9	2
Basle Seminary	849	1	5
Sick and Disabled Missionaries, including Widows and Fami-			

Digitized by Google

	£.	s.	d.
lies; Passage from Foreign Stations; Travelling Expenses; Allowances, Medical Attendance, Education of Children, and Sundries; and a Grant of 500*l.* to Disabled Missionaries' Fund...	3051	18	6
Publications—			
9500 copies of 30th Report..	578	11	0
1000 ditto Abstract of ditto..	33	6	4
8200 ditto Missionary Register,	225	15	1
98,000 ditto Missionary Record,	675	9	7
444,000 ditto Quarterly Papers,	561	11	3
Miscellaneous Printing.....	248	7	3
Sundries—			
Association Expenses—Travelling of Deputations, Salaries of Visitors, Packing Paper, Cases, Cord, Carriage and Porterage	1447	5	10
Salaries of Secretaries, Clerk Accountant, Three other Clerks, Occasional Clerks, and Collector's Poundage,	1557	4	1
House, Office, and Warehouse—Rent, Taxes, Rates, Gas, Candles, Coals, Stationery, Library, Fixtures and Repairs, Servants, & Sundries,	890	6	7
Postage.....	233	15	3
Incidental Expenses, including Charges at Freemasons' Hall on occasion of the 30th Anniversary Meeting	216	11	8
Net Payments for General Purposes.....	43,941	7	9
Net Payment on account of Building Fund.....	7	11	5
Total..... £.	43,948	19	2

Amendment on the Report, adopted.

The Report having stated, with approbation, the efforts of various Gentlemen connected with the West Indies to benefit their Slaves, the Rev. S. C. Wilks expressed his apprehensions that, unless some qualifying clause were added, advantage might be taken of this statement to hide the evils of the present System. He therefore moved that the following sentence should be added in the Report:—"But still, such is the power of the System, that the very Friends of the Slaves cannot carry their wishes into full effect, but are cramped and crippled in their exertions." This Amendment having been seconded by the Rev. Daniel Wilson, was almost unanimously adopted.

CHRISTIAN-INSTRUCTION SOCIETY.

ANNIVERSARY.

Meeting.

Tuesday, May 3, at vi P. M.; in Finsbury Chapel; Thomas Wilson, Esq. in the Chair: Collection, 250*l.*

Movers and Seconders.

Rev. H. F. Burder, D.D.; and Rev. John Burnett — Rev. F. A. Cox, LL.D.; and Rev. John Edwards, of Watford—Rev. James Bennett, D.D.; and Rev. John Dyer—Rev. Alex. Fletcher; and Rev. John Campbell — and Rev. John Blackburn; and Mr. John Pitman.

Resolutions.

—That we desire to record our gratitude to Almighty God for the efficiency which He has graciously afforded to this Society, in the many instances of conversion which have resulted from the diversified operations of its Agents; and that we will persevere in fervent supplications that the God of all Grace may bestow on each of them the spirit of wisdom, piety, and zeal, and render their benevolent efforts increasingly successful.

—That we view with sincere regret the melancholy disproportion which exists in this Metropolis between the number of attendants on Divine Worship on the Lord's Day and its whole population; and feel persuaded, that, as thousands are found to crowd the roads and other places of public concourse, it is the duty of educated and efficient Ministers to follow the example of our Lord and His Apostles, by proclaiming the Gospel in such places; a practice which was successfully adopted at the Reformation, and in the other great Revivals of Religion with which our country has been blessed.

—That, as efforts to promote Christian Instruction on the plan of this Society are greatly needed throughout the United Kingdom, and have already been made with very encouraging success, and as some liberal friends to the Cause have expressed a willingness to enlarge their pecuniary aid in case the sphere of operation were extended, it be henceforth competent to the Committee to render assistance to Local Societies, in the country as well as in London and its vicinity, according to their discretion and the means placed at their disposal.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions	853	15	3
Tracts from Religious-Tract Soc.	43	6	8
	897	1	11
Sale of Publications	355	5	7
Total.... £.	1252	7	6

Payments of the Year.			
Books, Tracts, and Papers.....	847	18	9
Expenses of Public Worship....	80	9	6
Salaries.....	191	0	0
Sundries.....	89	0	2
Total.... £.	1208	7	11

Summary.

Gratuitous Agents, 1173—Stations, 63—Families under stated Visitation, 31,591—Cases of Distress relieved in the Year, 1263—Associations, 66.

Digitized by Google

BRITISH & FOREIGN BIBLE SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

Meeting.

Wednesday, May 4, at xi; in Exeter Hall; Lord Bexley, in the absence of the President through indisposition, in the Chair. The usual course of proceedings was interrupted on this occasion by a discussion, of which the following official account has appeared:—

Two Amendments on the Report, negatived.

After the Report had been read, it was moved, by the Rev. Dr. Dealtry, Chancellor of the Diocese of Winchester, and seconded by the Rev. Dr. Bennett, late Theological Tutor of Rotherham Academy—

—That the Report, an Abstract of which has been now read, be adopted, and printed under the direction of the Committee:

Upon which an Amendment was moved by J. E. Gordon, Esq., as follows:

—That instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted—

—That the British and Foreign Bible Society is pre-eminently a Religious and Christian Institution.

—That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian Institution.

—That, in conformity with this principle, the expression "Denominations of Christians," in the 9th General Law of the Society, be distinctly understood to include such Denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.

A second Amendment was moved by the Rev. Lundy Foot, as follows:

—That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ.

Mr. Gordon having been heard at great length in support of his Amendment, and it having been seconded by the Rev. G. W. Phillips, it was distinctly read by the Rev. Mr. Brandram: and the sense of such persons present as are Members of the Society having been requested thereon, it was negatived by a very large majority.

The Amendment proposed by the Rev. Mr. Foot having been seconded by the Hon. and Rev. Baptist W. Noel, it was also distinctly read; and after the question had been put, it was negatived by a great majority.

The original Motion, viz.

—That the Report, an Abstract of which has been now read, be adopted, and printed under the direction of the Committee,

having been again distinctly read, it was carried by an immense majority, in a manner most decidedly expressive of the sentiments of the body of Subscribers present.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	2163	19	9
Donations & Life Subscriptions,	1532	14	9
Legacies.....	18,982	19	0
Dividends and Interest.....	1491	13	8
Auxiliary Societies.....	28,827	17	3
	52,999	4	5
Sale of Scriptures	42,424	17	10
Total.... £.	95,424	2	3

Payments of the Year.			
Printing the Scriptures:			
In the Languages of Great Britain and Ireland	51,051	9	9
Other European Languages,	12,836	15	9
Languages of Asia and Africa,	3758	18	4
Translating, Revising, and Editing the Scriptures in Foreign Languages	982	18	7
Printing Paper, for Bibles and Tests. in Foreign Languages,	1587	12	8
Stipends & Expenses of Agents for Foreign Parts.....	1828	4	3
Travelling Expenses.....	853	3	0
Printing Reports, Abstracts, Monthly Extracts, &c.....	2290	5	10
Sundries — Including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, Carriage, Shipping Charges, Repairs, Books, Stationery, and Incidentals.....	7776	4	8
Total.... £.	82,965	12	10

The present Engagements of the Society exceed the sum of 45,800*l.*

PRAYER-BOOK AND HOMILY SOCIETY

NINETEENTH ANNIVERSARY.

Sermon.

Wednesday, May 4, at vii P.M.; at St. Paul's, Covent Garden; by Ven. Archdeacon Hoare; from Psalm xliii. 3, 4: Collection, 11*l.* 0*s.* 5*d.*

Meeting.

Thursday, May 5, at xii; in Exeter Hall; the President, Lord Bexley, in the Chair: Collection and Donations, 45*l.* 8*s.* 7*d.*

Movers and Seconders.

Rev. H. Budd; and Rev. W. Marsh—Rev. Edwin Sidney; and Rev. John Peers — Lord Mount-Sandford; and Rev. W. A. Evanson—Rev. G. Hulme; and Dr. C. H. F. Bialloblotzky—Rev. H. Raikes; and Rev. Daniel Wilson—and Sir Claudius Stephen Hunter, Bart.; and Rev. A. S. Thelwall.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	715	9	0
Donations	145	0	0
Associations:			
Free Contributions, 240 8 11			
Payment for Books, 142 5 5			
	382	14	4
Collections	78	4	9
Legacy	161	2	0
For Supply of Ireland	26	8	6
For Supply of Seamen	44	13	7
For Foreign Objects	44	9	0
Rent received	10	0	0
	1608	1	2
Sale of Books	519	5	9
Total ..... £.	2127	6	11

Payments of the Year.			
Prayer-Books and Homilies in Vols.	774	15	2
Homily Tracts in English	215	3	7
Reports, Circulars, Stationery, Postage, &c.	187	8	8
Travelling & Association Expenses,	159	6	2
Salaries and Poundage	363	16	0
On Account of Ireland	8	7	6
On Account of Seamen	73	4	5
On Account of Foreign Objects,	64	7	10
Rent, Taxes, House Expenses, Meetings, and Sundries	252	12	5
Total ..... £.	2099	1	9

The Society is indebted 49*l.* 18*s.* 3*d.*; and is under Engagements to the amount of 992*l.* 7*s.* 1*d.*

JEWS' SOCIETY.

TWENTY-THIRD ANNIVERSARY.

Sermon.

Thursday, May 5, at vi½ P.M.; at St. Paul's, Covent Garden; by Rev. James Haldane Stewart, M.A., Vicar of Great Ouseburn, Yorkshire, and Minister Incumbent of St. Bride's Church, Liverpool; from Isaiah lx. 20: Collection, 45*l.* 9*s.* 2*d.*

Meeting.

Friday, May 6, at xii; in Exeter Hall; Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry in the Chair: Collection, 72*l.* 18*s.* 6*d.*

Movers and Seconders.

Lord Bexley; and Rev. W. Dalton—Lord Mount-Sandford; and Rev. J. C. Reichardt, Missionary of the Society to English Jews — Right Hon. Sir G. H. Rose, K.G.H.; and Rev. A. S. Thelwall—and Rev. W. Marsh; and Ven. Archdeacon Hoare.

Resolutions.

—That this Meeting desire to express their Christian Sympathy with those Missionaries of the Society, who, in the present eventful times, have been placed in circumstances of difficulty or danger; and earnestly commend them and their labours to the prayers of all who seek the salvation of Israel.

—That, while it is manifestly evident that the work of conversion is increasingly going on among the Jews both at home and abroad, and that there are many openings and pressing calls for exertion in spreading the knowledge of a Saviour among them, combined with peculiar difficulties arising out of passing events; this Meeting recognise the necessity for Fervent Prayer, that the Lord of the Harvest would raise up men, who, by simplicity of faith and meekness of wisdom, are suited to the exigencies of the present time.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	802	11	0
Donations and Life Subscriptions,	849	9	1
Auxiliary Associations, &c. ...	10,556	12	7
Legacies	1336	16	0
Hebrew-Scripture Fund	354	14	0
Foreign-Mission and School Fund,	206	16	11
Palestine-Mission Fund	37	7	7
Sundries	49	11	6
Total ... £.	14,193	18	8

Payments of the Year.			
Jewish Children	1431	11	9
Adult Jews	104	0	0
Palestine Mission	973	14	2
Other Foreign Missions & Schools,	4351	18	6
Home Mission	170	16	3
Seminary	967	8	3
Hebrew Scriptures	19	13	2
Tracts, Reports, Expositors, &c.	346	1	1
Episcopal Chapel	19	4	0
Salaries, Travelling Expenses, Rent, Taxes, & Incidentals ..	1848	13	11
Total .... £.	10,233	1	1

PORT-OF-LONDON AND BETHEL-UNION SOCIETY.

THIRTEENTH ANNIVERSARY.

(Fourth, of the re-organized Society.)

Sermons.

Tuesday, May 10, at x½; on board the Floating Chapel; by Rev. John Burnett; from Isaiah lx. 5. *The abundance of the Sea shall be converted unto thee:* Collection, 10*l.* 4*s.* 7*d.* — Same day, at ii½; on board the Chapel; by Rev. Dr. Bennett; from Luke viii. 25. *What manner of man is this! for he commandeth even the winds and water, and they obey him:* Collection, 9*l.* 4*s.* 3*d.*

Meeting.

Monday, May 9, at xii; at the City-of-London Tavern; Right Hon. Lord Mount-Sandford in the Chair: Collection, 80*l.* 8*s.* 9*d.*

Movers and Seconders.

Rev. J. Jack; and Rev. G. Gilbert—Rev. John Smith, late Missionary at Malacca; and Lieut. Brown, R.N.—Rev. G. Rose; and Rev. C. Hyatt—Rev. Dr. Bennett; and Rev. W. Deering—Rev. Anthony Brown; and Rev. John Mullen—and Robert Humphrey Marten, Esq.

Resolutions.

—That this Meeting desires to express its gratitude to Almighty God, for the measure of success with which He has been pleased to crown the efforts of the Society during the past years of its existence; that it considers the moral change which has taken place on many of the Seamen who frequent the Lower Pool on the River Thames, to be such as to merit a distinct and special acknowledgment of the Divine Goodness; and that it is more than ever impressed with a conviction of the necessity and utility of such a Society, for promoting the spiritual welfare of Seamen, both at home and abroad.

—That, as the beneficial effects of this Society diffuse themselves in every direction, both at home and abroad, on the lives and property occupied in commerce and entrusted to the protection of British Seamen, as well as through the channels of domestic relationship; and as the cause of Christian Missions may be essentially promoted by an attention to the moral and spiritual interests of Seamen; this Institution has a strong claim on Christian Congregations of every Denomination, but especially on those in the Metropolis.

State of the Funds.

The Receipts of the Year, including a Legacy amounting net to 180*l.*, were 783*l.* 7*s.* 10*d.* The Payments were 599*l.* 17*s.* 11*d.*; with the discharge of outstanding debts to the amount of 216*l.* 19*s.* 9*d.*: leaving a Balance of 33*l.* 9*s.* 10*d.* against the Society, with further claims against it of nearly 200*l.*

Summary of the Year.

Total attendance at Public Worship, 9631; of whom 5642 were Seamen—Books lent to Sailors, 1661: total lent from the beginning, 5994 — Wapping School; 145 Boys, 80 Girls: Orphan Asylum; 33 Boys and 20 Girls, maintained and educated.

HIBERNIAN SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

Meeting.

Saturday, May 7, at xi; in Exeter Hall; Right Hon. Lord Mount-Sandford in the Chair: Collection, 146*l.*

Movers and Seconders.

Lord Bexley; and Rev. John Burnett —Rev. John David Hastings, of Dublin; and Rev. John Yockney—Hon. C. John Shore; and Rev. W. Marsh—Hon. and Ven. Archdeacon Pakenham; and J. E. Gordon, Esq. — Rev. Nicholas Armstrong; and Rev. Ebenezer Henderson, D.D. — and Rev. Mr. Cawthorne, of Derby; and Captain F. Vernon, R.N.

Resolutions.

—That this Meeting rejoices in the beneficial effects already produced through the instrumentality of this Institution; and feels itself bound, by every consideration of duty and interest, to labour for the increase and promotion of Scriptural Education.

—That, in the existing state of Ireland, the continuance and extension of Scriptural Instruction, by means of Adult Schools and Scripture Readers in both the Irish and English Languages, demand, and will abundantly repay, the utmost exertions.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at 24th Anniversary.	160	0	3
Annual Subscriptions.....	690	3	0
Donations & Life Subscriptions,	837	1	2
Auxiliaries and Collections	3645	13	10
Legacies	549	12	11
Contributions &c. in Ireland...	1447	18	0
Total....£.	7330	9	2

Payments of the Year.			
Salaries of Schoolmasters, Readers, Inspectors, & Agents	5301	11	4
Book-Room Department	193	17	1
Printing and Stationery	933	14	6
Rent &c. of School-Houses	64	17	10
Travelling Expenses.....	287	3	4
School Expenses	45	3	1
Salaries and Poundage.....	1026	1	6
Carriage and Freight	122	4	1
Rent, Postage, Advertisements, Interest, and Sundries	482	3	0
Total....£.	8456	15	9

The sum of 1426*l.* 7*s.* 11*d.* is due from the Society to the Treasurer, and that of 98*l.* 19*s.* 6*d.* to the Agent for Ireland.

Summary of the Year.

Day Schools, 678: containing 53,452 Scholars; of whom, 23,093 are Roman Catholics, and 30,359 Protestants—Sunday Schools, 456; with 15,596 Scholars —Adult Schools, 407; with 15,333 Scholars—Irish Classes, 54; with 1374 Scholars. *Total*; 1595 Schools, and 85,755 Scholars.

Of the 678 Day Schools, 315 are under the superintendence of Clergymen of the Established Church; 58 under that of other Ministers; 278 in connexion with Noblemen, Ladies, or Gentlemen; and 27 have no local Patrons or Visitors, in consequence of their peculiar situation.

Inspectors and Scripture Readers, 56 —Books distributed: English Bibles, 6764; Irish, 156: English Testaments, 12,511; Irish, 337: *Total*, from the beginning, 255,576 Bibles or Testaments.

BRITISH & FOREIGN SCHOOL SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

Meeting.

Monday, May 9, at xii; in Exeter Hall; William Allen, Esq., the Treasurer, in the Chair: Collection, 79*l.* 3*s.* 6*d.*;

besides an Annual Subscription from His Majesty of 100*l.*

Movers and Seconders.

Dr. Lushington, M.P.; and Rev. Geo. Clayton — John Ivatt Briscoe, Esq., M.P.; and James Montgomery, Esq.— Rev. W. Marsh, of Birmingham; and Rev. John Burnett—Jotham Blanchard, Esq., Member of the Nova-Scotia House of Assembly; and Mr. Peter Jones, Native Missionary to the Chippewa Indians —and Rev. W. Broadfoot; and James Hume, of Halifax, Nova Scotia, Esq.

Resolutions.

—That this Meeting most respectfully and gratefully acknowledges the liberal subscription of His Most Gracious Majesty, and is deeply sensible of the honour conferred upon the Institution by his having been pleased to announce himself as its Patron.

—That this Meeting, deeply affected at the result of the inquiries which have been instituted with regard to the Moral and Intellectual State of the Agricultural Peasantry, earnestly recommends that the most vigorous measures may be adopted for promoting the Establishment of Schools in necessitous districts, and pledges itself to support the Society in carrying the same into effect.

—That this Meeting, having heard with much satisfaction the intelligence contained in the Report relative to the advancement of Scriptural Education in Foreign Countries, is encouraged to hope, that, under the Divine Blessing, this important department of the Society's labours will be productive of extensive good, and be crowned with enlarged success.

State of the Funds.

The Receipts of the Year were 3222*l.* 18*s.* 7*d.*; and the Payments, 2829*l.* 2*s.* 9*d.* The Society is under Engagements to the amount of about 500*l.*

SUNDAY-SCHOOL UNION.

ANNIVERSARY.

Meeting.

Tuesday, May 10, at vi½ A.M.; at the City-of-London Tavern; Robert Forster, Esq. jun., in the Chair: Collection, 38*l.* 19*s.* 2*d.*

Movers and Seconders.

Rev. Dr. Cox; and W. B. Gurney, Esq. — James Montgomery, Esq.; and Rev. John Blackburn —Mr. Wilson, the Sunday-School-Union Missionary; and Rev. Isaac Mann — Mr. W. Jones, Assistant-Secretary of the Religious-Tract Society; and Rev. H. J. Rook, of Feversham — and Rev. Robert Alder; and Mr. Peter Jones, a Canadian Indian, Missionary to the Chippewa Indians.

Resolutions.

—That the plan of celebrating a Sunday-School Jubilee, as proposed in the Circular of the Society, be most strongly recommended to all the Auxiliary and Country Unions, to all Ministers of the Gospel, and to all Sunday-School Teachers, by whose united efforts from this era a fresh impulse will be given to the great Cause of the Religious Instruction of the Young.

—That the proceedings of the past Year shew that the Sunday-School Mission is particularly adapted to promote the extension and improvement of Sunday Schools throughout the Kingdom, by means of the united efforts of Sunday-School Unions; and that increased contributions be earnestly solicited to this important object, which has heretofore received very inadequate support.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at Annual Meeting...	61	11	0
Subscriptions and Donations....	197	17	0
Ditto to the Mission Fund.....	127	2	0
	386	10	0
Sale of Publications 6674	18	6	
Total.....£. 7061	8	0	

Payments of the Year.			
Publications.....6516	18	3	
Agent & Sunday-School Mission,	331	8	8
Grants to Schools and Societies..	321	12	9
Salaries.....	256	12	6
Printing, Stationery, Postage, &c.	126	15	6
Rent and Sundries	216	17	7
Paid on Two Shares in Exeter Hall,	40	0	0
Total.....£. 7811	4	9	

Summary.

Sunday Schools in Great Britain and Ireland, reported, 10,162 — Teachers, 107,545—Scholars, 1,062,656; being an increase in the past year of 267 Schools, 9800 Teachers, and 42,463 Scholars.

NAVAL AND MILITARY BIBLE SOCIETY.

FIFTY-FIRST ANNIVERSARY.

Sermon.

Monday, May 9, at xi; at St. Clement Danes; by Rev. W. Dalton, M.A.; from 2 Thess. iii. 1—3: Collection, 21*l.* 3*s.* 9*d.*

Meeting.

Tuesday, May 10, at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Collection, including Donations and Subscriptions, 159*l.* 4*s.* 11*d.*

Movers and Seconders.

Lord Mount-Sandford; and Rev. Edwin Sidney — Rev. H. Melvill; and Lieut. Rhind, R. N. — Captain Sherer; and Rev. W. Dalton—Rev. G. W. Phillips; and Rev. J. H. Stewart.

Resolution.

—That an ADDITION be now made to the Laws of this Society; and that the First Law do in future stand as follows: "The Society shall consist of a Patron, Vice-Patrons, Pre-

sident, Vice-Presidents, Treasurers, a Naval and a Military Secretary, Committee, Governors, and Members, ACKNOWLEDGING THEIR BELIEF IN THE HOLY TRINITY."

Amendment on this Resolution, negatived.

It having been Moved by the Right Hon. Lord Calthorpe, and Seconded by the Rev. A. Brandram, as an Amendment on the Resolution just mentioned, "That the Constitution of the Society remain unchanged," and the Rev. Edward Irving and the Rev. Nicholas Armstrong having addressed the Meeting in support of the original Resolution, the Amendment was negatived almost unanimously, and the Resolution carried with very few dissentients.

It is stated, that, of the amount contributed at the Meeting, the sum of 55*l.* was given in consequence of the adoption of this Resolution; and consisted of two Donations of 10 Guineas, and two of 5*l.* each, with 22 New Annual Subscribers, besides smaller Donations.

Summary.

Receipts of the Year, 3220*l.* 0*s.* 3*d.*—Payments, 3015*l.* 18*s.* 7*d.*—Total Bibles and Testaments circulated from the beginning, 252,128. Circulation of the last Year, 8276. Average circulation of the last 15 Years, about 10,000 copies annually.

NEWFOUNDLAND & BRITISH-NORTH-AMERICA SCHOOL SOCIETY.

EIGHTH ANNIVERSARY.

Sermon.

Tuesday, May 9, at vi½; at St. Paul's, Covent Garden; by Hon. and Rev. B. W. Noel, M.A., Minister of St. John's Chapel, Bedford Row; from John xvii. 1: Collection, 27*l.* 9*s.* 2*d.*

Meeting.

Wednesday, May 10, at xii; in the Lower Room, Exeter Hall; Lord Bexley in the Chair: Collection, 29*l.* 2*s.* 3*d.* Donations, 102*l.*

Movers and Seconders.

James Strachan, Esq.; and Rev. Edwin Sidney — Rev. H. Budd; and Hon. and Rev. B. W. Noel—Right Hon. Sir G. H. Rose, K.G.H.; and Rev. Daniel Wilson, jun.—Rev. Daniel Wilson; and John Labouchere, Esq.—Percival White, Esq.; and Rev. John Peers —and Lord Mount-Sandford; and Sir T. Blomfield, Bart.

Resolutions.

—That, while, with fervent gratitude to God for the success with which it has pleased Him to prosper the exertions of this Society, this Meeting would rest with steady faith on that Mercy and Love which the Society has so often experienced in former difficulties to extricate it from its present embarrassments; yet they deem it their bounden duty to press on themselves and on the Public at large the urgent necessity of increased exertion to enlarge the funds of the Society, for the twofold purpose of relieving it from its present load of debt, and of enabling it to avail itself of the spirit which its operations have so largely kindled.

—That this Meeting, aware of the pledge given by the Society to extend the blessings of Christian Education to the Inhabitants of British North-America, and being earnestly desirous of redeeming the pledge and of obeying the call which the state of British North-America makes upon Christian Sympathy, Resolves that the Friends of the Society be encouraged to keep this pledge in view, and that the support of the Christian Public be invited to enable the Society to redeem it.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	187	8	6
Donations & Life Subscriptions,	326	6	6
Collections	31	10	3
Associations.....	1128	3	0
Total....£.	1673	8	3

Payments of the Year.			
Salaries of Nineteen Masters and Mistresses, with Branch Teachers, &c.....	1605	7	11
Passages, Freight, Stores, &c...	109	14	6
School Requisites & Furniture.	172	3	9
Printing Reports, Circulars, &c.	125	0	0
Home Salaries, Rent, Travelling Expenses, and Incidentals...	549	11	4
Total...£.	2561	17	6

Summary.

Schools, 8; with 19 Branches—Teachers, 34—Scholars: taught daily, 1716; on Sundays, 1272; and 320 Adults in the Evenings:—Total admitted, 4175; now on the Books, 2308—School-Rooms now erecting by the Inhabitants, in the hope of Teachers being sent, 19—Individuals instructed since the Establishment of the Schools, 2308—Scriptures circulated, 7000—Tracts circulated, 70,000 —beside Prayer Books, Homilies, &c.

LONDON MISSIONARY SOCIETY.

THIRTY-SEVENTH ANNIVERSARY.

Sermons.

Wednesday, May 11, at x½; at Surrey Chapel; by Rev. Andrew Reed; from Mark ix. 28, 29—*May* 11, at vi. P.M., at the Tabernacle; by Rev. H. Cooke, D.D., of Belfast; from 1 Pet. i. 8, 9—*May* 12, at vi. P.M.; at Craven Chapel; by Rev. W. Ellis; from Isaiah vi. 1—9—*May* 13, at x½; at St. Ann's, Blackfriars; by Rev.

W. Hancock, M.A., Minister of St. Paul's Chapel, Kilburn; from Mark xvi. 15, 16.

Meeting.

Thursday, May 12, at x; in Exeter Hall; W. Alers Hankey, Esq., Treasurer, in the Chair.

Movers and Seconders.

James Montgomery, Esq., of Sheffield; and Rev. Edmund Ray, one of the Society's Missionaries from Calcutta—Rev. Richard Watson, Hon. Secretary of the Wesleyan Miss. Society; and Rev. Eustace Carey, Baptist Missionary from Calcutta—Rev. Rowland Hill; and Rev. John Angell James, of Birmingham—and Rev. John Burnett; and Rev. G. Redford, of Worcester.

The Meeting was addressed, also, by Kahkewaquonaby, from Canada.

Resolutions.

—That this Meeting receives with much satisfaction the Report now presented: and offers thanksgivings to God, for the past tokens of His favour, manifested in the preservation of the lives of the Missionaries, and in the general progress and success of the various Missions of the Society, in the several quarters of the World; for the tidings which the Report contains of the distinguished progress of the Gospel in the South-Sea Islands; and for the prospect of the early establishment of a Mission in the Kingdom of Siam.

—That from the present aspect of the Divine Dispensations toward the World at large, as well as from the success evidently granted to the Missionary Labours of Kindred Societies, this Meeting derives the cheering persuasion, that the day is drawing nigh, on which the great end of their united labours—the universal reception of the Gospel of the Lord Jesus Christ—shall be accomplished; in which assurance, the Members and Friends of this Society are invited to abound yet more and more in earnest prayer, for the promised effusion of the Holy Spirit on all persons engaged in such Christian Labours, both at home and abroad.

—That the Treasurer and Home Secretary be invited to continue in their respective offices, and that the three Gentlemen who have supplied the Office of Foreign Secretary be requested to continue their services; that the Directors who are eligible to be re-elected, and that the places of those who retire, be filled up by the Gentlemen named in the following list: And, in committing to those Brethren the management of the affairs of the Society for the ensuing Year, this Meeting earnestly implores for them the abundant aids of the Holy Spirit, that their labours may be rightly directed and be crowned with the desired success; praying, more especially, that God would be graciously pleased to furnish the Society with an Individual fully qualified, by all needful endowments, to sustain the important and still vacant Office of Foreign Secretary.

This Meeting closes by wishing Grace Mercy, and Peace to all who love the Lord Jesus Christ in sincerity, and who pray and labour for the coming of His Kingdom.

State of the Funds.

The Receipts of the Year amounted to 41,590*l.* 3*s.* 6*d.*; exclusive of nearly 2000*l.* raised to defray the expenses connected with the Trial of the Rev. Dr. Philip at the Cape for an alleged Libel: the Payments of the Year were 38,198*l.* 2*s.* 5*d.* The Receipts consisted of the following sums: Contributions, 34,604*l.* 18*s.* 9*d.* Legacies, 5009*l.* 7*s.* 3*d.* Dividends and Interest, 1207*l.* 8*s.* 9*d.* Contributions for Special Objects, 768*l.* 8*s.* 9*d.*

At p. 216 of our last Volume, we stated the Payments for the Year 1829-30 to have been 47,032*l.* 1*s.* 5*d.*: but this sum included a Balance due on the Year 1828-29 of 3237*l.* 10*s.* 11*d.*, and 10,621*l.* 3*s.* 1*d.* Purchase of Stock; so that the actual Expenses of the Year 1829-30 amounted to 33,173*l.* 7*s.* 5*d.*

Collections at the Anniversary, May 1831.

	£.	s.	d.
Poultry-Chapel Prayer-Meeting,	21	14	0
Surrey Chapel	372	7	5
Tabernacle	84	5	0
Annual Meeting	443	3	11
Craven Chapel	56	16	0
St. Ann's, Blackfriars	28	10	6
Sion-Chapel Communion	60	1	0
Silver-Street-Chapel ditto	20	17	2
Orange-Street-Chapel ditto	44	8	9
Kennington-Chapel ditto	45	12	9
Islington-Chapel ditto	34	10	6
Hackney-Chapel ditto	30	7	0

RELIGIOUS-TRACT SOCIETY.

THIRTY-SECOND ANNIVERSARY.

Sermon.

Wednesday, May 11, at vi½ P.M.; at Long-Acre Episcopal Chapel; by Rev. James Haldane Stewart, M.A.; from Mark vi. 56: Collection, 18*l.* 9*s.* 7*d.*

Meetings.

Thursday, May 5, at xii, for the Western Part of the Metropolis, at Willis's Rooms, King Street, St. James's; Marquis Cholmondeley in the Chair: Collection, 27*l.* 8*s.* 8*d.*

Friday, May 13, at vi½ A.M., of the Society generally, at the City-of-London Tavern; Samuel Hoare, Esq. in the Chair: Collection (including Donation 21*l.*), 76*l.* 11*s.* 2*d.*

Movers and Seconders.

At the Western Meeting.

Rev. Nicholas Armstrong; and Rev. John Campbell — Rev. J. W. Doran;

and Rev. John Robinson — Rev. T. S. Grimshawe; and Mr. Peter Jones, a Chippewa Chief, from Canada — and Rev. Joseph Hughes; and Rev. G. Washington Phillips.

At the City Meeting.

Hon. and Rev. B. W. Noel; and Rev. Dr. Cox—Rev. Dr. Steinkopff; and Mr. Peter Jones—Rev. Edmund Crawley, from Nova Scotia; and Rev. Eustace Carey—and Rev. Thomas Woodrooffe; and James Montgomery, Esq.

Resolutions.

At the Western Meeting.

—That this Meeting has heard with sincere pleasure of the efforts made by the Religious-Tract Society to circulate in Great Britain and Ireland its numerous Publications; and also rejoices that the Works of the British Reformers, and the Writings of various Authors of the Seventeenth Century have been widely circulated; trusting that it will please God to make them the means of counteracting Error, and of extensively diffusing Divine Truth.

—That this Meeting, feeling that the Divine Command, to make known the Gospel to EVERY creature, is binding on all Christians, strongly recommends the Foreign Operations of the Institution to their enlarged benevolence; believing the circulation of Religious Publications, by the agency of Christian Missionaries and others, in Foreign Lands, to be a most important means of diffusing Divine Truth: And the Meeting rejoices particularly in the wide circulation of Religious Tracts in China, India, and Spanish America, during the past Year.

—That, while this Meeting rejoices in the circulation by the Religious-Tract Society of One Hundred and Fifty Millions of its Works in Seventy different Languages, it would devoutly acknowledge that the Divine Blessing alone can render its labours successful; for *neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

At the City Meeting.

—That this Meeting has heard with great satisfaction, that Tracts have been printed and circulated in CHINA PROPER, and extensively distributed among the Chinese and other Settlers in the Eastern Archipelago: it rejoices in the formation of New Societies in India for the publication of Native Tracts; and highly approves of the Grants made for the diffusion of Divine Truth in France and other European Nations.

—That the active efforts which have been made to spread the errors of Infidelity, and the prevalent desecration of the Sabbath Day, call for the increased circulation of suitable Religious Works: and the Meeting rejoices in the successful labours of the Christian-Instruction, District-Visiting, and Loan-Tract Societies; through whose Agents the Publications of the Religious-Tract Society are so efficiently circulated.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	1192	17	0
Donations and Life Subscriptions,	655	0	8
Collecting Cards	164	18	5
Auxiliaries	1204	13	2
Legacies	1002	2	6
Collections	39	12	0
For Stereotyping approved Works,	470	5	0
	4729	8	9
Sale of Publications	21,942	18	8
Total....£.	26,672	7	5

Payments of the Year.			
Loss on Hawkers' Tracts, Money Grants, Gratuitous Issues, and Incidentals	4404	1	8
Paper, Printing, Stereotype Plates, Binding, Translating, Engraving, Rent, Taxes, Repairs, Salaries, and Sundries,	22,628	18	1
Total....£.	27,032	19	9

BRITISH REFORMATION SOCIETY.

FOURTH ANNIVERSARY.

Sermons.

Thursday, May 12, at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. Nicholas Armstrong, the Society's Missionary for Ireland; from John ii. 17: Collection 76*l.* 6*s.* 2*d.*—May 19, at xii P.M.; at St. Paul's, Covent Garden; by Rev. W. Dalton.

Meeting.

Friday, May 13, at xi; in Exeter Hall; Viscount Mandeville in the Chair: Collection, 117*l.*; with 21*l.* sent afterward.

Movers and Seconders.

Lord Bexley; and G. Finch, Esq.—Rev. J. H. Stewart; and Rev. W. Dalton — Rev. Dr. Holloway; and Rev. Nicholas Armstrong—Rev. Dr. Cooke, of Belfast; and Rev. G. Washington Phillips.

Resolutions.

—That the Blessing which has attended the labours of the Parent Society in England and Scotland is a cause of deep thanksgiving to Almighty God; and the Committee would record it as their decided opinion, that the Current of Popery would be checked and turned in every part of the United Kingdom, if the Protestants would unite in a faithful contrast of Romish Error with the pure Gospel of the Grace of God.

—That, while the Society will ever consider the Home Operations as its primary care, yet it cannot but view with deep and awful interest the changes which are so rapidly evolving themselves on the Continent; and, being anxious to be ready to take every advantage thereof, resolves that in future the operations of the Society shall only be confined by the limits of the Papacy.

Digitized by Google

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	370	12	0
Donations	1099	4	3
Collections	275	12	0
Auxiliaries	1175	1	11
	2920	10	8
Sale of Publications	17	14	11
Total... £.	2938	5	7
Payments of the Year.			
Scripture Readers	291	18	4
Publications for Distribution	611	11	8
Reports, Quarterly Extracts, &c.	233	17	0
Travelling Expenses	362	7	3
Salaries and Poundage	695	17	11
Expenses of Dublin Auxillary	169	17	11
Rent, Meetings, Postage, Stationery, and Incidentals	326	3	11
Total... £.	2691	14	0

It is the intention of the Committee to establish a Depository, at their Office, No. 9, Exeter Hall, for the Sale of Anti-Papal Tracts; and also, for the benefit of those persons who wish to become Masters of the Controversy, of such Roman-Catholic Books as are considered of authority in the Church of Rome.

EPISCOPAL FLOATING-CHURCH SOC^{y}.

ANNIVERSARY.

Meeting.

Saturday, May 14, at ii; at 32, Sackville Street; Lord Bishop of Winchester in the Chair. The Meeting was addressed by the Bishop of Lichfield and Coventry, Capt. Vernon Harcourt, R.N., Rev. John Davis, Capt. Gooch, Capt. Bazalgette, R.N., Capt. G. Gambier, R.N., and Captain Elliott, R.N.: Collection, 30*l.*

State of the Society.

Some account of the Society appears at pp. 198, 218 of our Volume for 1829. Its special object is, to maintain a Place of Worship on the Thames, in connexion with the Established Church, for the benefit of the Seamen in the colliers and other vessels, which trade to the Port of London, but do not go into the Docks. A ship, granted for the purpose by Government, having been fitted up as a Church, the Rev. James Hough performed Divine Service on board for the first time on Good Friday 1829; and continued to discharge the duty of Chaplain till September of last year, when he was succeeded by the Rev. John Davis, the present Chaplain. Two Services are held on Sundays; and as the men are employed during the day, every evening in the week, except Saturday, is devoted to the instruction of the Seamen on board their own vessels: these Evening Meetings are generally well attended. The expense of maintaining this Establishment is about 300*l.* per annum: not quite 100*l.* is raised by Annual Subscriptions, and the Society is in debt to the Trustees to the amount of 679*l.* The Committee thus close an appeal for enlarged support:—

When it is considered that the objects of our solicitude are those who are employed, through great peril and toil, in supplying this Metropolis with coals and various other necessaries and conveniences of life, surely it is no great hardship for the many thousands who receive these benefits through their instrumentality to contribute so small a sum as is herein declared to be sufficient for the support of the present means of religious instruction. The Established Church has no other means than the present of reaching them with her Ministry: the duty of doing so cannot be doubted; and, on this ground, we trust that this effort to facilitate the discharge of the Church's serious responsibility in this respect will not be in vain.

SAILORS' HOME.

THIRD ANNIVERSARY.

Meeting.

Tuesday, May 17, at xii; Lord Mount-Sandford in the Chair: Collection, 60*l.*

Movers and Seconders.

John Tudor, Esq.; and Captain Vernon Harcourt, R.N.—Lieut. Rhind, R.N.; and Rev. Edward Irving—T. Thompson, Esq.; and Captain Hope, R.N.—and Rev. Dr. Cooke, of Belfast; and Captain Bazalgette, R.N.

Resolutions.

—That no one shall be considered eligible to hold any Office whatever in this Institution, nor be a Life or Annual Member having a vote, but such as profess belief in the Holy Trinity.

—That the Domestic Worship of the Institution shall be conducted by a Clergyman of the Church of England, to be nominated by Directors, subject to approval by the Bishop of London.

Amendment on the Report, not seconded.

Reference being made in the Report to the subject which was afterward carried in the first of the preceding Resolutions, Mr. Thompson moved, as an Amendment on the Motion for adopting the Report, that the reference to such subject should be omitted; but no one seconding the Amendment, it was, of course, not put to the Meeting.

PEACE SOCIETY.

FIFTEENTH ANNIVERSARY.

Meeting.

Tuesday, May 17, at vi½ P.M.; in the

Digitized by Google

Friends' Meeting House, in White-Hart Court, Lombard Street; W. Allen, Esq. in the Chair: Collection, 35*l.* 6*s.*

Movers and Seconders.

Rev. Dr. J. Pye Smith; and Rev. Ingram Cobbin—Mr. H. Dunn; and Rev. Nathaniel Edgar Sloper — Rev. Isaac Mann; and Rev. James Hargreaves—and Joseph John Gurney, Esq.; and Rev. James Crabb.

Resolution.

—That the Principles of Peace are, like leaven, gradually making their way among Nations, and are a powerful call on every Christian to a faithful discharge of his duty by inculcating the meek and forbearing principles of his Divine Master, and thus so to make his light shine before men that they may glorify their Father who is in heaven.

Summary.

Receipts of the Year, 577*l.* 9*s.* 6*d.*; Payments, 578*l.* 8*s.* 7*d.*—Tracts printed in the Year, 19,271; Sold and Distributed, 20,416: Total printed from the beginning, 488,571.

CONTINENTAL SOCIETY.

THIRTEENTH ANNIVERSARY.

Sermons.

Tuesday, May 10, at vii½ P.M.; at St. Clement Danes; by Rev. H. B. Bulteel; from John vi. 37: Collection, 47*l.* 16*s.*—*May* 16, at vii P.M.; at the Scottish Church, Swallow Street; by Rev. H. Cooke, D.D. of Belfast; from Col. iii. 3, 4: Collection, 7*l.* 6*s.*—*May* 17, at vii P.M.; at John-Street Chapel, Doughty Street; by Rev. J. H. Evans; from Isaiah xxv. 6: Collection, 22*l.* 9*s.*

Meeting.

Wednesday, May 18, at xii; in Exeter Hall; the Treasurer, H. Pownall, Esq. in the Chair: Collection, 73*l.* 10*s.*

Movers and Seconders.

Rev. Dr. Cooke; and H. Drummond, Esq.—Alex. Haldane, Esq.; and Rev. A. S. Thelwall—and Rev. G. W. Phillips; Rev. Nicholas Armstrong; and Rev. Joseph Irons.

Resolutions.

—That the funds in the Society's possession, collected especially for the Norway Mission since the Year 1828, remain subject to the claims of the several Subscribers for twelve months; when if no claim be made or instruction given by such Subscribers how to apply the same, that the Amount be devoted to the General Objects of the Continental Society.

—That the acknowledgment of the Doctrine of the Holy Trinity be indispensable to constitute a Member of this Society.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions in England.....	1278	4	0
Ditto in Ireland.....	596	0	0
Ditto in Scotland.....	9	7	0
Ditto in Foreign Parts.....	69	3	1
Dividends.....	4	10	0
For the Norway Mission.....	13	9	7
Total...£.	1970	13	8

Payments of the Year.			
Remittances to Agents.....	1721	1	7
Travelling Expenses & Sundries,	587	18	0
Total...£.	2308	19	7

GENERAL DISTRICT-VISITING SOCIETY.

THIRD ANNIVERSARY.

Sermon.

Friday, May 6, at vii½ P.M.; at St. Clement Danes; by Rev. Daniel Wilson; from James i. 27: Collection, 16*l.* 4*s.* 6*d.*

Meeting.

Thursday, May 19, at xii; in the Lower Room, Exeter Hall; Lord Bexley in the Chair: Collection, 58*l.* 0*s.* 3*d.*

Movers and Seconders.

Bishop of Chester; and Lord Henley—Lord Calthorpe; and Rev. J. W. Cunningham—Rev. Christopher Benson, Master of the Temple; and Sir George Grey, Bart.—Rev. Daniel Wilson; and Rev. W. Thompson, Minister of St. Barnabas—J. W. Farrer, Esq.; and Rev. Nicholas Armstrong—and Lieut. Rhind, R.N.; and J. H. Calcraft, Esq.

Resolutions.

—That this Meeting desires to express its gratitude to the Almighty Giver of every good and perfect gift, for that measure of success which has attended the past labours of the Society; and to offer up earnest prayer that their future labours may manifest a more unreserved devotedness to God, and a more enlarged benevolence and charity toward their fellow-creatures.

—That this Meeting is desirous to record its sense of the value and importance of the sanction and co-operation of the Parochial Clergy, and of the necessity of a Central Committee.

State of the Funds.

The Receipts of the Year were 456*l.* 12*s.* 7*d.*, and the Payments 550*l.* 8*s.* 5*d.*

Summary.

Local Societies brought into operation during the Year, 9; forming a total of 18—Visitors in connexion with the Local Societies, 454—Families visited, 6456—Visits paid, 102,109—Tracts lent, 76,592—Children sent to School, 1231—Persons who have received Medical Relief, 1228—Sent to Hospitals or Asylums, 73—Relieved by clothing, food, &c. 10,255.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

From an American Publication, we extract a view of the

Enlarged Designs of the Board.

The Board of Managers have considered their course of duty for their present year, and adopted the following Resolutions:

—That, encouraged by the kind Providence which has thus far favoured their efforts, they will immediately commence arrangements for obtaining the necessary funds, and sending to Liberia within their present year Six Vessels, from different ports in the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York on the first of May; the second, from Baltimore, on the first of July; the third, from Philadelphia, on the first of September: and the others from different places, whenever such places shall, with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

—That the Society's Agent in Liberia be directed to ascertain whether Settlements can be formed, by Colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and on what terms, and in what manner, a sufficient and suitable territory can be obtained at all or either of those places; and what are the peculiar advantages and disadvantages of those situations; and give the earliest information in his power to the Board on these subjects: and that, in the discharge of these duties, he may, if circumstances shall permit it, associate with himself either of the Physicians now in the Colony.

The Board of Managers trust to the benevolence and patriotism of their countrymen, to sustain them in these efforts in behalf of the TWO GREAT OBJECTS embraced in these Resolutions.

The accomplishment of the FIRST will produce most beneficial results, both at home and in Africa. The state of suspense, in which many of the persons who had prepared for emigration have been kept for several years, is exciting, in many places, very unfavourable impressions in the minds of the Coloured People and of the friends of the Society: these impressions can only be removed by gratifying the long-repeated wishes of a considerable number within the present year; and the security and prosperity of the Colony will be greatly promoted by such an accession of well-selected Colonists to its present population.

The SECOND object is one of deep interest. The information, which the Board has obtained of the state of the coast of Africa, leaves them no room to doubt the practicability of forming other Settlements on easy and advantageous terms, at the points designated in the Resolution, and perhaps also in other important situations. Of the great advantages of such an operation, when time and circumstances would justify it, the Board have been always equally convinced. They have reason to believe that a small Settlement from Liberia might now be commenced at one of these places, which, instead of weakening, would add greatly to its strength and security; and, in time, there may be formed a line of such establishments upon the coast, as may confer mutual benefits upon one another —present more numerous outlets and greater facilities of emigration to an unfortunate class of our population—invite to a commerce enriching our country —save that portion of Africa from the horrors of the Slave Trade—and dispel by their light the darkness around them.

The Board appeal, therefore, with confidence to the American People; and trust to the Almighty Mover of all hearts, that the Appeal shall be answered as becomes a great, and free, and Christian Nation.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Mr. Kay, when on a journey in the interior, met with the following

Instances of Native Superstitions.

Just as day began to dawn, my curiosity was awoke by the sound of a very doleful ditty, which seemed to proceed from one of the neighbouring huts. I inquired as to the probable cause thereof; but, although evidently acquainted with it, my companions appeared unwilling to describe it. Many minutes, however, had not elapsed, before an Aged Female came, and looked in at the door-way of our hut: her head-dress was in an unusually dishevelled state, and her mien that of grief. In asking what was meant by the strange song which we heard, she unhesitatingly informed me, that it was occasioned by the sickness of one of the women. I immediately arose; and,

taking the Interpreter with me, repaired to the house of mourning. It was crowded with native females, who were seated on the floor, and wittedly engaged in singing a most melancholy air: all moved gently and uniformly backward and forward, in time to their monotonous tune, while each kept up an easy clapping of the hands: there were only two men present; one of whom was employed as a kind of drummer, beating with a small stick upon a large war-shield. When I entered, the patient was seated like the rest; but, in the course of a few minutes, she arose and danced most laboriously, and until apparently exhausted. She then sat down again; and, after resting awhile, arose a second time, and with a long "Itonga," or fencing-stick, in her right-hand, exerted herself in the same ridiculous and fatiguing manner, until so weak as to be scarcely able to stand. The company were then required to keep silence, while she addressed them. The substance of her speech, delivered in a very feeble tone of voice, was as follows: "This night brought upon me a delightful vision. I saw Utixo (God) of whom they speak. Utixo has visited our dwelling-place; because his children were sleeping upon it. In the night they sing; yea, they sing thus:"—(Here she affected an imitation of the tune sung to one of our Hymns at the conclusion of Divine Service last evening:)—"Listen to them! I am a sick woman still. Close your ceremony." This was no sooner said, than the shield was carried away, and the assembly immediately broke up. While she continued to speak, all sat in profound silence: the conclusion, however, of each sentence, was answered by a general response, and the master of the ceremony at the same time significantly struck the shield with his staff.

Such are the means, on which these deluded souls rely for help in the hour of affliction, and for comfort in the day of trouble! Alas! after all, they are constrained to cry, "I am sick still!" Oh that this afflicting cry might be heard throughout all Christian Lands.

Having proceeded some distance on elevated ground, Mr. Kay says:—

When descending, on a foot-path leading down into the valley in which the waggons stood, the Intrepreter suddenly exclaimed, "Issiviváni! Issiviváni!" I stopped to inquire what he meant. He directed our attention to a prodigious heap of small stones, amounting apparently to several tons; and said, "That is the Caffre's God!" It appears that the heap in question had been formed by native passengers; who, when going by, make a point of adding a stone or two to the number; uttering, at the same time, words to the following effect—"Give me strength for my journey. Give me prosperity to-day. Let me get the woman I want: let the presents be given me that I desire; the beads I wish; and the beast which I have my eye upon." This information was rendered the more interesting by the confession of the Interpreter himself, that such were his prayers, previously to his enjoyment of the enlightening influences of the Spirit of God—and that such also are, at the present moment, the only prayers of thousands of his benighted countrymen; whose addresses are directed to the Stone Heap only, knowing nothing of God, who alone heareth and answereth prayer!

Mr. Kay adds a third instance of the darkness of the Native Mind:—

When going to rest, I was called to witness another instance of gross superstition. The mournful sound of several female voices and the clatter of shields indicated the performance of some ceremony, at no great distance. I awoke my Interpreter, and prevailed on him to accompany me. The moon shone beautifully, but the wind was exceedingly high. We followed the sound to the hovel in which the people were assembled. In the back part of the hut stood a man, in whose left-hand was a bundle of spears; around his loins a panther's skin, and on his head a hairy cap of many colours: to the cap were attached a number of small thongs, which hung down his back in the form of a tail. In this dress he danced and threw himself into the most disgusting attitudes—occasionally writhing, as if in the greatest agony; and keeping up a hissing noise, like that of a snake. As soon as a pause was made, I availed myself of the opportunity to inquire into the cause of their nocturnal meeting; when they informed me that its object was to drive away sickness! When I began to speak, the fellow took off some of his trappings, and sat down to listen. After having drawn them into conversation, I ventured to propose several questions relative to the vanity and inefficacy of their proceedings; to all which they replied, in perfect good humour. I directed them to the Physician of Souls for help; and entreated

them to pray unto the Most High, who alone is able to heal the afflicted. Whatever effect it might have had upon their minds, it induced them immediately to conclude their ceremony, of which I heard no more during the night.

Mediterranean.

BRITISH & FOREIGN BIBLE SOCIETY.

An Officer in the Royal Navy communicates some encouraging instances of the

Eager Reception of Italian Bibles at Syracuse.

Mr. R., the *locum tenens* of the Consul, dined on board: during dinner, he made some observations, and quoted several parts of Scripture in support of them: after dinner, I took him aside; and said, that, as he seemed to be acquainted with many parts of the Bible, I presumed he had one: he replied, he had not, but was very anxious to obtain that book: I gave him a Bible; for which he expressed himself very thankful. The same evening, the Bishop of the Diocese came off, accompanied by his Chaplain, Secretary, &c., to pay a visit to the Captain: Mr. R. said to me, "Have you any more Bibles to spare? Can you give one to the Bishop?" Glad of an opportunity of putting into the hands of a Roman-Catholic Bishop the pure Word of God, I immediately presented him with a Bible: after he had examined it awhile and read some portions of it, he thanked me most heartily, and seemed delighted with possessing it: it passed to his Chaplain, and the rest of his suite, to the number of four; who each begged most earnestly for a copy, nor could I refuse their request. The next day I went into the country, for five days: during this time, many persons from the shore visited the ship; and some of them, having heard that the Bishop had obtained a Bible from me, were very desirous to get some for themselves: one Gentleman, in particular, asked the Officer who was conducting him and his family round the ship, whether he thought I should be offended if he offered to pay me for some: the Officer replied, he could not tell, for I was then absent. Other persons made inquiries for the Scriptures when I was away, but I could not ascertain, on my return, who they were. The Chief Judge told Mr. R., that he knew I had given a Bible to the Bishop; and wished him to ask me to make him a like present: I took one with me on shore; and Mr. R. accompanied me to the Judge's house: when I presented the book to him, both he and his wife shewed the greatest joy: when I said I feared the type was too small, he replied, that as he had the Sacred Volume, he would find a way to read it; and thanked me over and over again: in vain did I make several attempts to leave the house; and, before I quitted it, the Judge prayed that every blessing from above might attend me: he accompanied me to the door; and would embrace me, according to the manner of the country, before I crossed the threshold.

Black Sea.

GERMAN MISSIONARY SOCIETY.

Persecutions among the Armenians.

On the subject of persecution, which was noticed at p. 23 of the Survey, Mr. Dittrich writes, from Shusha, in August—

On the 10th of July, we were rejoiced by the visit of our dear Armenian Brother, Hakub; who has already, for a considerable time, with great zeal and activity, done whatever was in his power to promote Christianity among the Mahomedans, by conversation and by circulating books among them. He could not remain long with us; but hastened, after a very few days, to his poor people at Basar; where, by Christian intercourse, by recommending our books, and by his exhortations, he was anxiously engaged in making known the way of eternal life. This course he continues daily, from morning till night, among Tartars, Mahomedans, and Armenians. The Lord has given to him a learned tongue to speak as necessity requires; and our books are now circulated about in the houses more than ever before.

In the mean time, enemies are rising against him and against us; and they frequently try to entangle him with ambiguous questions. A great excitement prevailed, and many threatened him with persecution and punishment; but he trusts in God, and is without fear.

The Committee give the following further particulars:—

Mr. Dittrich mentions a discouraging circumstance, that some Armenian Priests had excited and carried into effect a persecution against Moses and Parsegh, two dear Brethren, who are engaged with the Missionaries, but belong to the Armenian Church. They were brought, there-

fore, to Tiflis, in order that their cause might be heard by the Governor. They were both full of confidence in the mercy of God. Moses said—"I am quite unworthy to suffer for the Name of Christ, and to be despised for His sake." This event will certainly, painful as it is on the one hand, not be without good effect on the other. Many Armenians took the truth and the good cause into much more serious consideration than before; and congratulated the two Deacons on their journey, for being called to bear testimony to the Name of Christ before friends and enemies.

Mr. Groves, of Bagdad, thus speaks of some

Inquirers among the Mahomedans.

Mr. Zaremba, in a journey as far as Baku, found much which delighted him in a famous Mollah, named Dashlue, who is a most zealous and animated preacher. Mr. Pfander tells me that he once heard him preach; and such was the power of his energetic address to the people, that they all wept like children. Him Zaremba found searching after the Truth: he had written to Alexander Kasim Beg, to ascertain what principally struck him in Christianity so as to lead him to embrace it as true. Another Effendi, who had written against Zaremba and Pfander, received Zaremba very kindly, and accepted a New Testament from him. The Mollah, likewise, who formerly taught Turkish at Shusha, and suffered much from his attachment to the Brethren, is still searching with much interest, and continually visits Mr. Hohenacker.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

From the copious communications of the Missionaries in this highly-interesting sphere of labour, we collect, under appropriate heads, the chief facts stated by them. Where the names of places are not mentioned, Mr. Winckler must be considered as speaking of Dohnavore; and the other Labourers, of Palamcottah.

Promising State of the Seminary.

The Seminary at this Station for the preparation of the more advanced Youths, with a view to their being employed as Teachers in the Mission, contained, by the latest return which is come to hand, 36 Students, and a class of about 10 Preparandi. The state of the Seminary afforded much encouragement to the Missionaries.

Feb. 19, 1830—At ten o'clock we had a Public Examination of the Seminary, at which the Archdeacon presided. Two Ladies from the Fort favoured us with their presence. The Seminarists were examined in English, Tamul, Latin, Hebrew, Geography, History, Theology, Arithmetic, and Logic; which was now and then relieved by recitations of Dialogues, &c. in English and Tamul. The Archdeacon conducted a great part of the Examination himself, and concluded with a fervent prayer, in English, for the Lads. It was an interesting forenoon.

Feb. 26 — This day we had the usual Half-Yearly Examination of the Seminarists. Most of them exhibit an exemplary character. We only wish to see in them more spiritual-mindedness; but, perhaps, we cannot expect it in their circumstances. Many of them got rewards of Books. Only two are rather bad Boys among them. The eldest Seminarist was made Usher of the Seminary, with a salary of five Rupees per month, and as such presented to the rest. An Exhortation and Prayer closed the solemnity. [*Rev. C. T. E Rhenius,*

Oct. 5 — The Seminary which I have under my charge is, I am glad to say, progressive in its improvement. The Boys seem to estimate the value of the instructions afforded to them, and are pretty decorous in their general deportment. Seldom does any flagrant case of misbehaviour happen among them. Falsehood, the most common practice of high and low among the Natives, is by most of them detested, from the principle, that it is hateful in the sight of God. A spirit of love and union is also visible among them. It has been my practice always to combine Religion with Science, to inculcate in their minds that *the fear of God is the beginning of wisdom*, and that all knowledge can only be profitable so far as it serves to make its possessor to know, love, and obey Him who is the God of Wisdom. Of late, I proposed that some of the elder Boys should premeditate on a portion of Scripture, and at night, half-an-hour before bed-time, familiarly comment on it in my study, before

a few of their fellow-scholars: to this they cheerfully assented. I hope this will be a spontaneous excitement to them to study the Scriptures more attentively and diligently than they have hitherto done; and accustom them to express their ideas, in process of time, accurately, and with facility. It will also inform me whether their views of the Doctrines and Precepts of Scripture are correct, and whether they apprehend what they are taught in Religion. I usually conclude the exercise with a short application of the subject to each, individually, and either pray myself, or let one of the Boys do so. Really, I am sometimes much edified with the simple, pious, and animated strain in which some of them pray. [*Mr. John Regel.*

The necessity of increased and vigorous exertions in this district, in the School Department, is, I think, self-evident. What is a Seminary of 36 Youths in comparison with the wants of 9000 souls, which are under our immediate care—not to mention the multitudes of Heathens who have none to tell them of the love of a Saviour? True, the Lord has raised from amongst the people, and given to our assistance, a number of Adults, who preach the Word of God with wisdom and spiritual understanding; but it cannot reasonably be expected that the greater part of them should be able to do more than teach the outlines and rudiments of Christianity. We want, necessarily, a body of men with exercised understandings, solidly-cultivated minds, and enlarged knowledge of men and things; else our Congregations must, at least, remain in a stationary condition, if no greater evil befall them.

Discussion with a Heathen.

March 3, 1830—To-day I rode over to Nangancheri; and as there was a good Bungalow for Travellers, I alighted there, and sent for the Maravers. They came within an hour. There were about 25 men present. I explained to them the Parable of the Lost Son, and had prayer with them. Towards the close of this Meeting, some Heathen Soodras of Nangancheri came, laughing and scorning; and some angry, as if they would say, like the Pharisee, "This man is a friend and companion of sinners." I acted as though I did not observe it. After this Prayer Meeting was closed, I placed my folding-chair in the verandah outside, where these Soodras had withdrawn. I began to address them in the following manner: "Tell me, my good friends, what is the greatest good of man?" One of them, a shrewd man, and clever with the tongue, began haranguing for a considerable time: the substance of his unconnected harangue was, that their own Vedam was quite sufficient for them to obtain *Modsham*, i. e. Eternal bliss. I replied, "What kind of Modsham do you hope to obtain by your Vedam? wherein does it consist?" He now brought forward a long story of the Doctrine of the Transmigration of Souls. As I had observed that he and the rest were, at the beginning, in a rather excited temper; and that this man, like many Natives, thought that wisdom consisted in pouring forth a torrent of unconnected sentences, by which he no doubt hoped to obtain a signal victory over me and my Vedam; I permitted him fully to exhaust his wisdom, without interrupting his declamatory speech. After he had done, I asked him quietly, "Well, tell me now, also, by what way we can obtain that Modsham, which you proclaim." He pointed out, with confusion, that state of seclusion from society, and meditation, which Native Theology (*Vedandam*) calls *Eymporiyadakkam*, 'The suppression of the five senses.' And, upon my mentioning that I had not, to the present time, heard of any one who practised this, and consequently, according to his own doctrine, very few or none at all of his Vedam could obtain salvation, he grew more confused, and pointed out some ceremonies of bathing, pilgrimage, works of pretended charity &c., as being equally powerful means for obtaining salvation. He admitted, however, that all the four Vedams* may lead to the same happiness;—an accommodation this, which too clearly betrays their fears that their religion cannot stand the test, in comparison with Christianity. I however shewed him, that, among so many different and contradictory Vedams, only one could be the true one, and given by God; as there is only one God, who could not be God if He acted against Himself—a truth which he himself had before acknowledged. His wisdom, and consequently his speech, being now nearly exhausted, and the others with open mouths staring at me, anxious to know the result, I proceeded mostly by ques-

* Understanding, according to his subsequent definition, the Christian, Mahomedan, and Tamulian: I could not make out what he meant by the fourth. [*Rev. J. C. T. Whitelaw.*

tioning, and drawing conclusions from his words, saying, That as he knew, according to the import of their Sacred Books, that we live in the fourth *Yugum*, age of the world, in which men are most miserable because most depraved and wicked, therefore that Vedam must be the true one which shews in the most effectual manner, and in a manner capable of profiting all men, of all ages, conditions, climates, and countries, how we on earth can be delivered from our sins, and become truly happy and good and holy, and afterwards perfectly so in the other world. After I had given some definition of sin and misery, and of true holiness and happiness, I carried on the war on his own ground; saying: "Now as you no doubt believe that your Vedam is the true one, and therefore the only one by which men can be saved, why do you not commiserate the poor people of other nations? for a great many there are who do not know your Vedam, and consequently must be lost. Does not your Vedam inspire you with love to their souls? Do you not, among yourselves, constitute Societies, who join together, and collect, from other charitable men, large sums of money, to send Preachers and your Books to Foreign Countries, in order to save those people? Are there not found among you people zealous enough for your Vedam, and inspired with a holy courage, who will go to other countries, sustaining dangers by sea and land, among wild nations and in unhealthy countries, leaving behind their beloved friends and relations, and other conveniences and privileges in their native country, and not seeking earthly riches, merely to preach your Vedam; trying, thereby, to make other people eternally happy as well as good? Are there such men among you?"

It is painful to us to record the final argument of this Heathen against Christianity.

"But does not your Government uphold our Vedam, and give money to our Pagodas and Feasts? Would they do so, if they did not acknowledge our Vedam to be a true one?"* The fact, alas! I could not contradict; but I denied the conclusion; saying, that the British Government had no intention, either to force them to leave their Vedam, or to hinder them from doing so on their own conviction. I related to him the Abolition of Suttees in Bengal by the British Government—an act worthy of a Christian and enlightened Government; upon which I dwelt with peculiar pleasure, as it contained the strongest counterpoise against his assertion. [*Rev. J. C. T. Winckler.*

This is an afflicting state of things, and deeply disgraceful to us as a Christian Nation. As, however, we have reason to believe that the Court of Directors of the East-India Company have manifested their disposition to relieve Christian Natives from the disabilities to which they are now subject on embracing Christianity, we trust that they will be induced also to interpose their authority for the removal of the *stumbling-block* which is thus laid before the Heathen, by giving active support to the Pagodas and Idolatrous Rites of the Hindoos of British India.

Hopeful Indications among the Natives.

Oct. 23, 1829—On this occasion I cannot omit remarking, that the Heathens in the Villages around are now gradually losing their prejudices and fears on account of my having settled here. At first, none ventured to come near me, except those who had some money matters to transact on account of the buildings; and I purposely kept myself aloof for some time, lest any precipitate endeavourers to get them into religious conversation should increase their prejudice, and defeat my object. But I shewed myself in their Villages, when taking my evening or morning ride, on purpose to reconnoitre the fortifications of Satan in these quarters, and to get a little known to the people. I used to converse in a friendly manner with some, who met me on the way; but now I occasionally turn the subject on Religion; and the longer I do so, the more good-will I find among the Heathens, who approach me, to converse with me. [*Rev. J. C. T. Winckler.*

State of the Converts and Congregations.

Oct. 21, 1829—This morning I had a Prayer Meeting with the people, exhorting them from Eph. iv. 17—24: in the evening, I continued the subject from v. 25—32. The Catechist and the Schoolmaster both having told me of much dis-

*This reasoning has already occurred to me more than twenty times: and I believe that this impression on the minds of the generality of the Heathens, that the British Government sanctions Idolatry, is one of the greatest stron-gholds of Satan in this country. [*Rev. J. C. T. Winckler.*

order and mischief going on among the male part of the Congregation—none submitting to each other, but being in opposition—I spoke on the above-mentioned verses so earnestly, the Lord mercifully assisting me, that one of the Headmen, who was one of the leaders in the disturbances, afterwards confessed that they were wicked people, and that they felt they were in an evil way; and when they heard the Word of God they were inclined to leave off their bad habits, but, as soon as they came home again from the Prayer Meeting, they forgot what they had heard. This confession he made in sincerity, according to all appearance; and I was now glad to shew them once more the way in which they can get rid of their evil nature, viz. by fleeing to the Lord Jesus, the only, but Almighty Saviour. The Catechist told me, after Morning Prayer, that there were so many different quarrels among them, that if any one were to set himself to investigate minutely any thing, he could not come to a conclusion in a whole month. This I believe, knowing how very difficult it is to elicit the real truth, the entire truth, and nothing but the truth, from the Natives; our people not excepted.

Oct. 29, 1829—I had a long conversation with a man of Kuddugungkoollam, who wishes to be married by me. Hearing that he was to take a Heathen Girl, I represented to him the danger of his soul arising therefrom; yet thought I ought not, from existing circumstances, to forbid him, our people not always being able to get wives from their own people: I, however, insisted upon his abstaining from all heathenish practices at the marriage, and with his wife and heathenish relations submitting to our regulations. This marriage business still occasions much confusion among our people: we must, however, do what lies in our power now; and pray to the Lord to direct the rest, and to remove more and more the many obstacles towards the introduction of regularity and good order into our Congregation. [*Rev. J. C. T. Winckler.*

Jan. 1, 1830—By the grace of God, we have commenced another year. This forenoon we assembled together, and meditated on Phil. iv. 6. *Be careful for nothing*, &c. The Church was filled. Many people had come with the Catechists from the Villages: many Heathens also attended. Not a few, who were last New-Year's Day in heathenish darkness, have, in the course of the year, seen somewhat of the Light of the Gospel, and turned from the service of Satan to the service of the Living God. We then hoped for more increase; and our hope has not been in vain. Notwithstanding many storms and much cloudy weather, the vessel of the Lord's Cause is still in full sail. We sometimes doubt, and are afraid; but the Lord still holds on. Blessed be his Name! May we be diligent, and do what we ought, and then *be careful for nothing.* This is a glorious privilege of the Lord's People. Many Heathen of Tinnevelly came to congratulate us: they received a few words of exhortation, and also Tracts. In the evening, we had the Lord's Supper, with 40 Native Brethren.

Only one thing has occurred to damp our joy and to humble us:—our Head Assistant, to save the Tanjore Catechist his situation, has allowed himself to utter a falsehood. In another Native this would not be surprising at all; but in him, who has for seven or eight years borne a truly Christian and most upright character, it is a great spot, and very grievous. What a lesson this is to us! *He that thinketh he standeth, let him take heed lest he fall.*

Jan. 2—Having considered ——'s case in all its circumstances, and his great sorrow for it, together with his uniformly faithful conduct before this, we cannot but greatly pity him, and feel inclined to deal gently with him; yet, for his own sake, and for the sake of the rest, we must mark this single lie: we have therefore admonished him this morning, in the presence of all the Catechists; and declared to him, that he cannot remain in his present situation, but that he must remove to Tinnevelly, and serve the Congregation there as Catechist, with less salary than he has had hitherto. He sorrowfully submitted to it, and appears greatly humbled. We trust the Physician of Souls will heal this wound, which natural corruption has inflicted upon him; and make him, like Peter, a still more shining light, for the benefit of the Churches.

In the course of the day, two other Catechists, both faithful and diligent men, had some nearly serious disagreement together. It was at last settled: they forgave each other, and ended it with prayer. It is really as if Satan was set upon us, to trouble us some how or other. May Jehovah Jesus, the Lion of the Tribe of Judah, rebuke him!

Feb. 1, 1830—The Nannikoollam Catechist has been dismissed. These are humbling things; but they must be, lest we exalt ourselves. The Catechists in the country have no doubt many difficulties to contend with; and we must make ample allowances for ignorance, imprudence, and unskilfulness in managing matters. Inveterate habits, also, must be taken into the account; but yet we must be sharp. By such failings they will get wise.

Feb. 4— The deposed Catechist is now fully sensible of his error and sin, and begs to acknowledge it. He persisted in his lie, for fear of a certain Brahmin. Folly upon folly! How rejoiced should I have been, had he acknowledged his error immediately in that man's presence! What shall we say, when we see men, who have long professed the Gospel with credit and usefulness, on particular occasions fall into sin? But, in one respect, we cannot much marvel at it, when we consider, that lying is the ruling habit of the Natives from their youth up, and that a lie for the good of others is even thought a virtue. Under these circumstances, even the true Christian may, in an unguarded moment, and from a wrong judgment, be overcome by his former habits. If he then truly repents, gets wiser by experience, and seeks the grace in Christ Jesus afresh, the evil will still be healed.

[*Rev. C. T. E. Rhenius.*

Feb. 7: *Sunday*—Visited a poor man's sick wife, exhorting her and the others to trust in the Living God, and turn to Him with their whole heart, and that then they might expect His aid in their distress. Many of our people, alas! have very confused ideas of afflictive providences. Though they were before, when Heathens, subjected to all kinds of misery, yet they think that unless outward profession of Christianity will exempt them from sickness and other afflictions it is not worth adhering to. They are frequently instructed on this point; and the end of all affliction is pointed out to them, as well as the true remedy, and the usefulness of affliction to those who earnestly seek and apply that remedy. But few as yet can believe; and, consequently, few follow our advice—to turn to God in prayer with their whole heart, and confide in Him alone. Many still consult and follow, secretly, heathen quacks and sorcerers: and when, with such a divided heart, not calling upon God in truth, they do not immediately find assistance and deliverance, they say, "What profit have we from Christianity?" and several turn back altogether. This I speak from sad experience, especially during the last year, when I saw the people more closely. This experience dictated the above-mentioned exhortations to the sick woman and her relations.

Vedamoottoo, one of the principal Members of the Congregation of Kolattookoody, is a very lively and active young man, who, above others in this village, is steadily attached to the Word of God, and of whom, notwithstanding some faults, I always had good hopes: he related to me several instances of the Lord signally punishing those who did common work on the Sunday, by their losing the profits of the whole week through some accident. I was glad to hear of these, because such instances give greater influence to the exhortations on this point.

[*Rev. J. C. T. Winckler.*

Feb. 10—Went to Nannikoollam.

Feb. 11—In the afternoon the Congregation met together; when we took into consideration the serious troubles into which they had fallen by the instigation of a Chetty of Etimoly, aided by the imprudent conduct of the now-deposed Catechist. The deposed Catechist was present; and after the secular business was disposed of, he requested permission to address the Congregation; when he feelingly acknowledged his error and that of the other people, and also the justice of his being dismissed; and exhorted them all to take warning, and live in future more as becomes Christians. I greatly pity the man; and still hope to see him one day restored to usefulness in the Church, being made wise by experience. The Headman of the Congregation at Nannikoollam acted honourably in the affair, having advised the Catechist not to meddle with it, as it was one with which he had nothing to do. Though the Christian Name has been subject to reproach by him, yet there is every appearance, not only of the stain being wiped off, but also of its turning out for the increase of the Church. Here is a cluster of populous Villages, viz. Nannikoollam, Etimoly, Perampanney, Poodore, and Supramaniyapooram, in all of which are Congregations. Before I came, about twenty new families at Poodore had already requested a Teacher.

I now hear that the Heathen had been watching very narrowly what I would do in this affair, in which the Catechist and some of the Congregation had offended; and seeing that I had no respect of persons, they expressed themselves highly pleased, and very favourable towards Christianity. It was an interesting day.

I then went to Etimoly; where the Soodras of the Chetty Caste reside on one side of the road to Maleiyalim, and the Shanars on the other. The Shanars wished to have the Chapel on their side, behind their houses; and they had actually already erected a pandal for the purpose. The Chetties pointed out a place between both, near the road. This was, of course, the most eligible spot; and the Heathen also approved of it. A great crowd, perhaps the whole Village, was collected together. After a long and noisy conversation, and after addressing them on *Love one another, as I have loved you*, the latter spot was fixed upon; and a piece of Palmyra was immediately brought, and put into the ground—a proceeding, among the Natives, equal to writing a Title-deed. Only a few Maravers grumbled: all the rest seemed to be pleased with the result.

The new people of Poodore then requested me to come to their Village. I rode over, and had a Prayer-Meeting with them, discoursing to them on the *Pearl of great price*. Formerly there were but eight families; but since the late troubles, twenty more have joined them. The people of Supramaniyapooram then requested a visit. I went, and addressed a pretty large assembly, on, *Come, all ye that labour*, &c. Here are twenty families, including the increase since the troubles. These two latter places want a separate Catechist. The people appeared very desirous of instruction in the Word of God. There may be some other motive behind; but I took care to discourage every other, but that of being saved from sin. It was certainly wonderful before my eyes. May the Lord Jesus gather himself a true Church from among this people, that they *may fly as doves to their windows!*

Having returned to Nannikoollam, and taken some refreshment, I had another meeting with this Congregation, endeavouring to impress upon their minds the blessedness of union and peace. I have partly succeeded, though some men were not as they ought to be.

Feb. 12, 1830—Towards the evening, I rode over to Teoverkoollam, a Shanar Village of twenty houses; all the families professing Christianity eight months since. I went through their street. They are still much behind many other Shanars, in point of cleanliness and decency, as well as in knowledge. Their Tamul is very barbarous, and I had to use my best efforts to approach their level of speaking. They know something of the Catechism by heart, though still imperfectly. I had much work with them. However, they appear sincerely attached to Christianity, and have converted their two Ammen Temples into Prayer-Houses. The Catechist of Kalungaviley has too much to do, to attend to them more frequently.

Feb. 13—I proceeded this evening to Aasirvadapooram, i.e. the Blessed Village; and really it has been blessed. Two years ago it was a wilderness—it was Peykoollam, i.e. the Devil's Tank: now it is a Christian Village, consisting of thirty-five houses regularly built, with a neat and large Church in front. The whole caused sweet and grateful emotions in my mind, when I approached the place. The people, with their Catechist, the believing Thomas, often mentioned in my Journal, crowded around me with joy. Old Peykoollam is still standing close by: the School is there. In the evening, the Church was crowded with men and women, and I had the pleasure of baptizing six persons: one of them is the very Headman who, several years ago, sought to destroy the beginning of the Congregation at Peykoollam, in conjunction with a part of the Brahmins who have given the ground for the new Village. Surely it is *the finger of God*. And not only here, but there are several smaller Congregations in the Villages around. This is the first Baptism in this place. One of the persons baptized, some time ago, had the sorrow to see his child fall into a well: he took him out, to all appearance dead. The Heathen crowded round him, and much urged him to take quickly a cock, and sacrifice it to Ammen, which would restore the child to life. But the man replied: "Don't want. The Lord Jesus Christ has sacrificed Himself for the child, and now has taken it to Himself: that is enough." He then took him on his shoulders, carried him home, knelt down, and prayed; and, behold! the child opened his eyes. Probably the shaking, whilst carrying home,

caused the evacuation of the water from the stomach; and thus the Lord prepared joy for him, whilst mourning. Another of these men was lately advised, as a trial, to revenge himself on certain enemies, who had made a false complaint against him and other Christians, which did not succeed. The man rejected the advice; saying, "The Lord Jesus was also reviled and beaten; but He did not beat again." When he was still urged to revenge, he said, "If you do so, then you are no Christians." Thomas relates these things with a visible joy. Among the baptized is also a woman who has given similar proofs of true faith. It was a joyful evening. We separated at 10 o'clock. May the Lord's blessing rest further on this place!

March 8, 1830—Returned to Nedooviley. I had to settle some differences between the two Headmen, which now and then greatly disturb the Congregation. When I conversed with them, I found their case much beclouded by various and contradictory talk. I therefore joined a third person with them; told them to go alone under a tree, explain to each other, confess to each other, and come to a good understanding, as they themselves knew the matter best; and that until they had done so they should not stir from the place. They went, though reluctantly. In the mean time, I had the Congregation together, and examined into their progress. They were found wanting in the knowledge of the Catechism; however, I had still cause for rejoicing. We could pray heartily together, especially for the two quarrellers, and the people seemed afresh encouraged. The Meeting lasted till 2 o'clock. Shortly after, it was announced that the quarrellers had come to an agreement. I called them in; and was glad to find that one was sensible of his having acted from envy and spite, and the other of his not having done justice. They had given each other written declarations of peace. They seemed to see something more of the plague of their hearts, and the need they have of Christ the Saviour. I gave them some further admonitions, and prayed with them. Devanayagam remains here, to teach the people, for the present. I left them all in a promising state of mind. I only fear that the bad temper of one of the Headmen will soon cause him to vex himself again, and produce disturbances. May the Lord have mercy on them, and establish them! It seemed to strike them, that their Church was so nice and fine, and their hearts so bad.

Arrived at Veeranallore. I soon found that the Devil had been actively at work, to divide the Congregation, and to destroy the seed sown here. Having taken some refreshment, I went out, and found two parties; one joining the Catechist, the other joining the Headman. The fault was evidently with the Headman's people, who were exceedingly filled with envy and spite against the Catechist's party; all, it seems, because the Catechist did not side with their endeavours to avoid paying their landlord what was due to him. Their minds were greatly out of order; and I was much grieved, so that I could not pray with them, but dismissed them with these words: *He that knoweth His Master's will, and doeth it not, will suffer double stripes:* and, *If ye neglect so great salvation, how will ye escape* eternal punishment? We then went in, and prayed for them. To-morrow, therefore, I must have some further work with them; and I trust my God will enable me to do something towards driving out this Devil also. He is indeed a great troubler.

March 9—Towards noon, the Congregation came together. I first read a part of the tenth chapter of Jeremiah, and the beginning of 1 Cor. x: and then, after an exhortation, proceeded to come to the bottom of their hearts, by sifting the causes of their evil behaviour. The Lord heard my prayer. I had not that great difficulty in the affair which last night's appearance led me to expect. The minds of the Headman and his companions were softened: they acknowledged that they had conceived ill-will against the Catechist, for insisting upon their paying what was just to the landlord: the Headman begged pardon of the Catechist, and submitted to pay a small fine to the Congregation's Charity-box. Thus, within an hour, the appearance of affairs took a most pleasing turn, and rejoiced my soul. What a powerful thing is the human mind! Upon its will, secondarily of course, depend the most tremendous convulsions and tumults of men; and upon its will they can be instantly turned into a most delightful calm. Oh, that we were more aware of the state of their mind, and watched more diligently, at its inlets, against the spark that can put the whole world of its passions into a flame! We concluded with humbling

ourselves before God, and with prayer. There are some good people among them.

March 25, 1830—Went to Tinnevelly. Was glad to look at the bridge which our people are building over the Nella in the town, by public subscription, for the public good; and to which the Collector has also given assistance, on the part of Government. Even here envy is at work, to oppose this useful undertaking. A part of the Congregation assembled for prayer in the Church, whom I instructed in the way of applying Scriptural Promises to our hearts for comfort and encouragement. There is still much worldly-mindedness in the Congregation: but there is a seed among them. They have to combat many notions both amongst themselves and the Heathen: one is, concerning *the prosperity of the wicked*. Two of the baptized men have left off coming to Church, having given ear to their Heathen Relations. May the Lord rouse them!

March 31 — ——— whose faith has, I trust, been improved, has been restored to his former situation, and formally introduced into it, before the Catechists, with suitable admonitions. In conclusion, he begged to address them; which he did in a very humble manner, and at last requested their pardon for any offence he might have given them.

April 2 — During the day I had much other business with some Catechists and people. To write down all the transactions of only one such day would fill not a few sheets, and be very interesting and instructive, both with regard to good and bad things. In what a wretched state is the Native Mind! What need have they of the Saviour! What pangs has the New Man, created in Christ Jesus, to pass through, in one single heart! It is most fitly called a Birth. Oh, that the Divine Spirit may still prove victorious everywhere! Sometimes it seems as if He cannot. But we must be ashamed of our unbelief.

April 24—In the evening, arrived at Raneekoodiyiruppoo. This is a place farthest off from Palamcottah, southward, excepting Karikovil, near the sea. The Congregation has not been visited by any of us for a length of time. Mr. Coombes was there a few months ago. The people here are still the same as I described them two years ago—neither cold nor hot. Eleven families are stedfast in the Congregation; but their worldly concerns and cares keep them continually stationary in knowledge and piety. They are not poor: the country is very fertile; and they have many Palmyra trees, which, at this time, require the labour both of men and women, from morning to night. I do not wonder that the men, having climbed thirty or forty trees a-day, and the women having stood the greatest part of the day, near the fire, boiling the juice of the tree which their husbands bring down, are quite worne out in the evening, especially when the trees are three or four miles from home. And this work must be done immediately, every day, for six months together: if not, the whole produce of every tree neglected by them is spoiled for the whole year. Late in the evening they came together; and I could not but reprove them for their neglect of their souls notwithstanding their hard toils. They took it well, as usual.

April 25: *Sunday*—In the evening, I went to Kistnapoorum, where Assistant Catechist Perupettan labours. Here the chief part of the Congregation are Weavers. About 9 o'clock at night they assembled, and we had an interesting meeting; but they have various bad habits still to lay aside. May the Lord grant them greater faith! A man who has been the first in venturing to embrace Christianity is in a great dilemma. He was a kind of Gooroo among the Shanars, performing certain ceremonies at their marriages, shaving their heads, &c. The Shanars dare not employ another: there are contracts between them, from father, grandfather, and great grandfather's time. Old money concerns have strengthened the connexion between them. The people have to pay him a great deal of money. Now he cannot perform these idolatrous ceremonies, having joined the Christian Church: his simply giving it up will make him a beggar: selling the contract to another will make him guilty. The question therefore is, What is he to do? I have left the discussion to the Meeting of Catechists. Some persons thought it rather difficult to leave off cheating in their bargains also: however, there is no alternative. May the Holy Spirit enlighten them on the subject!

May 6—Two Catechists have been, for the present, dismissed from their office, for unchristian behaviour. Special Prayer for the Congregations and the Catechists was offered up, against the fear and love of the world. We want a larger measure of the Spirit's graces,

among all classes: we are sick, very sick, in spirit. Yesterday we had the Lord's Supper, and then dismissed them to their Stations. [*Rev. C. T. E. Rhenius.*

Oct. 5, 1830—During the vacations, I have sometimes made tours in the villages, to acquaint myself with the state of the Congregations, and the mode of administering to their spiritual wants. These seasons I have always found refreshing to my soul. Some of the Catechists are, I think, truly awakened and pious men, though often illiterate: their Congregations profit by them; so that not unfrequently do we meet with members of whom I would fain hope well. A few days ago, when the Catechists assembled here, as usual, for delivering their Monthly Reports, one of them, from whose conversation I always profit, came to me, and said that he wished to speak with me. I immediately consented; and after exchanging a few words on personal religion, he said, he had of late found some of his Congregation resorting to a person who used to sing the feats of some Heathen God: he remonstrated with them, but with little effect: he had therefore conceived the idea of writing a few lines on the History of Salvation, illustrative of its principal doctrines, agreeing with the metre and tune of the Heathen Song: this had not only the desired result, but animated the rest of the Congregation to such a degree, that even a woman begged him to teach her daily one stanza, and many of the men soon learned the whole poem. I was astonished at the deep and extensive knowledge he had of the Sacred Volume, and the happy illustrations and correct applications he had made of its truths. He recited to me, also, a few verses which, he said, he had composed on a rather curious occasion. It seems his wife had been once somewhat late in preparing the necessary things for his bathing, by which he was vexed, and he expressed himself rather harshly towards her: he however soon recollected that anger was one of the sins for which our ever Blessed Redeemer had died, and remembered the stripes which he endured by the malice and anger of his persecutors: he lamented that he could be so much under the influence of passion, and crucify, as it were, his Saviour afresh. He composed the verses; and resolved to call them to mind whenever he should again be angry. The lines exhibited much self-knowledge and deep contrition, each stanza concluding with these words:

"Whene'er forbidden passions rise,
Jesu's wounds remember."

When he had finished composing them, he said, that his mind was, through Grace, pacified; and his wife ready, not only with what he required for his bathing, but with his food too. I do not hesitate to say, that this man is a true disciple of Christ: he however belongs to that class, who, as St. Paul says, *speak not the wisdom of this world.* [*Mr. John Regel.*

Trials and Persecutions of the Converts.

The progress of the Gospel has here been opposed by those trials and persecutions which are the portion of *all who will live godly in Christ Jesus.*

Jan. 16, 1830—The Komatikotei enemies now begin to make advances of reconciliation to our people. First, they beat them, and wounded some of them; then, to prevent prosecution, accused them of murdering a Moorman; got Peons from the Tasildar to apprehend them, who came and caused no small distress to the whole Congregation; and now, they will make up matters clandestinely. I have earnestly advised our people not to listen to any such thing, but to allow the case to proceed regularly. The Magistrate, I doubt not, will see that justice be done. It is plain that the enemies fear that their plan will not succeed. The fact seems to be, that at the time they had maltreated the Christian, a Moorman happened to die of a sickness he had lingered under for the last five months: immediately upon his death, they made a cut in his head, and smeared some sheep's blood round it, and made other marks of violence on the body; thus reporting to the Tasildar that the Christians had killed him. The Tasildar came and inspected the body; he sees the cut, hears the testimony of various people on the spot to the contrary, reports to the Magistrate that he does not think the death to have been occasioned by the wound, also that the Public Servants of the place know nothing of the matter; and yet he aids the enemies in their design.

Jan. 22—Sixteen or seventeen Members of Tinnevelly were here, to speak about the state of the Congregation. Some of them are greatly vexed by the various acts of injustice they have to suffer; and indulge in murmuring against

me, and perhaps against the Lord. The better part of them were here, and we spoke freely together on all points. The Epistle to the Laodiceans was read, and applied. They were again encouraged to take the Cross upon them daily, and follow Christ.

Jan. 23, 1830—I was happy to hear, to-day, that the Magistrate has acquitted our Komatikotei People from the charge of murder. And certainly it was a most vile conspiracy on the part of some Heathens and Moormen. I praise the Lord for the relief afforded to my mind. To-day, Catechist Jacob came from Eilandapooram, with sadness informing me of the violent opposition the Heathen make to their building a small Place of Worship. They had hardly finished it, when the Heathen came and pulled it down.

[*Rev. C. T. E. Rhenius.*

Jan. 25—The people of Ootjikoollam came and complained that the owners of their village, a sect of Brahmins in Tiroogoorangoody, not only denied them the cultivation of those grounds and trees which their fathers and themselves, many years since, had cultivated and improved; but that they also threatened to turn them with their families altogether out of the village, if they did not forsake Christianity, and turn again to Idolatry. They were very distressed. I pitied them greatly. Before this, I tried to strengthen them against their troubles, by words of exhortation and comfort, and by prayer with and for them. They were, however, so much overwhelmed by sorrow, that I was much perplexed: because, on the one hand, I cannot depart from my maxim of not mixing with the worldly concerns of our people: on the other hand, I foresee the likelihood of their being driven from their homes and villages, and left exposed to various difficulties which might prove too powerful a temptation, and induce them to turn again to Idolatry. After considering all things well, with prayer for the Lord's guidance, I thought to steer a middle course in this case; that is, to send my Head Servant, and Daniel the Assistant Catechist, to the Brahmins of Tiroogoorangoody, merely to inquire how matters stood with the Ootjikoollam People. This seemed to have so far a good effect, that the Brahmins were induced, perhaps by shame, on account of the inquiry, to modify their undoubtedly unrighteous demands, and to declare that they had no intention to expel them from the village, &c. But, after all, it seemed that enmity to Christianity was at the bottom. They would only permit them to have one-fourth part of the grounds, formerly cultivated by our people, to cultivate; and that under restrictions, which our people, knowing them better than I did, very much hesitated to accept. The people of Ootjikoollam are now deliberating what to do. Oh, may the Lord give power to my words of exhortation and comfort in such cases; and enable the people, which by nature they cannot possibly do, to view their vexations and sufferings in such a Scriptural light as to rejoice in the Lord, and trust fully in Him!

[*Rev. J. C. T. Winckler.*

Jan. 26—Good Thomas, of Asirvadapooram, was dragged before the Tasildar, on a false accusation from some neighbouring Heathen. When he was going to the Talak, he prayed, "Lord Jesus, I am unacquainted with Kutcherry affairs; but Thou hast promised to help us: do Thou therefore help us!"—and he was delivered. The Tasildar found out the trick, and reproved the false accusers. When returning home, Thomas asked his companions, Members of his Congregation, what they now should do to their enemies. One of them answered, "Nothing: let us leave that to the Lord." Thomas, in order to try them further, said, "But have they not behaved very badly towards us? Should we not now join together, and punish them for it?" The man replied, "Not at all. The Lord Jesus, also, was falsely accused and beaten; and He did not revenge Himself upon His enemies." Thomas still making some objections, the man said, "Well, if you will do so, then you are no Christian." They then rejoiced together in forgiving their enemies.

[*Rev. C. T. E. Rhenius.*

Administration of Baptism.

Dec. 26, 1829—To-day I preached a Sermon on Baptism, according to Acts ii. 37, 38. Respecting Baptism, as well as the Lord's Supper, our people are, I perceive, apt to fall into one or the other extreme; either to take up these Holy Ordinances too lightly and inconsiderately, or, as it respects the better part of them, to think that they are not fit to receive either, so long as they perceive in themselves remaining corruptions. I endeavoured to lay the middle path open to them; warning unrepenting sinners, but encouraging repenting though weak and feeble Believers.

[*Rev. J. C. T. Winckler.*

June 6, 1830: *Sunday*—This forenoon I had the happiness of baptizing eight grown persons and one child. The Adults are from different villages. One of them is old Saviseskamuttoo of Kadatchapooram, the Headman of the Maravers thereabout, the same who some time ago embraced Christianity because of the healing of his leg. He gave a particular account, this morning, of the affairs of his mind; commencing with the history of his leg, which none of his Idols could heal: which circumstance was the means of opening his eyes respecting their uselessness. I was particularly pleased with his remembering passages of Scripture on which he had heard Discourses long ago. "I heard then," said he, "your Sermon on *The Lord hears the prayer of the humble; He will not despise the prayer of the destitute:* and this gave me great encouragement. After that, I once heard Mr. Schmid preach, in Satangkoollam, on *Believe on the Lord Jesus Christ*, &c. I then thought, that is for me, and gave myself up to Christ."

Another person was baptized Joel. He was a kind of Gooroo among the people at Tattanmadam, and, till last year, a strenuous opposer of Christianity. When the Church was built there, he positively predicted that on the 15th their Swamy would destroy it; but no such thing happened: he became greatly ashamed, and since then has begun to study our Christian Books.

A third person baptized was Abraham. He was a Sanniyasi, roving about, and visiting the most famous Temples, but did not find any thing satisfactory to his mind. The Catechist of Taleivenkotei often spoke with him: his mind was already shaken a little, when Mr. Winckler, last year, visited the place, and exhorted him to turn to God in Christ Jesus; which, shortly after, he did. He is an able man, and now sings verses in praise of our Lord Jesus Christ and the Gospel.

[*Rev. C. T. E. Rhenius.*

State of Native Females.

Oct. 24, 1829—My Wife is desirous to establish a Girls' School in Dohnavore; but not having a sufficient number of Girls, she assists me in visiting the families of the Congregation, either by going with me, or alone.

As I am speaking of the visits of my Wife to the people, I may be permitted to add some remarks as to the result.

1. Through my Wife I have obtained more acquaintance with the external and daily concerns and habits of our people than it was possible for me to obtain either by my own visits or by the Catechists' reports.

2. There are still many superstitions and prejudices among them, especially among the women. A few instances will suffice. In one of the houses there was a new-born babe, of about a month old, very poorly, on account of the mother being too unwell to feed it with her milk, it being fed only with brown Palmyra-sugar water. The mother, who had lost her first child from the same cause, and also the grandmother, regarded it as a very good sign that Mrs. Winckler took the child in her arms and caressed it. They said, "Now it will thrive." Mrs. Winckler, however, said, that, besides praying for the Lord's blessing, they must use proper means for the preservation of the child; and gave them some directions; among which was, that another mother in the Congregation should, out of mercy, feed the child, at least occasionally. The mother laughed, and said, "Who will do this? This is no custom among us." Mrs. Winckler, however, by persuasions, brought it so far, that some women volunteered their assistance; and, through God's blessing, the child begins to thrive.

Respecting sick children, the women of the Congregation would not at first receive Mrs. Winckler's assistance and occasional medicines: they tried every other means, until, in some cases, all failed; and they were brought to the extremity, either to lose their children, or to accept what they would not at first. Some accepted the proffered means. The Lord has hitherto blessed our means in all cases, though they were very simple—either a purgative, or an absorbent medicine. This the people look upon as nearly miraculous.

Thus the visits of my Wife, who likewise exhorts the slothful to come more diligently to the Evening Prayer and Sunday Service, are in various ways useful, by God's grace; and an effectual assistance to me, especially with regard to the female part of the Congregation.

[*Rev. J. C. T. Winckler.*

Deaths of Native Converts.

Nov. 30 — I was informed that the Wife of one of our Headmen in Aneykoollam had suddenly been taken ill and died. As there was no Catechist in the place, and her Husband was absent, I learnt, only from the Schoolmaster

there, that, when dying, she was several times tempted by her heathen relatives to have sacrifice offered to the Devil for her: but she herself had continued saying, "Though I should die, I will not leave the Lord and serve the Devil. The Lord alone can help and redeem me." [*Rev. J. C. T. Winckler.*

Jan. 15, 1830—I got information of the death of Samuel, a Seminarist, in his village, whither he went some time ago on account of his health. He was a good and pious lad; and died with joy by faith, exhorting his relatives to repent, and to turn to the Lord in truth. We trust he is now with the Lord, as a fruit of the Seminary. [*Rev. C. T. E. Rhenius.*

Appeal for Pecuniary Aid.

Such is the state of the Tinnevelly Mission: such are the encouragements to enlarged exertion in this *field, which the Lord hath blessed!* But the means of effectively supporting the various objects in which the Society is engaged are inadequate for that purpose. The following are Extracts from an APPEAL, by Mr. Winckler, "to the liberality of a Christian Public, in behalf of the Mission in Tinnevelly, and particularly the Dohnavore Branch of it."

In the year 1824, some Congregations were formed in Dohnavore, provided with Native Teachers, and superintended by the Missionaries in Palamcottah. With every succeeding year, the number of such persons as were willing to leave Idolatry, and put themselves under Christian Instruction, increased. In March 1830, the Dohnavore Branch of this Mission contained 10 Catechist Stations, comprising 44 Villages. In these villages are about 310 Families of Christian Catechumens, containing 1060 souls. Among them are 144 Baptized Adults and Children. There are also, at present, 7 Charity Free Schools established in this District, containing between 180 and 190 Children. There are, moreover, 5 tolerably substantial Chapels, and 10 Common-Prayer Houses, or Sheds, in these Congregations. Most of them were erected by the people of the various Congregations, but with liberal assistance from the Madras Corresponding Committee towards the expense.

While the different Congregations in this District were rapidly increasing, and, consequently, increased assistance and means of following up the favourable openings for usefulness were much called for, an intimation was received, that the Parent Committee, having found their Income below their actual expenses, were obliged, in consequence, to desire that in every Missionary Establishment such reduction of expenses should be made as was least likely to injure the Cause itself. Regretting that such a measure was made necessary by the state of the funds of the Society, it was seen that the trifling reductions which could be made were, in some respects, far more than counterbalanced by the pressing wants in other respects. The increasing Congregations called, and continue to call, for an adequate increase of Native Assistants, Catechists, and Schoolmasters. More Chapels and Prayer-Houses are wanted in several Congregations, or the unsubstantial soon-decaying Palmyra-leaf sheds must be converted into regular Prayer-Houses. For the proper superintendence of these increasing and extending Congregations, the travelling expenses of the Missionary and Assistants are increasing in proportion; and also some other expenses, as Religious Books, School Books, and other means of instruction.

This being the case, it is easily to be conceived, that any reduction of the expenses hitherto allowed for this Mission must be most injurious to the spread of the Gospel in these regions, or to the stability of the Congregations already existing. On the contrary, multiplied means are so much required, that without them the advantages presenting themselves cannot be followed up, as it is our undoubted duty to do.

I have the full confidence that this state of things needs only to be stated fairly and openly to the enlightened and benevolent Christian Public, and they will immediately feel within themselves a higher call, than this Paper is able to convey, to increased benevolence in assisting this Cause, to the very extent of their power. If love to Christ and to immortal souls reign in the heart, shall we restrain our charitableness within narrow bounds? or shall we soon be weary of doing good, while we have still resources left for doing so? Shall we not rather have the Word continually before our eyes, *To him that knoweth to do good, and doeth it not, to him it is sin?* James iv. 17. Shall we not, in order to free

ourselves from various doubts, which, rising from time to time within our hearts, threaten to destroy our charitable dispositions, rather take sweet counsel with the Word of God than with our own disturbed thoughts? As for instance: If the thought arise, "But shall I also live to witness the blessed effects of my charity; and, while rejoicing in other men's spiritual and temporal welfare, shall I not myself be straitened in my necessary wants?"—shall we not accept the best counsel suitable to this case, recorded in such words as these—*Cast thy bread upon the waters, for thou shalt find it after many days?* Eccl. xi. ver. 1, and following. "True," may the doubting heart retort; "but there are in the present day so many calls upon my liberality, to satisfy all of which is next to impossible, or, at least, is liable to involve me in considerable difficulties." But what says the Word? "*Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth,* by which thy substance may altogether be lost, without yielding thee any future or everlasting profit." Again, the heart may reply, "But must we not use our best discretion in distributing our charities, and entrust them only to such hands or for such purposes as we think most likely to benefit mankind?" To which the Word answers, "Observe the clouds, *If the clouds be full of rain, they empty themselves upon the earth,* wherever they may happen to be driven by the wind: so thou, if thou art indeed, as behoves a Christian, full of charitable dispositions, thou wilt not withdraw thy hand, or shut thy heart, wherever an opportunity for doing good may meet thee. *In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.* And, *blessed is the Servant, whom his Lord, when He cometh, shall find so doing!*

Summary of the Tinnevelly Station.

Missionaries	2
Assistants	3
Catechists	73
Schoolmasters	35
Churches	150
Prayer Houses	94
Communicants	171
Seminarists	36
Schools	62
Scholars	1450

The Station comprises 72 Catechist Divisions, including 244 Towns and Villages; in which there are more than 2000 Families, consisting of above 7500 persons professing Christianity. Of the Scholars, who are chiefly Heathen, 112 and upward are Girls.

COTTAYAM.

Visits to the Syrian Churches.

THE return of the Rev. J. W. Doran was noticed at p. 206 of our last Number. Previously to his leaving India, he deemed it advisable to visit the Syrian Churches in Travancore and Malabar. On this journey, he collected much valuable information on the present state of those Churches, the substance of which we have collected from Mr. Doran's Journal. Mr. Doran's Report presents a painful view of the spiritual darkness in which this Ancient Christian Community is still enveloped. But when the Word of God in the vernacular tongue, and the faithful Ministry thereof, ceases in a Church, error and superstition, ignorance and vice, are the inevitable consequences. The means employed by the Missionaries of the Society to diffuse Scriptural Light among the Syrian Christians have, however, through the blessing of God, been attended with important advantages, though much still remains to be accomplished. The confidence of the Metrans and Clergy has been gained: the Syrian Youth intended for Holy Orders are prepared for their sacred function, by the Missionaries of the Society in the College of Cottayam: the New Testament has been translated into Malayalim, and is now in a course of circulation among the people: the Missionaries are freely allowed to preach to the people in Malayalim, in the Syrian Churches: the Syrians are made acquainted with the Reformed Liturgy of the Church of England, in their own tongue: Schools are established in the Syrian Parishes, under the direction of the Missionaries, to the

extent of their means: and, from the Mission Press, Tracts begin to be issued, calculated to impart sound religious instruction and useful knowledge to the rising generation. These are important results; and call for lively thankfulness to God for what has been attained, while they afford the strongest encouragement to believing perseverance in *labours of love* on behalf of this Ancient Church.

Visit to the Metran, Cyril, at Annúr.

Annúr.

Dec. 27, 1829: *Sunday. Annúr*—Being unexpectedly detained yesterday, I did not reach this place, 53 miles to the north of Cochin, till noon to-day. I was the more sorry for this, as I had hoped to be able to address the people while assembled for Prayer. The few persons, however, that dwell in the place, together with others that came from Konangalam, six miles distant, for the purpose of seeing me, assembled in the evening, when I had an opportunity of expounding to them the Word of God. The Metran, two Catanars, and nine Deacons, were also present. I desired to give the exposition to Marcus, Catanar, who accompanied me to this place, but he was too modest to take it. I like Mar Cyril (Kurilos) much: pleasing anticipations may, I think, most justly be entertained of him. Being from very childhood about the late lamented and amiable Philoxenes, he seems to have imbibed not a little of his meek spirit. He is twenty-seven years of age; and was, together with George, Catanar, appointed by Philoxenes, three months before his death, as a Candidate for the exalted office he now bears. He lives in this retired spot; and has no rule over the Churches, but that which may be given him at the pleasure of the Senior Metran, Mar Dionysius.

There is a Catanar here who seems to have more idea of the nature of his office than almost any other I have met with: he expounds the Scriptures every Sabbath to the people; and, unlike the general practice, instead of repeating the Mass-prayers in Syriac, a language which the people understand not, he translates the whole into the vernacular dialect. I pray that God may bless his well-intentioned labours; and that, with an increase of light upon his own mind, he may become an instrument of good to others.

Konangalam.

Dec. 28. *Konangalam*—Ere I reached this place, 9 A. M., a number of the most respectable inhabitants came out to meet me. There are 1000 houses, and more than 5000 souls. Three Churches belong to this place; two in the town; and one, the principal, about a mile to the south-east. To these there are six Catanars, and, with those at Annúr, as many Deacons. Some time since the Rev. S. Ridsdale established a School here. I have just now seen it. Some were learning to read the Gospel; others were committing to memory Watts's Catechism in Malayalim; whilst two or three more were learning a little Sanscrit: I examined some of them, but could not find that they had made much proficiency. I am inclined to think that this is owing to inattention on the part of the Teacher. I do not know any thing that gives a more unfavourable view of the Syrian character, than the utter indifference they have to the instruction of the rising generation.

Changanore.

Jan. 3, 1830: *Sunday. Changanore Church*—It is now three years and a half since I last visited this Church, a few days after my arrival in Travancore. I have just preached in the Church, to a Congregation of about 400. I was pleased to see the willingness with which the Catanars allowed me to perform this Service; and still more so, with the attentive hearing I obtained from the people. I addressed them before celebration of Mass, supposing that they would be more free to hear than after: and I think I was not out in my calculation. The total absence of every thing like devotion in the performance of their Services is particularly and painfully striking. There were four Catanars present, besides the one who officiated.

After dinner, I found, in an antechamber of the Church, a few persons with Ikey, Catanar; and Matthew, my pupil, asking them questions upon the address, in the Revelation, to the Seven Churches of Asia. One of them, a very intelligent man, who had been a Writer to two or three successive Metrans, immediately proposed to me some pertinent questions upon the Resurrection. I was the more pleased, because one so seldom meets with an individual in this land of sensuality who even has a rational thought about eternity. I have now had four of the Catanars to sit with me for two hours: I hope not unprofitably. I opened the 3d Chapter of St. John's Gospel, but

found they could scarcely read the character: they now produced the Version of the Four Gospels which was printed at Bombay, and read it with comparative ease. I asked them to explain to me the terms, *Ye must be born again:* but no; they answered, "The meaning is Baptism!" I now got Ikey, Catanar, to read a small Tract, which had been written at Allepie, upon the Knowledge of the Heart. It is pointedly directed at those who neglect the interests of the soul, and was on this occasion the more applicable. They expressed great satisfaction at the Tract, and requested to be allowed to take a copy of it. This is one of the oldest Syrian Churches in India. It may have been built more than 1000 years ago: consisting of granite stone, it seems to have stood this lapse of time without injury. There are about 640 houses connected with it. In the last year there have been 150 baptisms, and 120 deaths. The population increases, though not every year, in the above proportion. There are six Catanars; viz. George, aged forty-eight—Zachariah, forty-six—George, forty-four—Joseph, forty—Alexander, thirty-six; all married—Abraham, twenty-three; single. Church property, 60,000 Chuckrums. I brought with me part of a Translation of Ecclesiastical History, made by two of my Boys; which the Catanars and some people begged to read. They spent a good portion of this day in talking over its subject matter. I do not know that a more acceptable or more useful boon could be offered to the Syrian Christians of Travancore than a good Translation of Church History.

Visit to Churches North-East of Cottayam.

Porotta.

March 29, 1830. *Porotta*—Leaving Cottayam at nine A. M. yesterday, I reached this place, about twenty-six miles distant, at two o'clock this morning. About four o'clock, I stopped at a Roman-Catholic Church, not long since the residence of a celebrated Malpan named Matthew, and fifty Young Men who were under his instructions for the Ministry. I found two Padres, Jacob and Zechariah, in the small house adjoining the Church. About this Church every thing assumes the face of decay. There are two Padres, and only twenty-five persons to minister to. I was informed that, a few years since, the Rev. J. Fenn visited this Church, when there was one of the choicest collections of books to be found in the country; but, alas! a few Manuscript Malayalim Prayers, a small printed Catechism in the same language, together with an old copy of Gutbirius's Syriac New Testament, now formed the library of the above persons. I opened the 3d Chapter of St. John's Gospel, for Jacob to read: after fumbling over a few verses, he told me, with a significant smile, that its subject matter was Baptism. On the Church wall was posted a Proclamation from the Pope, written in miserable Malayalim, informing all, that fifteen days' Fast out of six months was sure to cancel all sin; and threatening an awful and protracted Purgatory to all who neglect the strict observance of this Service. May God put down this monstrous imposition!

Though the Syrians at Porotta are poor, and not likely to grow better in estate, the population is on the increase. There are six Catanars attached to this Church; viz. Paulos, Vicar, aged forty-six years—Isaac, forty-nine—John, thirty-five—Zechariah, thirty-three—Isaac, thirty—Thomen, twenty-six. All these are single, save the senior Isaac, who has a wife and three children. The people of this Church are so poor, that the Catanars have a most pitiful income, not more than forty Chuckrums each per month. In consequence of this poverty, they are obliged to become cultivators, to a certain extent; and this acts reciprocally on both Priest and people, and secularizes their minds.

Netchore, and Mamalacherry.

Monday. Konata Malpan's Church—I started from Porotta yesterday morning at five o'clock; and reached Netchore Church, three miles distant to the North, at half-past six. There are but three or four families connected with this miserable unfinished Church; and two Young Deacons, now studying in the College, are its intended Catanars. At present, it is served by one or other of the Catanars from Porotta. Some years since, a Syrian having made a vow to send his son on a pilgrimage to St. Thomas's Mount, near Madras, and afterwards finding this measure impracticable, he, in order to offer an equivalent for his vow, built this Church.

Turning now to the North-east, I walked to Mamalacherry, two miles and a half distant. As the sun was beclouded, I felt no inconvenience from this walk; but rather gained by it, what seldom falls to my share, a good appetite. The Mamalacherry Church was built about 350

years since, mostly by private subscription. Its Catanars are four: Abraham, Malpan, forty-five years—Petros, twenty-eight—Marcus, twenty-nine—Gheevurgese, twenty-eight—and three Deacons, now in the College: only one of the above Catanars is married. Houses 140, and about 600 inhabitants. In these are included Malpan's new Church and people. In this district the Syrians, who are generally cultivators, are increasing in wealth; and according to Konata Malpan's account, it may double its population in the next thirty years. The small-pox has been the great check to an increase of population in the last century. Of the above 600 individuals, he tells me there may be 100 Boys capable of being taught in a School; but, alas! as at the district from whence I have now come, here is no such thing: four years since, both at Porotta and this place, the Rev. H. Baker had Schools, but the violent proceeding of Mar Athanasius from Antioch obliged him to discontinue them. I talked much to Malpan upon the necessity of having the Children, within their respective spheres of labour, instructed; and the awful account to which God will assuredly call them, if such, through their indolence, should be neglected. The reply was, that the people were wholly indifferent to this matter, and therefore it was out of their reach. Alas! how easy it is to find a fair excuse for a dereliction of duty. I replied, that it remained for the Priests to create the desire in the minds of the Parents for the instruction of the Children.

Some of the Catanars from the above-named Churches have accompanied me to this place. I am glad of this; as it gives me an opportunity of seeing more of their mind, and of communicating more of my own upon the great subject in which we should mutually be engaged. Malpan having come to see me at Mamalacherry, I had an opportunity of conversing much with him. He gave me much useful information upon the Syro-Indian History, though I had expected to find him more ready on this point. He has a good collection of neat Manuscripts; partly translated from ancient Manuscripts by his own hand; and partly collected by his Uncle, an old Malpan, who died, about five years since, at Mamalacherry. They are chiefly prayers, relating to the different Festivals observed by the Church, and parts of Scripture. He did not offer me one.

At Porotta, on Sunday Morning last, I was surprised and pained to find that out of about thirty men then in the Church, not more than one or two could even make an attempt to read their vernacular tongue. In every place I visit I find the same evil; and this is a great hindrance to the dissemination of the books I have brought with me.

Cadamattum.

April, 1830. *Cadamattum Church*—Leaving Malpan's Church at 4 P.M., after six miles journeying to the North, I reached this place: Malpan accompanied me. I am glad to have him with me, inasmuch as he knows the circumstances of each place much better than even the local Catanars. The Church here is very prettily situated; but the country around little cultivated, and very thinly populated. It was built 400 years since; has 100 houses connected with it, and about 500 inhabitants. The people are poor, but increasing in number. In the last year, number of deaths 40, baptisms 50. There are 50 Boys capable of being instructed. There is a School four miles distant, supported by Mr. Baker, containing an average of from 15 to 20 Youths. Upon inquiring of the Catanars who were desirous of obtaining the Malayalim Scriptures, the answer was, that scarcely one could read. I shall, however, leave behind a few copies of the Gospels, and may God grant that they may be blessed to some one or other! The Catanars are 3 in number: Paulos, fifty years—Zechariah, forty-eight—and Joseph, thirty-seven—and one Deacon, who now learns in the College.

Coluncherry, and Corinyeel.

Wednesday. Corinyeel Church—I started from Cadamattum at 10 o'clock this morning; and after a journey of three miles, in a westerly direction, I reached Coluncherry. The Church here was erected about 250 years ago, by private subscription. Attached to it are six Catanars; viz. Abraham, sixty years old—Joseph, thirty-three—Gheevurgese, thirty; married, and has 3 children—Matthan, thirty; married, with 2 children—Jacob, twenty-nine; married; 1 child—John, twenty-nine; married; 3 children. There are 155 houses. In the last year there were 30 baptisms, and 12 deaths. Though the people are, generally speaking, poor, and, from the resources of the country, not likely to better their estate, yet the population may be said to increase. The property

of the Church, consisting of jewels and rice-fields, is worth about 20,000 Chuckrums. At Colunchery I had a long dispute, with Konata, Malpan, upon the nature and evidences of the New-birth of the soul. It arose out of his stating that all Priests were regenerate; inasmuch as Christ said, in ordaining the first Ministers of the Gospel, *Receive ye the Holy Ghost.* This led me to shew, that if all the Ministers of the present day possessed the same spirit which the first Messengers did, then their lives must, by necessary consequence, be marked by the same steady line of faithful obedience to the Divine Commands: but, alas! how faint is the resemblance, even in the best of us.

The Church at Corinyeel was erected fifteen years since. The founder's father being ill, he made a vow that, in case of his recovery, he would build this Church. I do not think it could accommodate more than 40 or 50 persons. Its cost was 35,000 Chuckrums. There are 35 houses, and about 150 persons, connected with it. In the last year, from 5 to 8 baptisms, and as many deaths, have taken place. As yet, this is the only place in which I have found a School supported by the Syrians themselves: it is about half a mile to the North, and contains 20 Children. Finding that they had no books, I left a few copies of the Gospel, and as many Catechisms, for their use. May God the Holy Ghost bless them to their souls' benefit! There are no Roman Catholics here.

Candanade.

Thursday. Candanade Church.—Moving in a South-east direction, I arrived here this morning. My way lay through reaped rice-fields. The gallery in which I now write is that in which the estimable Dr. Buchanan sat for some hours. Looking back upon the state of things which that great man detailed at that time, I am quite humbled to see how little of his warm and generous anticipations have been fulfilled, with respect to these Syro-Indian Churches. It was in this Church Dr. Buchanan had the memorable conversation with the venerable Dionysius, Metran, upon the practicability of forming a union of his and our Church. The Church here was erected 400 years ago, by four rich Syrians. Connected with it now are 170 houses, and about 600 inhabitants. Out of this number there may be 75 Boys, capable of being instructed. In the last year there were 30 baptisms and 10 deaths. The Roman Catholics have lately erected a small Church here; with which are connected 12 houses and 2 Catanars. Towards their support, I learn that these Priests have, from Verapoli, 4 Chuckrums each per diem. I forget to state, that belonging to the Syrian Church there are 6 Catanars; Abraham, seventy-five years old, being one of them.

Molandurté.

Taking an early dinner, I started to Molandurté Church, 2 miles distant to the S.W. Malpan, and many persons, accompanied me. This is the cleanest church I have seen in all Travancore. It was built 100 years since. There are 120 houses, and 3 Catanars; viz. Abraham, seventy years old — Zechariah, twenty-nine; married; 2 children —Abraham, twenty-seven: and Twenty-two Boys capable of being taught. Mr. Baker had a School here likewise. Baptisms in the last year, 50; deaths, 12. They are, generally speaking, Traders. There is a small Church to the N.E. of this, built 150 years since, at the expense of Molandurté Church. Two Metropolitans who came from Antioch, Gregorius and Evanius, are buried in Molandurté Church. Shrines are placed over their graves. Here also is interred Mar Maprianas, who came about 70 years ago from Antioch: one end of his shrine, facing the East, is covered with silver.

Trepunetra, Karingassura, and Palikerry.

Friday. Palikerry Church—I left Candanade this morning at 5 o'clock, moving in a North-West direction: by 8 o'clock I reached Karingassura. In my way, I made a stop at Udiamper and Trepunetra. Udiamper is a Roman-Catholic and Trepunetra a Syrian Church. Recollecting the scenes that Udiamper witnessed in the violent proceedings of Menezes, Archbishop of Goa, now 200 years since, I was not a little affected upon entering. The two Catanars belonging to it being absent, I did not see them. A Catanar from Colunchery does the duty of Trepunetra Church. It was built more than 300 years ago; and has 65 houses, or 200 persons, connected with it: these people are all poor.

The Church at Karingassura was built 400 years ago; and has 140 houses, or 500 individuals, connected with it, generally poor. Baptisms, in the last year, 22; deaths, 14. In this part of the country Cholera has prevailed to a considerable

extent. There is now but one Catanar, Zechariah, fifty-eight years old: and four Boys are appointed as Catanars, two of whom are now prosecuting their studies in the College. I requested the other two to be sent immediately to the College, to which the Catanar willingly consented. Thirty-nine years since, the Roman Catholics had joint possession of this Church; but the Syrians at that time purchased their interest in it for 380 Rupees, and sent them away. There is no intercourse between the two parties. Mr. Baker has a School at Trepunetra, containing 20 Boys: I did not know this when I passed through, else I should have looked at it. Church property, 50,000 Chuckrums.

Palikerry Church was built 480 years since, at the charge of four wealthy Syrians. There are now 180 houses, or 480 individuals, belonging to it. In the past year, baptisms, 40; deaths, 50; of these, 25 died of Cholera. The great check, in the last ten years, to an increase of population, I find, is poverty. Out of the above number there are about 60 Children capable of being taught. Mr. Baker has a School three miles to the North; from 25 to 30 in attendance. A rich Syrian pays a man for teaching a few Children: I exhorted him to pay this man a little more than he does, and throw open his instructions to the 28 Children that might be collected to the spot. In this place the Roman Catholics built a Church 78 years ago. As in other places, there is not much friendly feeling between them and the Syrians: four or five Syrians are now about to go over to them. There are three Catanars; viz. Matthew, aged forty; single—George, twenty-eight; married—Matthew, twenty-seven; married. The principal inhabitants of the district are Mahomedans. Two Children, of the ages of four or five years, are intended for Priests. Church property, 20,000 Chuckrums. I was much gratified this morning at the desire the poor people evinced to obtain from me the Word of God. As at other places, I made each person read, ere I distributed, the copies of the Malayalim Scriptures I had with me.

Kuruppumpaddy.

Kuruppumpaddy—Leaving Palikerry at 4 P.M. yesterday, I reached this place about half-past eleven. Toward sun-set I stopped at Angola; where, fourteen years since, a small Church was built by the Catanars of Palikerry Church, to the N.E., on the boundary of their parish. The walls are still unplastered, and the roof covered only with leaves. It cost about 14,000 Chuckrums: the persons whose money built it are desirous of having two Catanars, from among themselves, appointed to it; and have, accordingly, sent two Boys to the College.

The Church here is the most spacious I have yet visited, with the exception of Cadamattam. It was built 550 years since; and has now attached to it 420 houses, or 1500 inhabitants. The extent of ground which the parish covers is the largest I have yet seen. In the last year were 100 baptisms: 54 of the Children died soon after; making a total of deaths, within the year, 74. Four years ago, Cholera raged considerably in this district. Three Catanars: Zechariah, fifty years old—Paulos, forty-four—George, thirty-three; married, and two children. One Deacon: two appointed, of eleven and twelve years respectively. Church property, 15,000 Chuckrums: 60 years since, 40,000 Chuckrums were given to the Roman Catholics as an equivalent for their share of the Church. No marriages between the parties. Mr. Baker has two Schools in this district; one here, and the other three miles to the West: average number in both, 45.

Monday—Had a conversation this morning, in the Church, with the Catanars, about a few trifling points of difference between them and the Romanists. I was equally struck with the paltry ground which the conflicting parties take, and the total inability of either party to convince the other. Alas! how apt we are to stumble at straws; whilst, like the Jews, *the weightier matters of the Law* are wholly neglected.

A respectable Syrian presented himself to me, as a Candidate for one of St. Paul's Epistles; stating, that the Rev. B. Bailey some time before had given him, when at Cottayam, the Four Gospels. Of the stock I brought with me, the only book I now had left was a copy of the Revelation, which he gladly accepted. He opened the 6th Chapter, and began to read aloud; but soon stopped, to say that he could not understand its meaning; and begged that I, or Ikey, Catanar, would explain it to him. He now sat down; and Ikey, with but little assistance from me, and in presence of two of the Catanars, gave him a good exposition of this Chapter. I could evi-

dently see that both Catanars and the man were much surprised at the extent of knowledge which this shewed. I do think that a Christian Minister, of conciliatory manners and meek spirit, could not spend his life more profitably, than in going through these Churches, pointing out the resources of improvement which the people possess, and the best means of applying the same.

Angamalee, and Acaparumba.

Tuesday. Angamalee Church — This Church was built nearly 700 years since, and, like other Churches in this quarter, was burnt by Tippoo. There are connected with it and Acaparumba Church, 200 houses, or 1400 persons. In the past year there were about 100 baptisms, and 58 deaths. The Roman Catholics are numerous in this district, not less than 100 houses. The remembrance of the violences practised upon them by the Romanists is thoroughly fixed in the minds of the Syrians of this place. A few Syrians, however, not being able to give their daughters a dowry, and for this cause unable to get them married—a first consideration with parents of this country—are induced to give them to the sons of comparatively wealthy Roman Catholics: thus the Priests secretly carry on the old craft—proselytism. There are four Catanars belonging to this and Acaparumba Church; viz. Joseph, fifty-eight years old—Ittecurian, fifty-eight—Abraham, fifty — Jacob, thirty-seven. There are four Deacons, and one more appointed to the office, all of whom are now studying in the College. Church property, 30,000 Chuckrums.

Accompanied by old Joseph, Catanar, I now walked to Acaparumba Church, four miles from Angamalee. He told me much of the miserable persecutions of the Romanists, when in power; and exhorted me to pay special attention to the grandson's Syrian studies. I like this old man much: he seems modest, generous, and open. About sixty-nine years ago, the Syrians gave the Roman Catholics 75,000 Chuckrums, as a premium for evacuating Acaparumba Church.

Parore.

Thursday. Parore Church—This Church was built about 200 years ago; and is the most spacious, except two, I have yet seen: it would accommodate 600 persons. There are about 300 individuals connected with it; but as most of these live about two miles distant, and at the opposite side of the river, a small Church was erected, some time since, for their better accommodation. The Metran lately ordained a Deacon to this Church; and two others, now in the College, are intended for the same.

Saturday. Cottayam—I reached home this morning. In the whole range of my journey, I found but one place where any thing in the shape of a School was kept up by the Syrians themselves. This is deeply lamentable, when we consider the wealth and security which they now enjoy. At almost all the places I visited, I conversed freely with the Catanars, in the presence of the people, upon this subject. In every instance, what I said was well received. I endeavoured to shew them, that, as their persons and property were now secured to them by the presence and indirect influence of a great Christian Power, it became them not to neglect the proper instruction of their Youth, a duty so obviously insisted upon in the Word of God.

Visit to Churches South-East of Cottayam.

Mavelicherry.

April 14, 1830. *Mavelicherry* — This morning I reached this place. One great object of my coming is, to inquire if I could, with advantage, establish an English Grammar School. On inquiring, I find that the people are all anxious to have their Children taught English. I am told that I could have, without difficulty, 350 Boys, consisting of Syrians, Brahmins, and Soodras. The Church here was built 300 years ago, by subscription. There are, at present, 300 houses, with about 1000 souls, belonging to it. Out of this number, there may be about 300 Boys capable of being taught. In the last year, 30 deaths and 60 baptisms have taken place. Only 2 Roman-Catholic Families, who attend no Public Worship. Here are 5 Catanars: Thomas, sixty-five years old — Alexander, sixty —Thomas, fifty-six—Abraham, twenty-eight; married—and Jonah, twenty-six; married — One Deacon. Church property, 30,000 Chuckrums: twenty-four square miles may be the extent of the parish. The Rev. H. Baker has a School here.

Wemannee.

April 15. *Wemannee Church*—I found the Church crowded to excess, with persons come to celebrate the Crucifixion of our Blessed Lord. Having breakfasted, I entered the body of the Church, where I found two persons

reading aloud to the people a Translation of St. Matthew's Gospel, in Malayalim. This I understood was made some years since, by a learned Brahmin who had been converted to Christianity. It is mixed up with so many Sanscrit terms, that, inquiring, I found but few of the hearers could understand; yet they were, to all appearance, listening with great attention, but it was only to the sound of the reader's voice. I sat down in their midst, made the readers continue their work, and was much gratified with the answers I received to some questions I put, on the sense of what was read: which I continued for an hour. Abandoning all secular labour till Monday next, I find it is the custom of the Syrians throughout the whole country to remain the principal part of their time in the Church, for the business of Prayer. I fear, however, from the specimen I have this day got of their devotions, it is an employ in which the soul takes but little part. The whole seemed to consist in kissing the ground and crossing the body. This Church was built by subscription, about 224 years ago. There are 150 families; out of which there may be 60 or 70 Boys capable of receiving instruction. Four years since, Mr. Baker had a Native School here, which has been continued by the Syrian Teacher on his own account. I find the Children have learned little, save Tamul Arithmetic. In the last year there were 53 baptisms, 35 deaths. There are two Catanars: Thomas, aged forty; and George, thirty-three: both married. No Deacon. I am pleased with the Catanars here, who seem to be plain honest men.

Tumbona.

April 16, 1830. *Tumbona Church*—This Church is five miles distant from that of Wemannee. I arrived about eight o'clock; and, as the day before, found the Church more than full of clean well-dressed men, women, and children, of all sizes. This Church, like most others, was built by subscription, 292 years since. There are 300 houses, or 1000 persons, connected with it: of this number, more than 100 Boys may be taught; but, alas! as in all other places, since Mr. Baker broke up his School, nothing has been done in the way of instructing the rising generation. In the last year, the number of baptisms has been 35; deaths, 120. Cholera was the cause of most of the deaths. The extent of this parish may be about 34 square miles. There are four Catanars, and three Deacons; viz. Joseph, sixty-five years old—George, fifty-four: both single—Jacob, forty-five—Thoma, thirty: both married, and have children. The Deacons are prosecuting their studies in the College. The Church property is about 20,000 Chuckrums. There are some very rich and respectable Syrians in this district. I saw most of them; and, in presence of the Catanars, exhorted them to establish a School for their Children. I told them that the surrounding Heathen paid more regard to the instruction of their Youth than they did. They acknowledged, and seemed to feel the justness of what I said. Upon asking the Catanars if any of their people had read the Rev. B. Bailey's Translation of the New Testament, they replied, that being full of Sanscrit terms the people could not understand it. I called a few persons together, and had some verses read of the Translation which was printed in Bombay, which all profess to understand; and then the same read in Mr. Bailey's; and, lo! they acknowledged Mr. Bailey's was the best Version. How does the human mind cling to old things!

Omallore.

April 17. *Omallore Church*—I found that the people were collecting from all quarters, intending to sleep in the Church all night, that they may be ready for Service in the morning at three. Some of the most sensible respectable Syrians I have met with in the whole country, I think, reside at Tumbona. The Catanars, and others, were exceedingly kind and attentive.

April 18: *Sunday. Same place*—Service commenced at three o'clock this morning. It consisted in the Priests, followed by a large body of people, going in procession three times round the Church. They united the discordant tones of tomtoms, cymbals, castanets, with the cries of men, women, and children; which did not savour much of the rational, spiritual service which God accepteth: yet it was in this way that the glorious Resurrection of the Saviour was celebrated. I find, moreover, that some, supposing that they have given to God a superabundant service during the seven weeks' fast, on this hallowed day revel in all manner of intoxication: and this is not all—the Priests raise up no standard against it. Two wealthy individuals built this Church, 270 years since: belonging to it are 636 families, or 2600 souls. Baptisms in the last year, 150; deaths, 100. Thirty years ago there

were only 400 families; so that the surplus number has increased since. About 85 Children are under a course of instruction, at their own charge. Mr. Baker had a School here four years ago. The extent of this district or parish may be about 120 square miles. There are five Catanars; viz. Zechariah, aged fifty-two—Abraham, forty-eight—Zechariah, forty-three; all married—Joseph, thirty-six; single—Matthew, thirty-five; married. One Deacon; and two more appointed; one eleven, the other eight years old. In the course of this day I had some applications for printed copies of the Scriptures. Books are the great desideratum, throughout the whole country. Would that our printing-fund could enable us to meet this demand! There are two Chapels of Ease dependent on this Church. In proportion as a desire for spiritual knowledge increases among the people, in the same proportion will the necessity of erecting additional Places of Worship be seen.

Koranchery.

April 19, 1830—*Koranchery Church*—This Church was built at the expense of four wealthy families, now 300 years ago. There are now belonging to it 150 houses. In the last thirty years it has nearly doubled its population. Out of the whole number of families, 75 Boys, capable of being taught, are learning with Heathen masters. They have a few copies of the Acts of the Apostles, which they read in their houses, not in School. There are three Catanars; viz. Matthew, forty-five years of age; married; three children—George, thirty-three; married; two children—George, thirty-one; married; two children. Church property, 35,000 Chuckrums.

Maramana.

At night, arrived at *Maramana*; which Church is only one mile distant from the last. It was built 300 years since, by public subscription; and has now connected with it 200 houses or families. In the last year there were 60 baptisms, and 32 deaths. There has been an increase of sixty houses in the last fourteen years. There are three Catanars: Zechariah, sixty years old—Alexander, fifty—Abraham, thirty-five: these are married, and two have three children each:—four Boys appointed to the Priesthood; one now learning in the College, the rest about to be sent there. Church property, 50,000 Chuckrums.

In the course of this evening I had an interesting conversation with Abraham Malpan. He is one of the Catanars of this Church, and four years since taught Syriac in the College. While I sat in his house, he asked me many questions about the meaning of Greek terms used in the Syriac. I much pleased him by the explanation I gave. He concluded by expressing an anxiety that I would teach his Nephew, a fine Boy now studying for the Ministry in the College, English, Greek, and Hebrew; observing, that the two last would be most serviceable in acquiring a true knowledge of the Syriac. I could wish to see this desire for sound knowledge dwell within the mind of all who send their little-ones to the College. Malpan's Wife, or *Baskyamia*, as the Priest's Spouse is called, made her appearance, and chatted a little. Remembering the cruel state of ignorance and degradation in which the females of this land are kept, I rejoiced to see Christianity giving them their proper place.

Naranam.

Naranam Church—It seems that this Church was built upwards of 1000 years ago; and has 1000 families, consisting of 5000 individuals, connected with it. I find, moreover, that out of this number there may be 1000 Youths capable of being instructed; of which number 150 are now under a course of instruction in Mr. Baker's Schools, and 350 learning at their own charge; thus leaving 500 still to be educated. Baptisms in the last year 320, and deaths 153. The population has increased in the past thirty years, more than one-fifth. For the better accommodation of the district, there are three other small Churches; the duty of which is done by one or other of the Catanars here. In this parish are 29 Roman-Catholic Families, who have no Place of Worship of their own, and hold no intercourse with the Syrians. There are 10 Catanars; viz. Jacob, sixty-five years; single—Joseph, forty-three; married—Alexander, thirty-eight; married—George, thirty-two; married—Joseph, twenty-nine; married—Alexander, twenty-three; married—George, fifty-eight; married—Alexander, forty-six; single—the remaining two are sent to other Churches.

Cartigapalay, and Chepads.

Wednesday. Cartigapalay, and Chepads Churches—Cartigapalay Church was built 280 years since; has 100 houses belonging to it; and one Catanar, Philip, thirty-five years of age, married. In

the past year there were 20 baptisms, and 12 deaths. In the last eighteen years, six or eight houses have been added to the population. Mr. Baker has a School here. Church property, 12,000 Chuckrums. As I am told, Chepade Church was built more than 300 years since. There are belonging to it about 200 families. Baptisms in the last year 40; deaths unknown. The people are generally poor. One Catanar and two Deacons now in the College. Church property, about 6000 Chuckrums. Mr. Baker has a School of 30 Boys; the Teacher a Soodra.

Saturday. Cottayam — I visited the School at a place four miles from Chepade, and found it in excellent order. There are 37 Boys, 6 or 7 of whom are Syrians, and the rest Heathens, mostly of great respectability: 13 or 14 had learned the Catechism, and answered well: 7 or 8 read Gospels. I talked to one or two about learning English, and their countenances seemed to brighten up at the thought. I left this School sincerely pleased, and full of hope.

Third Visit to the Churches.

Molokoollam.

Aug. 7, 1830. *Molokoollam Church* — Disease breaking out in the College, I was obliged to dismiss the Boys, for twenty days or so, to their respective houses. Having therefore comparatively little to engage me at Cottayam, I thought I could not spend this interval better than in looking at those Churches which time did not allow me before to visit; and in retracing my footsteps, and the accuracy of former observations, in other Churches which I did visit. I reached this place at sun-set.

Aug. 9. *Malpan's Church*—Ere I left Molokoollam this morning I was able to get the following information about the Church. The Syrians and Romanists have always had the joint use of it. It was built 235 years ago: and connected with it are 78 houses, or 500 individuals. In the last year, 19 deaths, 28 baptisms, and 9 marriages. In the last ten years, 5 or 6 houses have been added to the above; so that though the people are poor, and from the slender resources of the country not likely to better their estate, yet the population is on the increase. Of the above number there may be from 70 to 80 Boys capable of being taught; but, alas! there is no School! Here are two Catanars: Psalos, seventy-eight; and George, forty-six years old; both single. One Deacon; and two Boys intended for the same office, now studying in the College. In all India I do not know that one could have a more melancholy exhibition of Christianity, falsely so called, than in this place. It is truly a *valley of dry bones!* May the Spirit of the Lord quickly breathe upon it! Church property about 4000 Chuckrums.

On my way here I stopped at Porotta Church: but the three Catanars had gone to a *Chatum*, or, in plain language, gone to make Prayers for the soul of a man who had been dead three days. When, O God! wilt thou annihilate such cruel delusion! But this is the principal source of revenue to the Priest; and it must ever act as a most fertile means of demoralization, till another way is found of remunerating this class of men. On all sides, the country at this season is beautiful: every place seems to bespeak the bountiful Providence of God: but "only man is vile."

Wadagherry.

August 11 — *Wadagherry Church*— Malpan has accompanied me hither. Finding him in possession of many slaves, ere I quitted his house this day I inquired of him how he could reconcile it to his conscience to keep his immortal fellow-creatures in this degrading state? He made use of the argument so often re-echoed in the House of Commons by the advocates of this inhuman traffic, viz. That the condition of such men is better under a kind master than if free. I spoke to his conscience, by asking if it were with a view to their comforts he retained them in such a state. I concluded by pointing out the awful responsibility that rested upon him to improve their minds, with the intention of ultimately giving them that which the natural rights of man so obviously claimed. He agreed with me in all I said.

Aug. 12. *Arakoora Roman-Catholic Church*—Wadagherry Church was built, by subscription, about 500 years ago; and, since the Portuguese invasion, has been jointly occupied by Syrians and Romanists. Syrian Families 150, or 700 souls: of this number about 120 may be taught, but there is no School. In the past year, baptisms, 50; deaths, 30; marriages, 12. Increase of families, in the last twenty years, 20.

Everywhere there seems to be an inverse proportion, in point of increase of

Digitized by Google

population, between the Syrians and Heathen. From the awfully immoral habits of the Nairs, a decrease of population follows, as a necessary consequence.

To this Church are attached 2 Catanars: Zechariah, forty-seven; and John, forty years of age; both married, and with children. The two parties, Romanists and Syrians, are constantly clashing. I was amused at an argument that suddenly arose between Ikey, Catanar, and one of the Padres, upon the seniority of their respective Churches in this country. As this man is reputed by his party, the Romanists, to be profoundly learned, and as there were many on both sides present, I was unwilling to stop them; but the other Padre, finding the argument a little too stiff for his coadjutor, and fearing that he might experience a complete defeat at the hands of Ikey, cut the matter short, by observing, that they had come there to see Sahib, and not to dispute. Even this brief rencontre, I am told, will have a salutary effect upon the minds of the Romanists; who have spread a report that their mental Goliath had proposed questions to Konata Malpan, the champion of the Syrians, which he was unable to answer.

Arakoora.

The Arakoora Roman-Catholic Church was built at the charge of one individual, about 700 years ago: belonging to it are four Padres, three of whom are well stricken in years. I really did not conceive that four Roman-Catholic Padres could be capable of giving a Heretic Priest so cordial a reception as these men gave me: they instantly vacated their room for me, and had a good supper of rice prepared for all my party. To all my questions about the extent, increase, and moral condition of the people of their charge they were very candid in their replies, and with me lamented the apathy of Parents to the moral and religious improvement of their Children. I quoted many passages from Scripture, to shew the necessity and excellency of bringing up Children *in the nurture and admonition of the Lord*, in all of which they freely acquiesced. They tell me that connected with the Church are 700 houses, or 2000 individuals; that 100 houses have been added in the last 25 years; that there may be 300 Boys capable of being taught; that only 100 are actually learning, and most of these from Heathen Masters in Sircar Schools.

Moukhtomary.

August 13, 1830. *Moukhtomary*—The principal Padre insisted upon accompanying me thus far. He has lately built a small Church here at his own charge, and also the Bungalow in which he requested that I would take breakfast, while that in which I now write was made ready for me.

Kothamongalum.

Kothamongalum Church—I stopped this morning, for breakfast, at a small Syrian Church; and found a Catanar from Coluncherry Church about to celebrate Mass for the soul of some deceased person. Like the Wadagherry Church, the Romanists own it jointly with the Syrians; and both parties, the Catanars informed me, had agreed to meet to-morrow, for the purpose of considering what premium the Romanists are to receive for relinquishing their share of the Church. It is equally true, and to be lamented, that the great day, amongst all classes of Christians in this country, for settling all points of dispute &c., is the Sabbath. If a marriage is to be planned, the contracting parties meet on the Sabbath. If a dowry is to be deposited, they meet, receive it, and feast together on the Sabbath.

August 15: *Sunday*—Ikey said Mass at 8 o'clock this morning. There were not more than six or eight persons "to view," as the Malayalim phrase expresses it. During the hour that intervened between the first and second Mass, Ikey had many persons to hear his explanation of the 3d Chapter of St. John's Gospel: part of the time the Catanar George was present: I do not know how he felt: generally speaking, they feel annoyed that the people should see this exhibition of their own inferiority. This, I conceive, is the main difficulty the rising Catanars will have opposed to them in making known to their uninstructed flocks those views of Gospel Truth which it may please God the Holy Ghost to give them. The people heard with some attention; and afterwards confessed to Ikey that they would be happy to have such instruction every Lord's Day, and seemed to lament that they were so sadly neglected in the things of God. The few that could read, came to me, to beg a copy of the Gospel. As I stood this day in the Gallery, and beheld the Priest engaged in repeating the Mass, and the people bowing before they knew not what, I had feelings of a most painful nature: I longed for that day when the

Syro-Indian Church might worship the Father of their spirits *in spirit and in truth*.

Porotta Church.—Ere I left Kothamongalum, I got the following information about the Churches. That which they call the Large Church, though in reality the smaller of the two, was built by four wealthy families, about 600 years since: but several years after, disputes having arisen, 18 families quitted this Church, and built that which they denominate the Little Church—*Cheriah Pally*. With the large Church are connected 80 families; 15 of which are wealthy. No School. In the last year, the number of baptisms, 20; deaths, 15; marriages, 5. One Catanar, single; and one Boy, studying at Cottayam for the Ministry. Church property, 60,000 Chuckrums. Belonging to the other Church are 60 houses, out of which number there may be 15 Boys capable of being taught: but no School! In the last year there have been 24 baptisms, 15 deaths, and 4 marriages: on the whole, the population does not increase; and for this they assign poverty as the reason, rather than local diseases. There are 74 Roman-Catholic Families in the parish, who live upon no friendly footing with the Syrians. In one Church are two Catanars: Matthew, seventy-nine; and George, thirty-three years old; and in the other, George, thirty-six: all these are single. The Church property is 60,000 Chuckrums. Here, or within the *Madbaha*, as they call it in Syriac, of the Church, is the grave of Mar Barzilius, Catholic, who reached this country, from Antioch, in the 74th year of his age, now 144 years since. Next month will be the annual *Chatum* or Commemoration of his death; when, I am informed, not less than 15,000 people of all classes, Syrian, Roman-Catholic, Nair, and Chogon, will assemble. It is a well-known fact, that many of the lower classes of Heathen make offerings to the Syrian Church, under the impression that they may receive some good from the Swamy of the Christians.

Recad.

Here, while dinner was preparing, I obtained the following information; That the Church was founded 144 years ago, by Mar Evanius, the Associate, as before observed, of the venerable Barzilius, Catholic. The mortal remains of this man lie entombed in the Molundooraty Church, two miles to the N.E. of Candanade. In this parish are 60 families; but no School, though at least 30 Boys might be taught. Fifteen of the above families have been added in the last 40 years, so that the population is on the increase. In the last year, the number of baptisms have been 19, deaths 7, and marriages 8. There are no Roman Catholics. Two Catanars, both named George, and unmarried; one forty-five, and the other thirty-eight years old. Three Boys intended for the Priestly Office; two of whom have been in the College for some time. Here the people are so poor, that the Catanars have actually not more than 60 Chuckrums, *i. e.* 60 pence, per mensem! Of course they, like others, are obliged to become Traders or Cultivators. Church property, 4000 Chuckrums.

August 18, 1830. *Cottayam*.—After a tedious journey, I reached home last night about eleven o'clock. That the boatmen might eat their rice, I stopped at a large and seemingly flourishing settlement of the class called Chegans. Finding the people from all quarters, and of all ages, crowding about me, I asked the cause of it; and was answered, that I was the first Sahib they had ever seen. This class of men, in a religious point of view, are complete outcasts: occasionally, however, some of them, standing at a considerable distance without the wall of the Pagoda, are permitted to make offerings to the Swamy. Though not one of them dare plant his unhallowed feet within the walls of this sanctuary, yet the rice and other eatables they bring are gladly received, and greedily eaten, by the deluded and deluding Brahmins.

Fourth Visit to the Churches.

Tivellicherry.

August 22, 1830. *Quilon*.—Leaving Cottayam yesterday morning, I reached this place this evening. At eleven o'clock this morning I stopped to see Tivellicherry Church, or rather its ruins.

August 23. *Kadambonade Church*.—Starting at day-break this morning, from Quilon, I reached Calada Church at 10 A.M., when I obtained the following information from the Senior Catanar about the Tivellicherry Church. About 80 or 90 years ago, that part of the country being under the authority of rival petty Rajahs, in the heat of their contests for the mastery the Church was burnt. It is now about to be rebuilt; and a Deacon now pursuing his studies in the College is its intended Catanar: in the

mean time, it will be served by one or other of the Catanars from Calada. Connected with it are about 70 families: and unlike to the other wealthy Syrians I have come in contact with, this family pay a Teacher a monthly salary for the instruction of 30 Boys. I am delighted to see this: it is a public spirit, which, if general, would soon change the face of the country.

Calada.

Calada Church may have been built about 300 years since: connected with it are 80 families: about 10 months ago the Rev. H. Baker formed a School here, and placed over it a Syrian Master. I found 14 small Boys engaged in repeating their morning exercise. The Teacher told me that he had from 30 to 40 on the list; but that only the above number could now attend, owing to their being obliged to assist their parents in the discharge of their daily duties. In this country, where families are so large, poor children are forced to labour at a very early period. In the College I have ever found this a painful drawback: Boys have often come, and still do so, and said that the father being old and infirm, the mother a poor widow, or such like, they could now no longer spare their labour; and, that if they did not receive some little assistance, they could not continue to pursue their studies. In the past year there were 15 baptisms, 6 deaths, and 4 marriages. There are two Catanars, both named Matthew; one fifty-six years old, and single; the other, twenty-two, is married. Church property is 20,000 Chuckrums.

Kadambonade.

Aug. 24, 1830. *Cananghote Church*—Starting from Kadambonade Church at 7 A. M., and continuing my journey northward, I reached this place, 6 miles distant, at 10 o'clock. Ere I left Kadambonade Church, I obtained the following information. It was built about 800 years since: 180 families are joined to it; out of which there may be 50 or 60 Boys capable of being taught in a School. There may be about 30 of these Boys learning at their own expense in Heathen Schools. The Rev. H. Baker had a School here, but discontinued it at the coming of Mar Athanasius. In last year, 43 baptisms, 20 deaths, 12 marriages.

Cananghote.

Aug. 25. *Kyangalum Church*—The Cananghote Church was built about 50 years ago, by two wealthy individuals, as a Chapel of Ease to that of Kadambonade. It may have cost 60,000 Chuckrums, and can accommodate from 200 to 300 persons: connected with it are 165 houses, or about 700 souls: there may be 75 Boys capable of being taught; and of these only 10 learning at their own charge. No School. In last year, 40 baptisms, 25 deaths, and 12 marriages.

Philippos Ramban, the celebrated disciple of Evanius, Bishop, from Antioch, the Translator of the Four Gospels printed through the instrumentality of the Rev. Dr. Buchanan, and the instructor of the present Senior Metran, died and is buried in the Church. There are three Feasts in the year; the principal of which is in commemoration of this Ramban. There are four Catanars; George, forty-seven — Matthew, thirty-six—Philip, thirty-three; and George, twenty-seven years of age; all married, save the senior. The last of these Catanars seems a modest and amiable young man, and knows more of Syriac than the generality: he is nephew to the Senior, and the appointed heir to his property. This is the custom with unmarried Catanars throughout the country: the nephew inherits both the profession and estate of the uncle. Four copies of St. Matthew's Gospel are the only books, in the vernacular tongue, of which the Church is possessed. Like Priests, like people—none meditating on the Word of God. The total absence of every thing like spirituality of mind, in these men, is painful beyond the power of language to express, or persons at a distance to conceive. As I entered the Church yesterday, I found a light burning at the head of a corpse lately buried: inquiring the cause of this, the Senior Catanar replied, that for forty days after death the soul kept passing to and from the body; and that, in order to direct its course, the light was necessary. The person whose remains lie there was the mother of one of the wealthy families above alluded to. During the whole year, a Mass will be said every day for her soul, and will ever afterwards be repeated once a month! For these post-mortem benefits a sum is given, agreeably to the means of the deceased's family: and it would be highly disgraceful to a son, however poor, not to engage such services on behalf of his deceased parents. Church property, 12,000 Chuckrums.

Kyangolum.

Pothengave Church—Kyangolum Church was built about 1000 years since: 400

families, or 1300 persons, are now connected with it: of this number 100 Boys are learning, mostly from Heathen Masters, at their own expense. The Rev. H. Baker had a School here; but, as in other places, four years since it was broken up. Population increases: in the last year, baptisms, 75; deaths, 50; marriages, 30. The greatest *Chatum*, or Feast, is that which commemorates the death of Basilius Maprian, a Metran from Antioch. Two Catanars, one the Sircar; a Catanar of Mavelicherry; and George, forty years of age; married. Two Deacons and four Boys appointed to the same office, now about to be sent to the College. Church property, very little.

Pothengave.

Maramana Church—Pothengave Church was built 30 years ago, by Dionysius the Great. The people belonged to Changanore Church; but the distance between them being considerable, and the population increasing, it was found necessary to build this Church. It is a large and substantial building: may have cost about 600*l.* sterling. Belonging to it are 350 families. In the last year, baptisms, 100; deaths, 70; marriages, 40. Catanars, 2—Alexander, fifty—and George, forty-one years; both married, and have children. There are 2 Deacons; and 4 Boys appointed to the office. In the year are 2 Chatums; one for Mar Andrias from Antioch, another for Dionysius the Great. Eighty Boys learning at their own expense. Church property, 50,000 Chuckrums.

This day is the conclusion of a long Fast in honour of the Virgin. Upon my arrival this morning, I found two Catanars in the act of celebrating the Mass: the Church was crowded to excess: on such occasions the attendance is far better than on the Lord's Day. How perverse is man!—any service but that which God enjoins.

Maramana, and Rannee.

Rannee Church—I passed a rock, which rises a considerable height above the river; and on which Dr. Buchanan is said to have mounted, in order to view the rich and picturesque country which lies beneath it. Every thing connected with this highly-gifted and useful individual calls forth, in my mind, the most grateful associations. In other Churches which I have visited, the Catanars talked of the very turn of his countenance, the sound of his voice, the manner of his expressions, with a distinctness of recollection as though it were only yesterday they had seen him.

In the Maramana Church is a Syrian man, who for the last four months has been insane. They spoke highly of his piety, good sense, and respectability, previously to his being afflicted with this malady. It is said, that he and a Nair man having quarrelled, the latter gave him poison, and threw him into this state. I find that the Nairs often practise this vile mode of avenging their adversaries: under a plea of friendship, they invite the obnoxious individual to partake of their hospitality, and, with the food given, administer the pernicious drug. He is kept in the Church in the hope that the prayers offered up specially for him may be blessed to his restoration. His aged mother dwells in the Church with him: and I was much delighted, as I looked down from the Gallery, and saw the tender affection with which she stretched herself by his side, intending to keep watch all night. I observed to Abraham, Malpan, What can equal the tender assiduities of a mother? He replied, "They are only exceeded by those of God!"

Sunday. Rannee—Immediately after the Service, I entered the Church; and had the pleasure to see most of the people sit down, and, with an apparently anxious and grateful mind, hear an explanation of the leading points of the 3d Chapter of St. John's Gospel. In this, Ikey had the principal share. I am happy at having an opportunity of letting the people see, with their own eyes, what even a Syrian Catanar can do, when properly instructed. Amongst some of the young Catanars there is, I believe, a general feeling of the propriety and necessity of preaching. The most wealthy Syrian of this district seems a very sensible, modest man: he sat during the exposition to-day, with great propriety, and made some pertinent observations on what was said. Ikey took breakfast in his house; and I am delighted to find the feeling he displayed upon the good that must result from having a well-instructed Ministry. I learned a thing to-day, of which I had no idea before; viz. that the inhabitants of this and three other Parishes, considering themselves the true descendants of the 71 Families which, in the fifth century, accompanied Thoma of Bagdad to this country, will not intermarry with the other Syrians. The only sensible evidence

they can now shew for their boasted superiority is the degree of fairness their skin exhibits above all others!

Changanore Church—I came here last night. Ere I left Rannee, I obtained the following information. The Church was built by subscription, about 86 years ago: till this time the people belonged to Calicherry, 12 miles distant to the South-West. Connected with it are now 75 houses, or 400 souls. Five years since Mr. Baker had a School here: now 40 Boys might be taught, and only 14 of these are learning at their own expense. In the last year, baptisms 10; deaths 6; marriages 8. Catanars 3: Lucas, sixty-two years of age—Joseph, thirty-three—Lucas, twenty-nine; two last married, and have children. One Deacon. The entire number of Books sent here from Cottayam is 24 copies of different parts of Scripture.

Tiruvella.

Tiruvella Church—In consequence of the ignorance of some, and falsehoods of others who affected to direct us this day, we went so often astray, that we did not arrive here till five P. M., after a journey of seven, instead of three hours. This is most perplexing, as it prevents me reaching Calupar to night. I was considerably surprised at the gratuitous lies some people evidently told us this day, in reference to the way. Truly, in this land they seem to speak falsely for the love of it. The history of this Church is a subject of triumph to the Syrians. The distance from this to Naranam being four miles, the people desired to erect a Place of Worship for their own better accommodation, and obtained the sanction of Colonel Munro, the Resident, to this effect. The Naranam Catanar who now does the duty of the Church tells me that the Nairs often tauntingly tell them, that their Fathers, meaning the English, are now about to evacuate the country. I pray God that such a thing may never take place! If English influence were dead in Travancore, woe to the Syrians! This Church is a substantial neat building and would accommodate 400 or 500 persons. Mr. Baker has a School here.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

King's College—From the Report delivered at the Second Annual General Court of the Governors and Proprietors, held on the 29th of April, it appears that the buildings, now erecting as the left wing of Somerset House for the purposes of the College, are in such a forward state as to warrant the expectation of the College being opened in October. The Principal has not yet been appointed; but Fifteen Professors have been nominated for the College, and the Head and Second Masters for the School. College Students are to pay Twenty Guineas per annum when nominated by Proprietors, and Twenty-five Guineas when not so nominated: in addition to which, fees, to be hereafter regulated, are to be paid for attendance on such Lectures as are not included in the Course of General Education. Pupils in the School are to pay Fifteen Guineas per annum when nominated by Proprietors, and Eighteen when not so nominated. The total sum contributed by Donation has amounted to 54,965*l.* 7*s.* 3*d.* The number of Shares of 100*l.* taken, has been 753.

Kahkewaquonaby—This Indian Chief, who addressed, very effectively, several of the Public Meetings which have been lately held, is a Convert from among the Chippewas. He is a Minister to his own tribe, and is in more immediate connexion with the Methodists in America, and is known among them by the British Name of Peter Jones. He has been for some time engaged, in conjunction with his brother, in translating the New Testament into Chippewa.

Church Miss. Soc.—Mr. James Preece (see p. 382 of our last Volume) arrived in safety at Sydney, on the 21st of December, on his way to New Zealand.

Wesleyan Miss. Soc.—Mr. and Mrs. Bleby and Mr. Wilcox embarked for Jamaica on the 18th of May—Mr. Croggon lately returned from Zante, for a few months; Mr. Kay, from South Africa, after eleven years' absence, with Mrs. Kay and three children: and Mr. and Mrs. Rule, from St. Vincent's, on account of family affliction.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mr. and Mrs. Moister (see p. 157) arrived at St. Mary's, on the Gambia, after a pleasant and speedy passage. The Society and Congregation had been kept united since the death of Mr. Marshall.

INDIA BEYOND THE GANGES.

American Bapt. Miss.—The Rev. Eugenio Kincaid and the Rev. Francis Mason (see p. 30) arrived at Calcutta about the end of September, on their way to reinforce the Burmah Mission.

WEST INDIES.

Baptist Miss. Soc.—Mr. and Mrs. Gardner arrived at Montego Bay, Jamaica, after an unusually long voyage, having been on board 73 days.

Digitized by Google

ABDOOL MESSEEH.

Digitized by Google

Missionary Register.

JUNE, 1831.

Biography.

NOTICES OF THE LATE REV. ABDOOL MESSEEH.

(WITH A PORTRAIT.)

SOME account of this well-known Convert from Mahomedanism, up to the period of his engaging in the service of the Church Missionary Society, appears at pp. 261—266 of our Volume for 1813; and at pp. 449—453 of that for 1827 are given a Memoir and Obituary. The accompanying Portrait is taken from a Picture painted at Calcutta, and now in the possession of the Society. It is much to be regretted, that a well-digested Life of this venerable and faithful Missionary has not appeared: our Volumes furnish ample materials, in his Journals and the various Notices which are scattered through them, as the ground-work of such a Memoir.

NOTICES OF OPIIA, A PRINCESS OF THE SANDWICH ISLANDS.

OPIIA was one of the wives of the late King Tamehameha. After his death, in 1819, she married a Native, named Laanui. She was sister to Kaahumanu; and also to Kuakini, Governor of Hawaii, who was commonly known by the name of John Adams. The American Missionaries in the Island of Oahu, where she died, thus speak of her:—

She was reckoned among the early subjects of the work of the Lord, and has always stood foremost in the Christian Ranks. She was a tried friend of the Mission. With her own hand she warded off the blow of a knife, aimed at Mr. Bingham by one of the crew of the Dolphin. She went from house to house, and exhorted the people to observe the tabu respecting women, although opposed in her good work by the threats and knives of angry men. When left in charge of this island last winter, she resolutely opposed and stopped the firing of cannon on the Sabbath, in honour of Washington's birth-day. In her private life she was very exemplary. She was known to spend much of her time in conversing privately with individuals on the subject of personal religion, and pressing home duty upon the conscience with feeling and effect.

This pious Native, after an illness of several months from an affection of the liver, died early in the morning of September 12, 1829: the circumstances of her death are thus narrated by one of the Missionaries:—

I spent most of yesterday by her bedside, and had returned home to sleep. A messenger called for me at one o'clock: I hastened to her house, and found her fast going into the arms of Death. I took hold of her hand, and called her by name: she answered me. I then asked her if she had thoughts of God: she replied, "Yes"—"Where do you put your trust?" "In Jesus, in Jesus"—"Have you no thoughts for your kindred?" "I have thoughts for my kindred"—"Are you afraid of death?" "No," was her reply. She appeared so low, that I desisted from asking further questions, being satisfied with the good testimony which she had given her friends that her hopes were anchored on the rock Christ Jesus. Shortly after this, I sent for Mr. Bingham: when he arrived at half-past-two, her pulse had stopped, and she appeared in great agony. I then left her for half-an-hour, to visit a sick foreigner. When I returned, the scene was fast closing. It was indeed a house of mourning. Her husband, Laanui, sat by her side, assiduously attentive to all her wants: his eyes refused a tear, while it was evident

that his heart was ready to burst with anguish. All the principal Chiefs now at the island, and their attendants, were gathered round her. One after another of the Mission dropped in, until our number amounted to seven. All was silence, except that now and then was heard a half-stifled sigh from the afflicted groupe, or the moaning of the dying Princess. About four o'clock the pulse returned for a few minutes, and she partially revived. "Where is Laanui?" she said. He placed himself before her; and she fixed her eyes upon him, but did not speak. Afterward she said, "Hapaii luna" (exalt or raise on high). Supposing that she wished to be raised to an erect position, we raised her up; but she immediately lay down again, when she breathed out her soul to God.

It is impossible to describe the scene which followed. Though the voice of lamentation was suppressed within doors, a loud wailing was heard from hundreds of voices without. Mr. Bingham soon proposed to join in prayer. The Governor ordered the people to be silent, while we, with heavy hearts, spread out our case before the Lord. After this the people resumed their wailing, and we retired.

The funeral took place on the following day, which was Sunday; and is thus described:—

The body was laid out after the manner usual in America, to which was added a wrapper of oil-cloth. She was placed in a coffin lined with lead, covered with crimson velvet and brass ornaments. Having assembled at the house, the procession moved to the Church in the following order: 1. The coffin borne on the shoulders of men. 2. The mourners, among whom were the King—Kaahumanu and Hoapiliwahine, sisters of the deceased—Aichea, Kinau, Laanui, and Gov. Boki and his wife. 3. The Native Members of the Church. 4. The Missionaries. 5. A respectable number of Foreign Residents. 6. Such of the common people as chose to follow. After the Services, which were unusually solemn and impressive, the procession returned, in the same order, to the dwelling-house. The crowd of people were then sent away; after which the body was carried by the Relatives, Members of the Church, and Missionaries, and deposited in the house by the side of the King and Queen.

CHARACTER AND OBITUARY OF FRANCES CASEY,

A FREE-COLOURED WOMAN, OF ST. KITT'S.

Our notices of this Christian Female are extracted from a Letter written by Mr. Banks, of the Wesleyan Missions, from Sandy Point, in the Island of St. Christopher, under date of Oct. 29, 1830: he says of her—

The Lord has been pleased to call to Himself one of our mothers in Israel. She was the oldest Member, and the oldest Leader, in our Society. The early part of her history has died with her. Her complexion was jet black. She was born a slave, and continued in slavery till past the noon of life. In that capacity, she was always remarkable for her diligence and uprightness. By the fruit of her industry she purchased her own freedom for 160*l.* currency; and, afterward, bought the liberty of one of her daughters and a granddaughter. She has been a Class-Leader thirty years, and has long had three large Classes under her care.

Her exemplary character, and the closing scene of her life, are thus described by Mr. Banks:—

During the whole of her religious career, she maintained an unblemished character. By great industry and frugality she kept herself free from debt; and often said, "I owe no one any thing but love."

She always paid great deference to the Ministers of the Gospel, *esteeming them very highly for their works' sake.* She often prayed for them with the greatest earnestness; and thanked God for sending them over the mighty deep, to *preach among the Gentiles the unsearchable riches of Christ.* She would often contrast those times of ignorance which lived in her recollection, with the present day, and say, "Now, my Dear Friends, *What hath God wrought! The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up; and the poor have the Gospel preached unto them.* Under God, we owe our all to the Missionaries."

Her natural temper was very irritable; but she experienced the truth of this divine promise, *A new heart will I give unto you, and a right spirit will I create within you;* and she ever after *followed peace with all men.* She was not merely

peaceable, but a *peace-maker*; she *sought peace, and ensued it.* When others were provoked, and were disposed to resent the injuries or insults which they had received, she would say, "Bear wid it, Buddi (or Sissi). Christ bear much for you; why you no bear wi dat little for Him?"

Wherever she saw sin, she would reprove it with boldness. She exhorted all, with whom she had any intercourse, to *flee from the wrath to come*; so that the wicked, whether rich or poor, stood in awe of "Grannymother Fanny Casey."

She was a woman of much prayer and strong faith. When her children or others were with her, she called them together, and offered up with them her morning, evening, and noon-day sacrifices on the family altar. Private prayer was her delight: in this holy exercise she spent a considerable portion of her time: very frequently, in the night season, she would arise from her bed and call upon her God.

She had a strong and steady confidence in Divine Providence. Though extremely poor, she rested with ease and quiet on those Scriptures which promise temporal supplies to the people of God; and the Lord honoured her faith, by supplying all her need. She often prayed that she might live to see all her children free; and God gave her the desire of her heart. By the kind assistance of a few poor Members of the Society, principally Slaves, the last of her children, who was in bondage, obtained his freedom a few days before she was seized with her final sickness: he has been a useful Class-Leader for many years.

She loved the Means of Grace, and attended them with the utmost punctuality. When the infirmities of age came upon her, she removed to a little hut near the Chapel, that she might not be deterred from fulfilling her accustomed duties in the House of God.

Her heart was constantly fixed on the prosperity of the Cause of God: when pure religion languished, she mourned; and when it prospered, she rejoiced. She often prayed that the Cause of Christ might revive in Sandy Point before she died; and when the revival first broke out, her happy soul was almost overwhelmed with joy: she received it as an answer to prayer; and was frequently heard praising God, that she had lived to see those days of grace.

For some time previous to her dissolution, the Lord was evidently preparing her for her important change. Her soul was absorbed in God, and in the contemplation of heavenly things: when I inquired after her health, her general reply was, "Bless de Lord, Massa, mercy 'till keep me: I am only waiting till me change come."

During her last affliction, which was of short duration, she delightfully displayed the fruit of that perfect love which casteth out fear and purifies the heart.

A few hours before her death, she was seized with strong pain, and said, "This is death-pain." While we were holding a meeting in the Chapel, she listened attentively to the voice of prayer; and at the close of each sentence, she loudly said, "Amen!" When the spasms were severe, and her friends were sympathizing with her, she said, "He know what suit de sinner best."

She soon afterward departed in peace.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from the Report, relative to the Use of Oral Prayer, and to a proposed Restriction of the Right of Membership.

Our Readers are aware that a restriction on the admission of Members was proposed at the last General Meeting: see p. 218 of the Number for May. In reference to this subject and to another controverted topic, the Committee have printed, in the Monthly Extracts for May, the passages of the Report which we extract. The Report is thus introduced:—

In once more meeting the Friends of the Society, the Committee cannot but open the Report of their proceedings with an earnest call on all the supporters of the Institution to join them in thanksgiving to God, as they use the language which they employed in 1829, and say, that the last year "has been distinguished by a considerable increase in the Funds, the Friends, and the Operations of the Society." Had they been compelled to

make a very different statement, it would not have excited surprise in the minds of those who have calmly looked at the varied and surprising events of the past year; as well as at the fact, now generally known, that a diversity of opinion exists on two points among some of the friends of the Society.

The points themselves are of such importance, that your Committee deem it right to call your attention to them. Several respectable and sincere friends of the Institution have, at various times, urged the Committee to introduce ORAL PRAYER into the Public and Committee Meetings, and to recommend the practice to the Auxiliaries generally. Your Committee have never recorded their sentiments on this subject in the form of a Resolution; but they may now state, as their almost-unanimous judgment, that, viewing the peculiar constitution of the Society, they cannot advise the adoption of the measure.

When the second point—viz. a MODIFICATION OF THE FUNDAMENTAL LAWS OF THE SOCIETY WITH REGARD TO QUALIFICATION FOR MEMBERSHIP—was first brought under the notice of your Committee, during the past year, by two Auxiliaries (one of some years' standing, the other but just formed), they felt it their duty to record a Resolution to the following effect; viz.

—That this Committee, feeling it is their duty not only to confine themselves to the prosecution of the exclusive object of the British and Foreign Bible Society, but also to uphold the simplicity of its Constitution, under which the contributions and assistance of all persons, without respect to religious distinctions, are admissible, earnestly, respectfully, and affectionately entreat the Committees of the Societies in question to reconsider the Resolutions passed at their late Public Meetings with a view to their returning or conforming to the established principles of this Society.

To the opinions then expressed, your Committee (with two exceptions) continue to adhere: and they are at liberty to state, that in that opinion they have the concurrence of your President, and many of the Vice-Presidents, together with that of the Committees of several important Auxiliaries who have addressed them upon the subject.

They have felt it their duty thus frankly to apprise you of their deliberate conviction on these momentous points; fully believing, that, as has been often stated in former Reports, the Society owes, under the Divine Blessing, its extensive opportunities of usefulness to the simplicity, not only of its object, but also of its constitution.

At the Conclusion of the Report the subject is thus resumed:—

Your Committee have on many former occasions, in drawing their Report to a conclusion, delighted to dwell upon a variety of pleasing topics connected with the Society; and especially upon that UNION which has existed within its circle, among true Believers of every name. They have thanked God for—they have rejoiced in that union: their joy and thanksgiving have, peradventure, through the infirmity of the flesh, occasionally degenerated into an unseasonable glorying in the principle of the Institution, through the simplicity of which sincere Christians of different Denominations have been enabled to give to each other the right-hand of fellowship, and to enjoy a delightful communion of brotherly love one with another. They are precluded from pursuing such a course on the present occasion: for they have been officially apprised, that it is intended, on this day, and in this assembly, to call in question the soundness of that view of the Constitution of the Society which your Committee (they believe in common with every preceding Committee) have taken: and they have been further apprised, if the soundness of their views be admitted, a demand is to be insisted upon, that a change without delay be made; because, in the judgment of those who are moving the question, the union subsisting in the Society is unhallowed, is unscriptural. Under these circumstances your Committee feel imperiously called upon to offer a few observations on this important point.

They will freely admit, that, under the view of the Constitution which they believe to be correct, it may happen—it does happen—that such as embrace those views of Divine Truth, which by the general consent of Christians in every age have been esteemed "THE TRUTH," shall occasionally find themselves in a painful juxta-position with those who by the same common consent have been accounted to hold serious, nay, fundamental and vital error. But, making this admission, your Committee would appeal to experience, and without any disparagement of the use and value of Creeds, ask, Whether, in Communions professing the purest principles, the same evil be not occasionally to be deplored? and, further, Whether, if the

parties objected against should be removed, there would not remain behind persons professing to belong to purer Denominations, who, by their published writings (of which no Committee of a Bible Society could take cognisance), and in other ways, might be as clearly known to hold sentiments almost, if not altogether, as dangerous?

It may be admitted again, that expressions have found their way into Addresses at Public Meetings, which carry the principle of the Society's union far beyond its legitimate bounds. But still, how often, how sedulously, has the all-important distinction been drawn; and how well and how clearly has that distinction been understood, that the union in the Bible Society is a union without compromise—a union in one work alone—a union which commits none of the uniting parties to the relinquishment of their own opinions on any other subject, or to the adoption, or even countenance, of the opinions of others. And why should this distinction be applied to every other subject, some of which are of equal weight and importance, while it is deemed inadmissible as it respects the one now before you? The introduction, too, of the name of one class of Subscribers, as no longer fit to remain Members of the Society, would only prepare the way for the introduction of another, by those who may discover fresh grounds of objection.

They would further beg leave to inquire, how those who may charitably believe of one another that they hold "the Truth" shall be brought, from among the varied Communions to which they respectively belong, into an effective union, to accomplish a work like that contemplated by the British and Foreign Bible Society. To the infirmities of the human mind it may be attributed, that there is no common declaration of faith, on the great fundamentals of Truth, to which they can all in common subscribe. To the infirmities of the human mind it may be attributed, that some would conscientiously and solemnly object against any actual or implied acknowledgment of submission to any human formulary expressive of the Truth: yet other than human formulary would not meet the occasion; for, it may be added, were Scriptural Declarations simply proposed in the words of Scripture, and as those words stand in Scripture, the parties now objected against, reserving to themselves the right of interpreting those words, would subscribe as readily as others. To human infirmity it is, doubtless, owing that so many diversities exist; not merely as to minor points, but as to the method and manner of conceiving of and stating the weightier points of the Gospel. The Society may, in one sense, be said to have its foundation in this very infirmity: and were it attempted to define the limits of fundamental truth, as they lie in the Sacred Volume, those who have been brought together upon the simple acknowledgment of the paramount authority of the Sacred Volume must quickly part—a farewell must be taken of one another by Christians hitherto united in the Society's ranks—and again must they retire to their respective Communions; and separately carry on that work of the Lord, which consists in giving His Word to the world. The infirmities of the human mind are known unto Him whom the Society professes to serve: and is it saying too much, provided it be said with the humility becoming those who venture for a moment to interpret the mind of God respecting the conduct of man in his endeavours to serve Him—is it saying too much, your Committee ask, to say, that, with all our infirmities, He has graciously deigned to accept our labours? Is it too much to hope, that He will yet deign to accept them, though it be admitted that that scheme on which we are united be not perfect at every point—be not free from every objection? Is it too much to hope, that the number of those who shall love the Bible for its own sake, for the sake of *our God and Saviour* whom it reveals to man, and who shall therefore be deeply zealous for its propagation, will ever outweigh, by a vast majority, those who, not having these views in common with themselves, may yet, from other causes, be willing to join in the work of the Society: and that thus the Institution shall be preserved from the evil effects dreaded by some; and shall thus remain, what it has ever substantially been, and which under God is the secret of its strength, a centre round which good men shall meet; and, if they cannot now lay aside the infirmities which prevent them from being perfectly joined together in one mind, look forward to that period, when they shall no longer see through a glass darkly, but shall walk in the light in that City and that heavenly country, of which the Lamb is the light, the Sun of Righteousness shining in the brightness of His strength?

Your prayers, which can now ascend

in silence to the Throne of Grace, are earnestly entreated, that a wisdom better than man's wisdom may guide the decisions of this important day—that the *wisdom which is from above* may this day appear, *first pure, then peaceable, gentle, and easy to be entreated*—and that, under the guidance of that wisdom, the mind's eye, the eye of faith, may pierce within the veil—may realize the solemn hour, when the question shall not be, Who are worthy for admission into a Society such as yours; but, Who shall be counted worthy to stand before the Son of Man? May considerations such as these allay all undue heat of feeling, and lead our thoughts to Him who hath made peace by the blood of His Cross; looking unto which alone can any hope to be presented faultless before His glory, with exceeding joy.

WESLEYAN MISSIONARY SOCIETY.

Renewed Zeal of a Collector.

An instance of the exemplary zeal of one of the friends who collect for the Society was stated at p. 83 of our last Volume: in reference to his exertions since that time he thus writes:—

During the past year, I have waited on upward of Two thousand and ninety-six Families twice over; once in leaving the "General Views," &c., and a second time in taking them up again. High and low, rich and poor—all have had the encouraging Missionary Intelligence, contained in the last Publications, laid before them: all have been solicited to lend their support to this Blessed Cause. I have again widened my extensive circuit round this place; and have travelled on foot, on these errands, upward of two hundred and fifty-six miles, without adding one item of expense to the Society.

Success tends to encouragement; and reward sweetens toil. In many of the villages, and in the surrounding country, where this Missionary Society was scarcely heard of before I visited them, much information has been circulated; and the inhabitants, generally, have much increased their subscriptions. Wherever I have travelled, near or distant, my visits have been received, by both rich and poor, with the most Christian Kindness, and good wishes and prayers for the prosperity of this Sacred Cause; and, in sitting down at the close of the year and surveying the past, I do exceedingly rejoice, as *they that divide the spoil*. I rejoice in the goodness of God; and if spared, I hope, in the strength of Divine Grace, to return to this work with renewed vigour and animation; always placing my trust and hopes of future success in the Lord alone.

LONDON MISSIONARY SOCIETY.

The annexed Tabular and Comparative Views of the Missions have lately appeared.

TABULAR VIEW OF THE SOCIETY'S MISSIONS FOR THE YEAR 1831.

	Stations and Out-Stations.	Missionaries.	European Assistants, Catechists, Artisans, &c.	Native Assistants, Teachers, and Readers.	Number of Members of Congregation.	Number of regular Communicants.	Schools.	Scholars.
SOUTH SEAS	31	14	2	50	18,000	2800	37	6500
ULTRA GANGES	5	8	...	1	very fluctuating	...	20	456
EAST INDIES	23	33	6	67	4646	186	193	7437
RUSSIA	4	4	...	...	very fluctuating	...	...	...
MEDITERRANEAN	2	2	...	...	ditto	...	7	384
SOUTH AFRICA	20	22	7	1	6050	617	24	2000
AFRICAN ISLANDS	2	4	5	30	120	49	67	2720
SOUTH AMERICA	4	3	...	1	2200	299	4	1200
Total...	91	90	20	150	31,016	3951	352	20,697

Digitized by Google

COMPARATIVE VIEW OF THE MISSIONS IN 1831 WITH THEIR STATE IN 1818.

	May 1828.	May 1831.
Principal Stations, where European Missionaries labour; exclusive of the Dependencies of those Stations	65	68
European Missions	82	90
Assistants, Missionary Artisans, Native Teachers, Readers, Catechists, and Schoolmasters	416	517
Schools	360	352
Scholars	16,400	20,543

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

We shall confine ourselves, in the present Number, to a collection of the most useful FACTS stated by different Speakers.

UNITED KINGDOM.

Instances of Benefits effected by Visiting Societies.

In a distant town with which I am acquainted, a Society of this kind was established by a near Relation of a Gentleman now on the Platform. In that town, which contains 12,000 inhabitants, about 6000 have been visited; and, out of this number, 209 were found who were absolutely incapacitated, by bodily ailments, from attending Divine Worship. What would have become of these poor persons, if they had not been visited? but their wants becoming thus known, they were provided with the means of spiritual instruction. In the same town, in the course of the first year of the Society's operations, 105 Young Persons, who were in the habit of wasting their Sundays in idleness, or worse than idleness, were induced to attend Divine Worship, and to receive instruction in Sunday Schools. There were, likewise, 72 persons who had not been in the habit of attending any Place of Worship, who were persuaded to become regular attendants at Church. Is it necessary for me to point out the advantage of rescuing so many from habits of idleness and irreligion? Many families in that town have, since the formation of the Society, adopted the salutary practice of Daily Family-Prayer. The Visitors also succeeded in collecting small subscriptions from about 250 poor persons; which were placed in a fund, from whence they are paid back to them again when they are visited by sickness or distress. A great and salutary change was effected in the town.

[*Bp. of Chester—at Dist. Visit. Soc. An.*

A Lady, who was one of the Visitors of a District Society, went to visit a poor woman on her death-bed. The place in which she resided was very densely inhabited, and the Lady, in the first instance, went into a wrong room. Here she found an Old Woman busily employed in teaching five or six young persons to gamble, and training them up for the worst of purposes: shocked with this scene of revolting profligacy, she left the place, and proceeded to the room in which the poor sick object of her visit lay. How great the contrast! There was a neatness and regularity about the apartment, which in some degree indicated the moral order of its occupants. On a bed at one end of the room lay the dying woman: beside her sat her little daughter, a child of ten years old, who was reading the Bible to her afflicted parent. When she saw her visitor approach, she raised her eyes in a spirit of joy and thankfulness, and expressed her gratitude to God for having directed the District Visiting Society to her poor dwelling. Her Husband, she said, who had some time before lain stretched on that bed which she then occupied, and dying of a consumption, had been visited by some Members of the Society: he had been supplied with Tracts and Books, and by these, and the kindly instructions of his visitors, his heart was raised to the Lord: his peace of mind was restored, and she had reason to hope that he left this world in a lively confidence in the Lord Jesus. Her little girl, she said, had been sent to a Sunday School; and she herself was now enjoying the delightful result of her instruction there, in having her read to her the Bible in her hour of sickness. For all these mercies the poor woman expressed her thanks to God; and, under Him, her gratitude to the Society. Such scenes as this—and no doubt many such occur—are calculated to improve the hearts of the

Visitors; and thus, in a doubly advantageous point of view, they shew the great importance of the Society.

[*Rev. W. Thompson—at the Same.*

Activity of Ladies in such Societies.

Many persons, I am aware, will readily give their subscriptions to these Societies, who are deterred from aiding them by their personal exertions. I have reason to believe that this is the case with many Ladies, who shrink from the thought of visiting places where they encounter scenes of poverty, disease, and squalid misery; and perhaps, still more, are kept back by the apprehension of being met by a rude or offensive repulse. Let me, however, assure all such, that I know many Ladies in this Metropolis—highly born, delicately formed, nursed, I may say, in the lap of idleness—who have not shrunk from visits to the garret and the cellar—who have hunted out poverty and ignorance—who have willingly sat by the bed-side of the dying sinner, and been the means of bringing happiness and joy to his last hours—and who have been cheered, through those at-first-repulsive labours, by the consciousness of being the instruments of so much good. So far from meeting with any thing like rude repulse on these occasions, I can state, from my own experience, and so far as I am made acquainted with the experience of others, that I have never known or heard of a single instance in which personal insult was offered on occasion of any of these visits. There may now and then have been a jest or a sneer; but I pledge myself that nothing in the way of opposition was ever offered; so that even the most shrinking female need not be deterred from joining the Society on that ground: beyond what I have stated, I have not seen or heard of any disposition to receive the Visitors in any other than the kind feeling in which the visits originated. Such, indeed, is the influence of good purpose, that, on almost all occasions, it commands respect.

[*Lord Henley—at the Same.*

It is no slight compensation for the luxury which surrounds us, to hear that those who were reared in the midst of that luxury, who were surrounded by its temptations and enjoyed so largely the means of indulging in them, should be found mixing in such scenes as have been described—alleviating the temporal wants, and administering to the spiritual necessities, of their poor brethren. I am quite sure that the Noble Lord who preceded me did not over-state the kindness, with which those who were the objects of the Society's care met the attentions of those who came to visit them. There is a charm in the offer of kindness, which wins its way to the heart; and the influence of that kindness is the best security against personal annoyance or repulse, from plunging into those places which are but unhappily too often the scenes of debauchery and blasphemy.

[*Lord Calthorpe—at the Same.*

Importance and Necessity of such Societies.

When I recollect the large numbers that were tried and convicted for riots in some of the Agricultural Counties, and the very great proportion of them who were utterly destitute of any religious knowledge—when I recollect, also, that the majority of those persons were living in better circumstances than the mass of the people generally live in, in large towns; that they had a more free access to Church, and were more under the inspection of the Ministers of Religion than the inhabitants of the large towns—and that yet they were in such a gross state of ignorance as to moral and religious instruction, I must say, that the facts enforce a lesson which we ought to bear in continual remembrance, That *man doth not live by bread alone, but by every word that cometh out of the mouth of God*; and that where there is no supply of our spiritual necessities, there will be no happiness for men, nor any stability or security for the prosperity of those States which are composed of such men. And when I see that the situation of those who lived in better circumstances, who had more opportunities of religious instruction afforded them, and were removed from many of those temptations which surround the inhabitants of large towns, was such as I have described and such as society has had to deplore, what, I ask, must be the condition of a vast number of those who reside in these large towns or thickly-populous districts? In such a state of society as we live in, it is our duty to meet the increasing wants and necessities of so many of our fellow-subjects. I fully agree, therefore, with my Noble Friend, that those who go forward to this work in the spirit stated by him are the benefactors of their country; and are exemplifying, in the most useful and instructive manner, those lessons which the Scriptures themselves inculcate.

[*The Same—at the Same.*

Digitized by Google

The British Government pledged to the Utter Extinction of Slavery.

What have we heard from the Ministers of the Crown within the walls of Parliament?—a tame and dastardly intimation, that, perhaps, at some very distant time, and by some means exceedingly gradual indeed, it might be expedient to consider whether it might not be as well to introduce something like justice into our dealings with the Negro?—to mix at least a little temperate portion of humanity in our dealings? No!—a bold and manly avowal on their part, that the Negroes are men, and that they shall no longer be treated as brutes—that those whom some, most irrationally and most presumptuously, have dared to call their CHATTELS, are God's rational creatures; and entitled, as well as the loftiest among us, to a full and unqualified participation in every natural right and every moral privilege! . . . We may differ with Government as to the best means of attaining the common object: they may think that the first step ought to be to LIGHTEN the chains which bind the Negro Slave; whereas we think that the first step should be to BURST THE CHAINS ASUNDER: they may think, and may adduce very plausible reasons to support their opinion, that we ought, in the first place, to MITIGATE the rigour of Slavery and ALLEVIATE the condition of the Negro; while we think (and it is rather reluctantly that I have been obliged to come to that decision) that the first thing to be done is, to resort to the ETERNAL PRINCIPLES OF JUSTICE. But if, perhaps, we may differ as to the means of attaining the ultimate object, we differ not at all (and this fills me with unspeakable satisfaction) as to the object of our common aim—the UTTER EXTINCTION OF SLAVERY—the emancipation of every Slave throughout the British Dominions.

But, whatever satisfaction we may derive from the voice of the people—and I feel the greatest satisfaction that that voice has been raised so unequivocally in our Cause; however grateful we may be for the declarations of Ministers, who have spoken honestly on this question; and however animated we may feel by the concurrence of the great and good in endeavouring to promote our glorious object; yet all these are feeble and trivial encouragements, compared with that which we had when we began, and which, I doubt not, will attend us till we close our operations—the settled conviction, that this Cause is in unison with the principles of Eternal Justice and with the tenets of the Christian Religion; and that, therefore, the work WILL prevail, WILL prosper, in spite of all adversaries and all obstacles, because (I repeat it humbly but confidently) it is the work of God himself.

[*T. F. Buxton, Esq. M. P.—at Anti-Slav. Soc. An.*

CONTINENT.

Artifices of Neologians for corrupting Christianity.

About the middle of the last century, there began in Germany a systematic attack on all that was dear to the hearts of Christians—not in the shape of open objection, but in what was called Exposition. Those, who wished to undermine Religion, thought that it would be useless to begin by scoffing and ridicule; which, though it might have suited the character of their French Neighbours, was ill adapted to that of the Germans. These opponents of Christianity stood in the middle of a people, who, though imperfect in many points, had still a reverence for the Bible, and an attachment to the doctrines and principles of the Reformation.

The first thing they did was to set the BIBLE against the contents of the Bible. They began by praising the Bible; and by insisting that it was to that, and that alone, that they must look. In this manner, they quietly thrust aside all the Books, Catechisms, and Works of Instruction which were founded on the Bible, and which had existed or been published since the Reformation; as if they would uphold the dead letter of the book to adoration, and had forgot the salutary streams which had flowed from that Divine Fountain. Having thus endeavoured to get rid of all those books and works which fitted the mind for the study of the Bible, the next thing was to endeavour to get rid of the Bible itself: for this purpose they first began by objections to particular Books, which they set forth as not being canonical, or supported by the same authority as others: they then proceeded to particular texts in those Books, the authority of which they affected to admit: these they tried to explain in a manner totally different from that in which they had hitherto been understood in the Church of Christ. In this manner they tried to explain away the Trinity—the Incarnation—the Divine Atonement—the doctrine of Justification by Faith; in fact, all that was

dear to men as Christians: or, in other words, they endeavoured to get rid of Christianity itself piecemeal.

Another mode by which they endeavoured to disseminate their opinions, was by getting into their hands all the SCHOOLS in the country; and, in this, they succeeded to a fearful extent.

But it was not only in Literature, and in the direction of Schools, that they sought to propagate these doctrines: they endeavoured also, as much as possible, to get BIBLE SOCIETIES and other Religious Associations under their direction. We, in England, are in the habit of thinking, that when a man becomes a member of the Bible Society, it is a proof of the sincerity of his wish to circulate the Bible: in Germany, that fact affords no proof at all of the existence of any such disposition; for a friend, who had good opportunities of knowing, told me that he could name the country where a Bible Society had been set up for the purpose of hindering the circulation of the Bible: those who got it up were aware that private individuals were circulating the Bible to a considerable extent, and that they were obtaining large numbers for distribution: in order to relax such efforts, they set up a Bible Society of their own; and, the more effectually to prevent the circulation of the Sacred Volume, they obtained an order of the State to prevent the importation of Bibles by any others than the Bible Society.

Many other instances could be given of the attempts made by these Neologians to undermine the doctrines of Christians; but these which I have mentioned will be sufficient to shew how earnest they are in that impious work.

[*Rev. A. S. Thelwall—at Contin. Soc. An.*

Destruction of a Mission to Norway by Neologians.

I greatly regret that I should have to announce to the Meeting, that the Society's Mission to Norway is abandoned. When our Missionary, Carlos Von Bulow, went to that country in 1828, he had a prospect of success; and did, to a considerable extent, succeed at first: in the large towns, the people were given up to Socinian Neology, and from that class he had little hope; but in the smaller towns and villages the instruction of the people had been so much neglected, they had been left so long without any attention to their religious improvement, that they hailed with pleasure and embraced with avidity the opportunity of obtaining a knowledge of the Bible. When, however, the Socinian Neologians heard of the progress which he was making, they roused all their exertions to oppose him: the doctrine—that Christ was not God—was everywhere preached against him: his efforts were everywhere counteracted, and he was at last obliged to withdraw. When first it was proposed to them that the Bible should be circulated among the people, they said that they would not object, if along with it they were permitted to say that Christ was not the Son of God: but when it was stated to them that a Christian Missionary should go with the Bible, to expound its doctrine to them in the Christian sense, they objected to the Bible altogether on those terms. The result was, that we were obliged to abandon the country altogether.

[*Alex. Haldane, Esq.—at the Same.*

POLYNESIA.

Refutation of Calumnies against the Missions.

It was not my design to obtrude myself on your attention here to-day: but it has been thought desirable that I should notice some ungrounded and injurious attacks, which have lately been made on the Mission in the South-Sea Islands, by persons whom commerce or other motives have taken thither; and who, since their return, have published statements which are altogether unwarranted by facts. These statements have been circulated through some of the Periodical Works of our own country; and are producing an unfavourable impression on the public mind, in reference to the real state of things in those Islands. We are preparing to meet these charges through the press; but it has also been thought desirable, that the Supporters and Advocates of the Missionary Cause, whom we have the pleasure of seeing on the present occasion from different parts of the country, should be furnished with a brief statement, which may enable them to meet the allegations in question, so as to prevent, as far as possible, the injury which they are designed to produce. With regard, then, to the Missions in the South-Sea Islands, notwithstanding all that has been said, we have the most satisfactory grounds of encouragement. When the Nation, in its collective capacity, embraced Christianity, there were many who appeared to receive the Word of God in sincerity; but their profession of Christianity resembled the seed sown on the rock: it was fair

and flourishing for a time; but, when the sun arose, it withered and died away. It never was asserted that the entire population were CONVERTED PERSONS; and we all know, that where the grace of God is wanted in the heart, temptations easily prevail. Since that period, many of those who professed Christianity have found its restraints on their evil propensities irksome; and have, therefore, thrown them off: so that the broad line of demarcation, between the Men of this World and Sincere Christians, is more marked than formerly; and the face of society in Tahiti now presents an aspect more nearly resembling that of our own country.

But there are two or three OPERATIVE CAUSES in the Stations visited by those persons who have circulated the unfriendly reports, which have occasioned those particular places to assume a less favourable aspect than others, and to which I will now advert.

In the first place I would observe, that those individuals have only visited ONE of the various islands at which Missionaries are stationed; and only two ports, at one of which no Missionary is stationed. There are persons who have the means of exerting a considerable degree of influence, and some of them have avowed themselves determined enemies of Religion; and have publicly declared, that they would move heaven, earth, and hell, to counteract its effects: for that purpose, they have made use of an influence, which ought to have been exerted for a better purpose. Visits have also been made by persons who endeavoured by their conduct and example to demoralize the population; and it has been boasted, that, from a single vessel, the sum of a thousand dollars was expended in the purposes of vice. This, it appears, occurred at a Station where there was no Missionary to counteract the baneful influence. Besides these causes, individuals who have gone thither for purposes of commerce, instead of carrying implements for agriculture, articles of dress, and goods of European manufacture, which would have had the double tendency of aiding our commerce and benefiting the Natives, have carried thither whole cargoes of ardent spirits; and, not content with anchoring their vessels in the ports, have carried these spirits in small quantities from door to door, introducing them to the houses of the people, and offering them at a cheaper rate than usual, to induce the Natives to purchase them; well knowing that ardent spirits would tend more to counteract the effect of Christian Precepts than any other means which they could employ.

Another thing, which I will mention, has also had a pernicious influence. It has been already stated in the Report, that, for two or three years, in the New Churches formed in the South-Sea Islands, Heresy has shewn its head—that individuals have pretended to be inspired—to have had a revelation from heaven; not to supersede the Gospel, but to make additions to it. The truth, however, has been ascertained to be this—that the Gospel was too holy for them—that they wished to have its claims relaxed; and, in order to effect that purpose, pretended that they were inspired.

Moreover, some dissolute characters, deserters from Botany Bay, have resorted to the islands, and a number of profligate foreigners reside in these parts of the islands: when we consider that there is a number of these abandoned people mingling with the inhabitants, we are not surprised at the appearance of vice; and we have no hesitation in asserting, that there is more immorality in the Stations visited by shipping and corrupted by such profligacy, than is to be found in all the other Stations in the South-Sea Islands put together.

When, in addition to these facts, it is remembered, that, notwithstanding this counteraction, there has been, among the inhabitants of some of the Stations, a decrease of crime, an improvement in the public morals, an increase of industry and of domestic comfort—that there has been evidently an outpouring of the Holy Spirit; and that God has, by the preaching of the Gospel, turned many from darkness to light and from the power of Satan to God—that there are Churches consisting of from three to four hundred members stedfast in the Faith—that, in some instances, the exercise of Church Discipline has not been required during the past year; and that other Churches, during the same period, have received large accessions—we have no cause for despondency; nor is there the least ground for entertaining the surmises which our enemies have circulated, of endeavours having been made on our part to deceive the public.

I forbear from further remarks. I trust these will be sufficient to shew that there is no ground for apprehension. We

doubt not that, in the present instance, as in those which are past, the charges which have been made will lead to investigation: investigation will lead to truth, and we have no apprehension as to the result: conviction will follow; and there needs only conviction in the Christian Mind to excite its sympathy: an increased spirit of prayer and more ardent zeal will be manifested in that Cause, which will eventually triumph over all the opposition that can be raised against it. [*Rev. W. Ellis—at Lond. Miss. Soc. An.*

WEST INDIES.

Rapid Waste of Negro Life.

In the late discussion in the House of Commons, I abstained from bringing forward any particular cases of cruelty; because I thought it might be more convincing to the judgment of reasonable men, to be furnished with a statement of Deaths to the amount of FORTY-FIVE THOUSAND within the last TEN YEARS, occasioned by the cruelties of a System of degradation and misery, than to dwell on any particular instance, however great its enormity... From the Population Returns, it appears that TWO THOUSAND EIGHT HUNDRED AND NINETY-TWO PERSONS—a number nearly as great as that of the Assembly which I now address—perished in the small Island of Tobago, within ten years, by the effects of Slavery! If it were said that 2982 human beings, charged with no offence, were dragged into the public market, and there put to the sword, would not the Meeting consider it one of the most appalling acts of barbarity ever perpetrated?—should we not almost wonder that the earth had not opened to swallow up the perpetrators of such an outrage on humanity?.... Yet the facts are demonstrably true, that, by this System, there were destroyed, within the time which I have mentioned — in Tobago, 2892; in Jamaica, 17,000; in Demerara, 6000!—but it is unnecessary for me to go through the melancholy detail. [*Mr. Buxton—at Anti-Slav. Soc. An.*

Instance of this Waste of Negro Life.

Lord Combermere had a plantation in the Island of Nevis, called the Stapleton Estate. When he was Governor of Barbadoes, with all the aid and information which that position enabled him to collect, he had chosen an Overseer, named Walley, and servants of various descriptions, for the management of his plantation; and who had been so very strongly recommended to him, that he thought he might, with perfect satisfaction to his feelings and conscience, return from the West Indies, leaving, as he imagined, the Negroes of his estate in Nevis an example of what could be accomplished by a benevolent Master—to shew how happy even Slaves might be rendered by good treatment. The experiment proved the utmost that such a Master could effect, and how little that amounted to. After all the particular care his Lordship had taken to place suitable persons in charge of the property, what was the result? He would not speak of the general effects of mortality; but, on the Stapleton Estate, which contained 240 Slaves at the time that Lord Combermere unsuspectingly delivered it over to Walley, in two years-and-a-half forty-four Slaves died! Allowance being made for the births, the consequence was, according to the most rigid calculation, that if Walley had continued to administer that estate for ten years, he would have reduced the number from 240 slaves to 28. I do not think it worth while to pursue the calculation further; but this point of it, I must confess, strikes me with horror.... Here we have the whole System of the West Indies concentrated within the narrow limits of a private estate. We see that, in two-years-and-a-half, nearly one fifth part of the Negroes were destroyed; and we see, also, under what apparent advantages this vast proportion perished. Can there, then, I ask, be a more melancholy proof of the incurable evils of the State of Slavery than this—that a person so well qualified, so much disposed, to place his Negroes in the happiest condition which their circumstances would admit of, should thus be so cruelly disappointed?—that his plantation in Nevis, instead of being, what he fondly dreamt it would be, a sort of imaginary paradise, had become an example which would be cited with abhorrence to the latest generations of mankind; to prove how little can be effected, in the case of institutions so detestable as Slavery, by the kindness and humane anxiety and consideration of any individual—and how little, above all, the respectable part of the West Indians in this country are aware of the manner in which their authority is opposed, discredit brought on their character, and their best intentions defeated by those whom they had selected

even with the utmost care to carry them into effect?

[*Sir James Mackintosh, M. P.—at the Same.*

Instance of High Talent and Character in a Negro Slave.

In the Island of St. Thomas was a Negro, a Slave, who had very early in life shewed considerable ability: he was educated, and became eminent for his knowledge of architecture and engineering; and, on this account, he was engaged in the construction of some of the most important public works: he was also skilled in five different languages: he was, however, still a Slave, and so were all his family. By his skill, industry, and perseverance, he amassed some money; and purchased—his own freedom? No; but that of her who was much dearer to him—his Wife. He again proceeded with his industry and economy, until he was enabled to purchase his own freedom, which, as he was so valuable a Slave on the estates of the King (of Denmark), was rated at a very high price. After this, one after another, he purchased the freedom of his six children; and continuing the exercise of his talents, he died at the very advanced age of nearly 100 years, leaving his family in independent circumstances; and affording, in his own career, a splendid instance of the advantages of early instruction.

[*James Montgomery, Esq.—at Brit. and For. Sch. An.*

NORTH-AMERICAN INDIANS.

Kahkewaquonaby's Account of the Chippewas.

It will have been seen by our report of the Anniversaries in the last Number, that this Young Chief addressed several of the Public Meetings. We subjoin his First Address, which was delivered at the Wesleyan Anniversary; and parts of his Speeches at other Meetings: these Speeches, though, of course, in the strain of his First Address, were varied by such appropriate matter as to shew much intelligence of mind.

My Christian Brothers and Sisters, I shake hands with you all this day in my heart. I feel, my Christian Friends, that your God, whom you have been worshipping and talking about this day, is my God also. I feel that the same Religion, which warms your hearts and makes you glad, warms my heart, and makes me glad also. I am come a great way, my White Brothers and Sisters: I am come from over the great waters, from the wilderness of America. I come at the request of my Brothers and Sisters in that land who love the Great Spirit, to shake hands with you, and to see what God is doing among you. I feel very glad in my heart that God has preserved me, and brought me here to see your faces. You are all strangers to me, that is, I mean, personally; but you are not strangers to me in the Religion of Christ. I have the same hope that you have; the same hope that, when my body falls to the ground, I shall go to the Lord Jesus Christ: and I hope I shall see all my brothers and sisters in the Kingdom of God.

Suffer me to tell you, that the Lord hath done great things for poor Indians in the wilds of Upper Canada, in America. The poor Indians have been long time sitting in darkness, and praying to the sun and moon, and many other things that are no gods; not seeing the good things that you see; not enjoying the good things that you enjoy, and that have done you so much good. But through the labours of good men, good Methodist People, who came to us at Credit River, and pointed out to us the Lamb of God that takes away the sin of the world, these poor Indian People, who are the remnant of a once powerful Nation, were made to rejoice in good tidings, and brought to tread in the ways of God. Before this time we knew nothing of the Great Spirit: we knew that there was a Great Spirit, but we did not know him aright: we did not pray to the Great Spirit aright: we did not know how to worship Him aright: we did not come to Him by Jesus Christ. But, about eight years ago, some Missionary People, with the Word of God in their hands and with the Holy Spirit in their hearts, came to us, and sat down by our wigwams, and told us what Jesus Christ had done for us, and how He died for poor Indians as well as for White People; and that if we would go to Him, He would have mercy upon us. These things that they told us about our sins, made us at first very sorry; but many went to the Great Spirit, and He had mercy on them, and took the sickness away from their hearts, and made them to rejoice very much, and gave them a good hope of going to heaven above.

Since I have been hearing these good Brethren talk about Missionary Efforts, and what God has done for men, and for

the places where the Black People live, I have said in my heart, "God bless you, and bless all you do, for the poor Heathen, and in the Cause of Missions!" I have no doubt you feel glad in your hearts that you have been the means in the hands of God of saving some poor people from destruction. And now you see before your eyes the effects of the preaching of the Gospel of Christ. In my early days, I was brought up a Heathen: I was taught to run in the woods, to handle the bow, and to hunt the game: I was taught to worship the Heathen Gods. But, about eight years ago, I was led to attend a Methodist Meeting: I understood a little English; and when I heard the Minister, I thought he was speaking to me all the time, and telling me all my sins that I had committed. Then I began to be very sorry in my heart: I was made to fall down on my knees: I prayed to God almost all the night; and, just as daylight came, God spoke peace to my heart. Oh what joy came into me then! Then I remembered my poor relations and my poor countrymen; and with tears in my eyes, I went and told them what God had done for my soul. And then they began to weep also, and to call on the Great Spirit; and we worshipped Him together. And soon the whole tribe of my people all fell down and worshipped the Great Spirit in the Name of Jesus Christ. And this good work is going on hundreds of miles back in the wilderness: where no White Man is, the voice of prayer and of praise is heard from poor Indians, made to rejoice in the knowledge of Jesus Christ by His Gospel.

I thank you, Christian Friends, that you have sent Missionaries; and I thank God that He has blessed you in this great Cause. I have a great deal to say; but I have travelled all the night, and have not slept any on the way, so I do not feel as if I could say a great deal now. But let me tell you, Brothers and Sisters, we were in a miserable state before we found Jesus. We roved about from place to place; we had no village, no good houses, no sheep, no oxen, none of these good things: but when we got Jesus Christ, we began to desire these good things; and as soon as the Lord visited our souls, we got Societies, and we built log-houses, and we formed villages, and we got sheep and oxen, and we began to enjoy the comforts of life. And let me tell you, Christian Friends, that, in order to do good to poor Indians, you must take them Religion. Some men tried to convert them by making them farmers, and giving them oxen and ploughs, without the Religion of Christ: this has never succeeded among Indians. But when their hearts are made sensible that they are sinners, and when they find that Jesus Christ the Son of God died for Indians as well as for White Men, THEN they are prepared to be civilized, and to have all the comforts of life. Before this, they will not; but, like the deer in the woods, they wish to rove about: they must get Christ first, and then they will wish for all these things.

My Christian Friends, I find that the Religion of Christ is the same all over the world: the same love, the same happy feelings I have felt here this afternoon, I have also felt in the wilderness of America: I have the same love in my heart here and there. Some people in Canada tell us we are deceived: they say, "How can we know that God is ours? How can we have him in our hearts? How can we feel happy in Religion? It must be all delusion and fancy." But I say, "If this be a delusion, it is a happy delusion: let me be deluded this way, if I may be happy here and then go to heaven!"

I shake hands with you, my Brethren and Sisters in Christ Jesus. This is all I have to say to you at present.

—Before we heard from the good Missionaries the Words of Jesus, we were very little, poor, and needy. Our eyes were blind, and we could not see. There appeared to be a great wall between us; so that, while you had the light shining upon you on one side, we were all in darkness at the other: and, while in this darkness, we worshipped things which did us no good — sometimes the sun, sometimes the moon, and sometimes the Great Spirit that is thought to live in the Great Falls: for we believed that every particular thing was in the charge of particular spirits—as, that there was a spirit for the deer, and another for the fish; and we offered up prayers and sacrifices to them, as our necessities required. But, in all this crooked way of living, we had no peace to cheer us on our way.

—The Indians all believe there is a heaven made by the Great Spirit, and that the Great Spirit is the Father of all the children of men. We all believe that the Great Spirit made both the White Man and the Red Man, i. e. the Indian; but there is a wide difference

Digitized by Google

from yours in our mode of worshipping the Great Spirit. You worship the Great Spirit through the Lord Jesus Christ: but we worship Him in darkness or superstition; sometimes through the sun, or the moon, or other gods. We have an idea that the Great Spirit will not hurt us; but that there is a Wicked Spirit—very bad indeed—who does every thing to injure us. We make sacrifices to this Wicked Spirit, in order to keep in friendship with it. We have no idea, like yours, of Heaven or Hell, but we believe in a future state. We think that when the sun goes down in the West, there our future world is. We do not think that the White Man's spirit goes to the same place: we think it goes to a different place. This is the opinion which many of my countrymen have, when I attempt to preach unto them the Lord Jesus. They say that the Great Spirit gave us a country, different from yours, and where the sun sets, for our souls to go to when we die. In speaking to my countrymen on this subject, I have frequently told them that they were very much mistaken about their Indian Country for souls to inhabit in the West. I have told them that the Good Book says, that the righteous shall go to Heaven and the wicked to Hell. I have often told my countrymen that the White Man had sailed all over the world; and that he had with his big canoe visited the West, where they thought the souls of the Indians went, and that he had never found out such a country.

—Sometimes in roving about, as our mode of life is, we arrive at places where there are no deer to be found, nor any fish to be met with; ah! then we get very hungry, and some of our people starve to death. Let me tell you what happened once on account of this dreadful suffering of hunger, two or three years ago. But I do not like to mention the circumstances [after a slight hesitation], yet I believe I must [with great firmness of expression]: I will mention it, for the purpose of shewing you to what an extremity we are reduced in those seasons of famine to which I have alluded. The circumstance happened on our native shores, off the great Lake Huron. A man and his wife were out in the woods, and could get nothing to eat: they remained a great many days searching for food, without meeting with any thing to eat: the man at last fell asleep. The woman killed her husband whilst he was sleeping. She killed him for the purpose of eating him. She did it to preserve her own life. After committing this horrible act—for all the Indians abhor such acts as murder—she was obliged to flee away. She went off, and was shunned by all who saw her. I myself saw her last winter: she was then an outcast from her fellow-creatures: she was called by them "Wendegoo," that is, "a man-eater." The Indians thought the deed so wicked, that she ought to be left to perish.

—Let me tell you some things that have transpired since your fathers came among us. Before they came we had no knowledge, no idea, of the FIRE-WATERS —what you call whiskey. We were strangers to these things; but some of your wicked fathers brought the poison among us; and what have been the consequences of its introduction? Why, it has been poisoning us—it has been killing us one after another, and now we are left only a handful, to weep over the graves and the ruins of our forefathers, and to have sorrow in our hearts. But I do not mention this, My Christian Friends, with any thing in my heart to reproach you, because I think it was some of your White Heathens that brought this to us.

—There are now about 2000 of my countrymen receiving Christian Instruction from the Methodists and Missionaries, besides many who are taught by Members of the Church of England. Among the Converted Indians you will be rejoiced to hear that there are fifteen Schools in different parts of Upper Canada, and there are no less than 460 Indian Children attending them, learning the English Language: of these, 200 can read the Word of God, and understand it. There was no book in the Chippewa Tongue: there was no written or printed language among us: but, since we have found the Great Spirit—the True God—we have tried and succeeded in making books. My Brother, an Indian Chief, and myself, were engaged some time in translating portions of the Holy Scriptures into the Chippewa Tongue, which we accomplished. I have brought with me what we translated, the Gospel of St. John, to get printed; and I hope, if God spares my life, to be able to translate some of those good little Tracts which your Society has, and have them printed and distributed among my people. My Dear Friends,

the work of the Lord among us is going on very rapidly: we might increase our labours to a very great extent, if we had only the means; but, on account of not having those means which are necessary to establish Schools and Missionary Stations, we are very much tied in our hands, so that we cannot help our poor Indian Brethren who are yet destitute of the comforts of Religion, and are ignorant of Jesus Christ.

—It makes the heart of the poor Indian rejoice to see his child read in a book: to see him put the talk upon paper, and to see the talk go to a distance, that makes him to rejoice. I will give you one instance. At the River Credit we have a Station. A Chief had a Son who was instructed in our Mission School: after, he was employed as a Teacher in another School, and went away more than a hundred miles from his Father: after a time, he wrote a Letter to his Father in the Indian Tongue, which he did not know how to read: the Father brought it to me, to read it for him; and, while I read, the tears ran down his eyes, and he rejoiced to hear the talk of his Son on the paper at a distance, and he blessed and praised God for that his Son was instructed in Reading and Writing.

—I will now tell you of the goodness of God in making some conversions, to my own knowledge. There was a Son of a Chief who resided with us, and whose name was Chichinaw, which, being translated, means "Big-Canoe." His Father lived at the back of the lakes upon the Huron, and was a Heathen. Big-Canoe became a convert; and, about two years ago, accompanied me on a journey to the part of the country where his people dwelt. We saw his Father, and conversed with him; and he said, "I accept your words, and will pray to the Great Spirit." Having stayed a day-and-a-half, I left the Settlement; but Big-Canoe remained, to complete the conversion of his Father. In two months afterward I saw him again, and asked how he had succeeded with his people; and he said they had been all turned to the Great Spirit, and were all worshipping Him in their hearts: he had been allowed no rest, so desirous were the people of being taught; but he told them he himself knew little more than his A B C. They wished him to tell them that, but he had no book: at last he thought of going into the woods, and taking the birch-bark, which is perfectly white: he wrote the letters of the Alphabet upon it, with a piece of burned stick; and thus taught the people. I will state only one case more. In coming to this country, I passed through a White Settlement on my way to New York: the people were very bad and wicked: I heard two men swearing: I went up to one of them, and put a little Tract of this Society's, called "The Swearer's Prayer," into his hands, and then went away: in a few months afterward I heard, from the Clergyman of the place, that these men had been converted, and turned to God.

—I had heard much of England, and of the English, when I came down to Canada from my own country; and I had expected to see much, when I should come among you: but now that I have seen what you have done, and what you are doing, I must say, that until I came here I did not half know you or your country. But one thing I have seen which I must own to you I did not expect to see among you: I have been here, now, two Sabbath-days, and I have seen hundreds of your children running about the streets idle, and evidently neglected. How comes this, My Brothers and Sisters! You, who have the means in your power, ought to prevent these things. I know that this Society is intended for that purpose; but then every man who thinks Education good, and Christian Education good, ought to help. If you see a farmer who works smart, you will also see that he makes great profit; for the smarter he works, the greater will be his harvest. In the same way, the more you work at the Society the more you will lessen the number of those children who are now growing up without instruction.

—I am very glad, My Christian Friends, to meet you; and to see what you are doing for the spreading of the Gospel among the poor benighted Nations of the earth. I heartily wish you success, and I pray that God may bless and own your efforts in so good a cause. I am glad to be present at your Meeting, so that I may have it within my power, when I go back among my people, to tell them what I have seen in this Great City; and what I have heard coming out of your hearts, from time to time, in this place. I am glad to know that God is no respecter of persons, but that He is merciful to all; that He has provided His Good Religion for all; not only for our White Friends, but for us poor Indians: for I find, since I have been among the

White People, that the same hopes fill both our hearts; and I find the same experience in the Indian's heart as in yours. We all rejoice in one Spirit, in one Lord, in one God; and all walk together in one road to Heaven. I hope that we shall all meet together in our Father's House, where we shall be all one in Christ Jesus.

Continent.

France.

From a late Number of the "Archives du Christianisme," we collect some notices of the

Anniversaries, in Paris, of various Protestant Societies.

Religious-Tract Soc.—This Institution, as usual, led the way; M. Stapfer in the Chair. The Receipts of the Year had been 19,561 francs; and the Payments, including the discharge of a previous debt, had exceeded the Receipts by 193 francs. Nearly 450,000 Tracts had been distributed; being about 200,000 more than in the preceding year. M. Martin, jun., of Bourdeaux, in moving the acceptance of the Report, greatly affected the Meeting by the following statement:—

I knew a man who was an enemy of the Society, and who was its enemy because he did not believe the Divinity of Christ. He read a Tract on this subject—your Tract entitled, "Scriptural Views of Jesus Christ." This reading, entered on in sincerity and as in the presence of God, was the means of his conversion. He now adores the Saviour as his Lord and his God. This man is known to a great number of persons here present—it is his happiness to make this confession before you—it is he who is permitted at this moment thus to address you!

Bible Society—The Twelfth Annual Meeting was held on the 13th of April, under the Presidency of Admiral Count Ver-Huell. The Receipts had amounted to 43,751 francs; and the Issues to 4434 Bibles and 4001 Testaments. One Department, that of the Lower Pyrenees, has set the example of furnishing every Protestant Family with a Bible; and, with the aid of Donations of 500 francs each from the Rev. Daniel Wilson and the Rev. Mark Wilks, the same benefit will speedily be conferred on the Department of the Drôme.

Society of Christian Morals—The Members met on the 14th of April; M. Stapfer, in consequence of the indisposition of the Marquis de la Rochefoucauld-Liancourt, in the Chair. The Society having made but little progress during the year, the Rev. Mark Wilks stated, that he did not consider this as sufficiently accounted for by the political circumstances of the country; but ascribed it, in part, to the want of confidence and interest in the Society: many, not knowing what was to be understood by the "Christian Morals" the promoting of which was its professed object, declined to render it their assistance: he added—

It is necessary that the Society should define in what consists the difference of Christian Morals from all other: the motive of all Christian Morals is, that love to God, with which the Christian is inspired by the knowledge which he has of God's love to man, manifested in Christ Jesus: it is this which distinguishes the System of Christian Morals from all the Systems of Morals invented by man: it is this love to God, which renders the Christian System efficacious and powerful. If such are the views of the Committee, let them be plainly declared; and they will soon find themselves supported by the co-operation of all those who are influenced by the knowledge of God's infinite love. If such be not their views, let that be stated; in order to ascertain whether they can find sufficient support from such as may be willing to associate with them in pursuit of their different objects of utility, without ranging themselves however under the banner of Christianity. Let the Society clearly state what are the views which it entertains. The public have a right to require this at its hands.

These remarks were favourably received; and it may be hoped that the Committee will feel the necessity of seeking for living principle where only it can be found.

Missionary Society—The Meeting took place on the 15th of April; Adm. Count Ver-Huell in the Chair. The Receipts had been 23,609 francs, and the Payments 26,403. The Missionary Institution has six Students: Mr. Firmin Didot has admitted one of them, M. Pélissier, to acquire under him the knowledge of Printing, preparatory to his proceeding to join the Missionaries in South Africa: to this object he was set apart on the following day, the 16th, in the Church in the "Rue Saint-Antoine;" on which occasion M. Grand-Pierre, the Director of the Institution, preached from 2 Cor. v. 18.

Society of Elementary Instruction—This Society, which has been lately formed among the Protestants, confined itself, as in the preceding year, to a more private meeting of Subscribers, held on the 16th of April, not wishing a degree of publicity out of proportion to the extent of its present labours: the Marquis de Jaucourt was in the Chair. The state

of Elementary Instruction among the Protestants varies greatly in different parts of France: in Alsace, for example, there is scarcely a Commune without its School, and there are few uneducated children; while, in the Departments of the Ardèche and the Drôme, the ignorance is extreme.

From two of the Reports delivered on these occasions, we extract some remarks on the

Influence of Political Events on Societies.

The year which has just closed has, doubtless, in many respects, not been favourable to the progress of our Cause: the excitement, which inevitably attends great political and social changes, has diverted the attention of many from serious and religious objects; and there are others, whose pecuniary resources have been considerably reduced. But, on the other hand, these very agitations and inquietudes have, perhaps, led many to feel the value of those sources of good which are independent of the world and of man; and have disposed others to disperse, with enlarged liberality, such Publications as are calculated to enlighten the mind, calm the spirit, and console the heart. Be this as it may, this year is that in which our Society has both had the most abundant resources at its disposal, and has been enabled to make the largest issues. [*Tract Soc. Report.*

The moment in which we speak bears a character of especial urgency. Never, at any other period, did the Moral Wants of the World present themselves in a manner so striking—never were the means of providing for these wants so abundant and so varied—nor ever were the evidences of Divine Approbation and the success of Christian Labours more marked and more encouraging. *Whatsoever thy hand findeth to do, do it with thy might.* [*The Same.*

The state of France and of Europe has greatly changed during the year. It may change still; but without rendering our labours less necessary—without in any degree diminishing their importance—without weakening in any measure their interest: for the Gospel is true at this moment—as it has always been—and as it shall ever remain. Immortal souls are precious now—as they were a hundred years since—as they have been for a thousand years—as they were when the Saviour descended to the earth that He might purchase them with His blood: and, however serious may be the revolutions which are now working or which may yet work in the social world, the Heathen perish without God and without hope, and the commandment of God to carry to them Salvation and Eternal Life is explicit and unchangeable. [*Missionary Report.*

Exertions of an English Lady in distributing the Scriptures.

This Lady writes to the British and Foreign Bible Society—

In the secluded glens and remote valleys of the Pyrenees, I have traced the footsteps of the British and Foreign Bible Society; and found in the shepherd's hut the precious Word of God, conveyed thither by your Agents.

I may take this opportunity of expressing my gratitude to the Society, for the privilege granted to me in the years 1828 and 1829, of spreading the Scriptures in France. Of 1000 copies, which, in that period, I had the happiness of selling, giving away, or placing for distribution, many, to my own knowledge, have been the means of enlightening the understanding and converting the heart: doubtless many more will be found, after many days, when the secrets of all hearts shall be laid open.

I purpose spending this summer in the South of France, more particularly the Pyrenees; and hope the Society will not withhold from me the privilege, granted on a former occasion, of ordering Testaments from Professor Kieffer, for distribution and sale. I shall, in all probability, revisit one valley where I sold 150 French Testaments, and have occasional opportunities of selling a few Spanish Testaments by means of the shepherds.

Western Africa.

Sierra Leone.

BRITISH & FOREIGN BIBLE SOCIETY.

The Rev. David Morgan, Chaplain of the Colony, thus states, in a Letter of the 25th of February, the

Influence of the Scriptures, on many Africans.

I have been requested by the Committee to write to the Parent Society, to return their best thanks for the welcome grant of 250 Bibles and Testa-

ments, which came by the Sappho; as well as to solicit a fresh supply of 200 Nonpareil 12mo. Bibles, both for distribution and sale in the Colony, and also in order to enable the Auxiliary to meet the demands of the Mission Schools. The Treasurer also wishes to inform you, that a remittance of money will soon be made.

It would afford the friends of the Society here unfeigned pleasure, were they able to give a more cheering account of our Auxiliary: although its operations are not so extensive as they could wish them to be, still I trust that there is sufficient evidence that many of the swarthy sons of Africa have derived lasting benefits from the Blessed Book which it professes to distribute, and that its truths are the support and comfort of their souls.

Many of the Liberated-African Youths, employed as domestic servants, shew such an anxiety for the acquisition of Reading, and pursue their endeavours with so much diligence, as to be able to read the Scriptures with no other help than that of their fellow-servants who had received the benefit of instruction, and with no other time than what they can spare after the labour of the day is over. Some had even paid their fellow-servants for this occasional and defective instruction. Some of this description have applied to me for Bibles. Whatever motive may have induced them to do this, we hope the effect will not be altogether lost; and we have the greater reason to expect this, as the Bible is the book most prized, and most generally read.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

ABYSSINIAN MISSION.

An account of the proceedings of the Rev. Messrs. Gobat and Kugler in Abyssinia was given at pp. 146—149 of our Number for March. It was then stated, that some earlier communications, transmitted by the Missionaries, had not come to hand: these have recently been received; and from them we extract the following particulars.

Favourable Reception of the Missionaries in Abyssinia.

Under date of the 19th of February, Messrs. Gobat and Kugler thus express their gratitude to God for the free access given them in Abyssinia.

We cannot but begin our first report from Abyssinia with praises and thanksgiving to the Father of Mercies, for having safely conducted us to the country and to the people whose welfare we have had at our hearts for several years. We will not dwell on the gratitude we feel towards God; but we supplicate an abundant measure of grace from Him through Jesus Christ; and trust that we can praise and magnify our glorious Saviour by doing His will, declaring again this great truth to the Abyssinians, That *there is no salvation in any other*, nor is there *any Name under heaven given among men, whereby we must be saved*, except the Name of Jesus Christ. The reasons we have to encourage the long-nourished hope that the Lord will now again favour the Abyssinians with the light of His holy Gospel, you will find in our present report.

We have not met with any of those difficulties of which other Travellers so bitterly complain; but we could not have escaped them all, if our friend Ali had not been with us. We can truly say, that we were without care from the time we left Massowah till now. Ali's conduct has surpassed even our most sanguine expectations; as you will observe, in reading this report. We have learned from the Natives, in what estimation those Travellers are held who deal so lavishly with their money in these countries: they are considered as rich people without understanding. We have been so fortunate as to pass everywhere without giving presents; but we paid those who did any thing for us, until we entered the territory of Sebagadis: yet we frequently heard the Natives saying, that we were good men; and we have thus convinced ourselves, that friendship formed only by and for money is, in the East, of no longer duration than in Europe.

Journey from Massowah to Adi-Grate.

Jan. 15, 1830—Left Massowah in the afternoon, and spent the night at Gerar, the place from which all persons go in boats to Massowah.

Jan. 16 — On entering Dochono*, a little before mid-day, we were told that Ali's son, with about thirty soldiers, had arrived. They came to welcome their

* Called *Arkeeko*, by Salt, and others.

Digitized by Google

master, as soon as we had entered the small house which Naïb Jeckia had given us. In the evening, these soldiers presented themselves to Ali, thus: Each soldier began, in his turn, by singing verses of his own composing; the by-standers accompanying him with their voices. While singing, the soldier stamped towards his master, then back again, holding his sword or spear in his hand; and, in conclusion of the ceremony, stood in the presence of his master, saying repeatedly, "I am your soldier, I am your slave," &c. Some of them made long speeches, enumerating their merits. This show lasted till late at night.

Jan. 18, 1830—We set out from Dochono in the morning. We were all in good health and spirits. Having travelled about eight miles over the Plain Ketra, we rested, and took some refreshment—honey and bread.

From the Plain Ketra we entered into a narrow valley. The mountain Kadam* was on our left, along the sea-shore. We spent the night at Sheluket. We are informed that there is a Shoho Village near this place, upon the mountains, called also Sheluket.

Jan. 19 — We left Sheluket early; and reposed at Sachto, a fountain. There came several flocks of cattle, sheep, and goats, whilst we were sitting in the shadow of the trees. The shepherds of the first flocks were afraid of us, on perceiving our soldiers. One of them passed by upon a mule, with several armed servants at his side; and when they thought they had ascertained that we were no robbers, they brought their flocks to the fountain.

A Mahomedan of our company came to me, complaining of a pain in one of his eyes. We advised him to get somebody to blow fine snuff into his eye; but as there was none who knew how to do it, I did it for him. This is a sure remedy in the very first beginning of ophthalmia, as the snuff procures a profuse flow of water from the eye; and ophthalmia generally begins with a dry burning and stinging in the eyes. Mr. Dussap became acquainted with this remedy at Caïro. A slave asked snuff from him in the streets of Caïro; and having got the snuff, the slave put it into his own eyes, in the presence of Mr. Dussap, who has since often witnessed the good effects of this application. A friend of the Mahomedan just mentioned, observed on this occasion, that we differed altogether from all the Franks they had hitherto seen. The others would not even touch any of them; whereas we were always ready to afford relief to suffering people. We arrived in the evening at Hamhamma, another fountain. We saw here, for the first time, many monkeys, on a rocky mountain.

We slept at Debra on the 20th of January, and passed the Taranta in the morning. Spent the night of the 21st at Upper Tubo, and went to Shemphaito on the 22d. The camels from Dochono go back from this place; and from hence oxen, asses, or men must carry the goods up a high and steep mountain, to Halai. Our boxes were carried by people, for wages. On the 23d we rode up the said mountain for about eight miles, and arrived at Halai in the afternoon. The way from Dochono to Halai is very bad. The main direction of our way from Dochono to Halai was S. S.W., sometimes S.W. Halai is the first village in Tigré. The majority of the inhabitants here profess Christianity. There was a caravan at Halai, from the interior. We heard that this caravan had brought about 90 Slaves. The houses at Halai are poor huts, built of stone and mud: the flat roofs are made of wood, and covered with mud. Girls wear a leather skin about them; and women generally wear a large piece of woollen stuff, of their own making. People brought several goats, with bread, honey, and maize, in plenty, to our house. We stayed at Halai till the 25th. Went to Dera in the afternoon. Dera is about four miles from Halai, southward. We were informed that no Mahomedan lived at Dera. We moved from Dera to Auhenè in the afternoon of the 26th. Auhenè is five miles southward from Dera. We passed Adogera, one mile from Auhenè, on the 27th; and entered Adi-Kaich in the afternoon. Adi-Kaich is six miles from Auhenè, southward.

Jan. 28 — Went from Adi-Kaich to Dochono, two miles; and reached Senaphè, seven miles from Dochono.

Rested the whole of the 29th at Senaphè; and on the 30th we entered Bechat, the dwelling-place of Ali. This was again a place of repose. During eight days the house was daily full of visitors, from morning to evening. One party went off, and another came, till

* Called *Gidam*, in Salt's Map.

the maize and the bread were nearly consumed in the house. Many people, too, brought bread, honey, &c. The maize is made in large jugs: whenever it failed, the doorkeeper and some other soldiers took sticks and turned out the people: they were sometimes obliged even to beat the people. Having spent four or five days at Bechat, a messenger arrived from Sebagadis, with the request that Ali should leave every thing at Bechat, as Sebagadis wanted to see him as soon as possible at Antalo. We arranged our affairs thus—that Br. Gobat should go with Ali; and that I and our friend Aichinger should stay with the baggage, and wait for Ali's return. Br. Gobat and Ali left us, accordingly, on the 8th of February.

There was tranquillity in the house after Ali was gone with his soldiers; and I then had more opportunity to converse with Christians. I had a very interesting conversation, for about three hours, with an old Priest, who understood the Ethiopic. We read together the third Chapter of the Gospel of St. John. Having proved that Baptism was not in itself Regeneration, I went on to argue, that neither their Fasts nor their Alms could effect this new birth which is absolutely necessary to salvation. The Priest had always something to say too; but he was very modest, and did not speak a word against passages of the Gospel, though they were always very pointedly against him. He tried, repeatedly, to bring in the authority of the Fathers; but I declared that the Gospel was the foundation of the Christian Faith, and this foundation was strong enough by itself, without any human support. I then read with him the conclusion of the Sermon on the Mount: *He who hears these words and keeps them, is like a man who builds his house upon a rock*, &c. I added, that we endeavoured to act according to the Word of Christ; and said, with feelings of compassion, that the Christians in the East had forsaken that sure foundation, the Word of God, observing now the Doctrines of men; and their faith was therefore standing on sand. The Priest could say nothing against these truths, as I had always passages of the Gospel ready in proof of my words. In conclusion, I exhorted him to teach the people, what he understood, from the Gospel; and shewed him how guilty he would stand at the bar of God in case of neglect. He heard this without saying a word. This conversation confirmed him in the idea that I was a Priest; and he asked Absolution from me, before he left. The term used here, in giving absolution, signifies, To open, To loose. I therefore asked who had bound him. He then turned to me, asking whether I would not absolve him. I told him, that if he had an idea of having offended me, I could assure him that it was not the case: but with regard to the Absolution, it must be obtained from God, in Jesus Christ our Mediator; and any Priest presuming that saying 'The Lord (loose) *absolve* you' is the true Absolution, acts against the Gospel, if he thinks that there is no absolution without his declaration. I concluded, by declaring that we must all apply to Jesus Christ for the true absolution.

Feb. 11, 1830—Malo, our servant, and Ali's Brother, came to Bechat, from Brother Gobat and Ali, with the news, that Sebagadis had informed Ali that he wished to see us altogether at Adi-Grate, on the 14th instant. We were therefore obliged to travel as speedily as possible with our baggage, in order to meet Brother Gobat and Ali on the way to Adi-Grate.

We left Bechat on the 12th, but made only about five miles; and spent the night at Dagaber. This village is full of Priests. They quarrelled long with us before they gave us any thing. I was told that there is a famous Church near Dagaber.

Feb. 13—Passed by about five small villages, and had the great satisfaction to see Brother Gobat and Ali in the evening.

Feb. 14—We had received a message from Sebagadis, that one of his sons was dangerously ill, and he wished me to see him as soon as practicable. The son was living near Adi-Grate. We learned on the way, that Sebagadis had not yet entered Adi-Grate; and we therefore passed on, and went directly to Adi-Phalasè, to see the patient. We arrived there in the evening, and found him in delirium. His illness was a violent fever. As soon as he took medicine the fever gradually subsided, and he got well in the course of a fortnight.

Feb. 15—We arrived at Adi-Grate.

The Friendly Reception of the Missionaries by Sebagadis.

From Sebagadis, the Ras or Chief of Tigré, Messrs. Gobat and Kugler

experienced the most friendly reception and treatment.

Sebagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. We entered his house on the 15th of February: the breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abyssinia. We replied, "We are come to see the country, to get better acquainted with the people; and knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge." We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia. Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelit, he called us his Brethren. We were then questioned, whether we believed in two or in three births of Christ. This question was answered, that we believed strictly what was said in the Holy Scriptures in every respect; but with regard to the point in question, we observed, that the Bible speaks but of two births of Christ, and never of three*. Sebagadis rejoiced exceedingly at this answer; and then gave us this most interesting reply: That we are his Brethren; and that he shall always be happy to know our wishes, in order to satisfy them.

Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis, that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Adi-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that, as he was very fond of instructing young people, he should like to have five or six Boys with him, whom he would teach the English Language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added, that Mr. Kugler should have such Boys.

A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic Gospels in Amhara. Sebagadis gave Mr. Gobat one of his chief men, to conduct him safely.

The Missionaries add—

Thus you see that our prospects are at present as good as could ever be expected; but our trust and hopes have a better ground than words of man, and things which pass away. Our whole confidence is in God Almighty; and shall remain so, by the grace of Christ, in the days of serenity, as it has been in the cloudy days of trial.

On the 13th of March, Mr. Kugler writes—

All ordered the people to carry all the baggage from Halai to Adi-Grate. Thus we had neither care nor expense, all the way from Halai to Adi-Grate. There are no camels here; and the mules are rarely used for carrying any baggage. Oxen and asses could not carry the boxes; and if we had offered wages, people would have demanded an enormous sum for carriage; but by this order all the baggage was brought safely to Adi-Grate.

Mr. Kugler's medical knowledge rendered him very acceptable to the Abyssinians; and Sebagadis' favourite Wife, who had been ill more than a year with a large tumour on her back, had been placed under Mr. Kugler's care.

Mr. Kugler's Prospects and Labours.

Under date of July the 10th, Mr. Kugler writes—

My principal employment, hitherto, has been the study of the Tigré Dialect; but I am sorry to say that, till this day, I have been without a Teacher. The only prospect I have at this time for a Teacher is, that a Young Man, a *Daphtara* (Teacher), has lately applied to me for instruction in Arabic; and this man understands Amharic well, and was born in Tigré.

I hope to begin teaching Arabic and

* See page 147 of our Number for March.

Digitized by Google

English on the 13th instant, please God. I have at present but little hope of finding a good Translator, until I have instructed some for this purpose. All whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to their text; so that their translating is rather commenting on their subject.

I shall commence my instruction with four Scholars, two Boys and two Men; but I think this small number will gradually increase. I shall soon have finished a Spelling Book in Tigré, of which I shall forward a copy to you after the rainy season. The composition of this little book has given me a good deal of trouble: but I am not sorry for it. I have read much of it to my people, and they understand it well. I have ordered my writer to make another copy of it, which I shall try to improve as much as practicable; and I think this copy will be fit for the press. The contents of this Spelling Book are: 1. A Translation, in part, of those School-books I took with me from England; 2. Observations on some bad habits which are general amongst the people; 3. Conversations; 4. Prayers, in conclusion, which are not yet written. By the blessing of God, it is likely that I shall make more additions.

Mr. Aichinger has also undertaken the building of a Church in the European style, at the request of Sebagadis: he is to begin the work after the rain. Perhaps this projected Church will become mine, for preaching the Gospel in. I have already commenced translating a Chapter of the Gospel of St. Luke into Tigré, for my people on Sunday; but this good work has been altogether interrupted during these journeys: but I shall now resume and continue it, please God. I look very anxiously for the blessed time when I can have Morning and Evening Worship in Tigré, with my people; and I trust this time is near at hand. My employment during the rainy season will be this: 1. Instruction in Arabic and English, at least two hours daily. 2. Composing another School-book. 3. Translating as much as I can of the Gospel of St. Luke. 4. Composing a Dictionary in Tigré; which I shall also forward to you as soon as it is finished.

June 1831.

Mr. Kugler concludes:—

As for myself, I am very happy here in this country, though I have at present nothing that would deserve the name of comfort in Europe; but I enjoy good health, and have much work on my hands, the prosperity of which fills my soul with delight.

JEWS' SOCIETY.

The Rev. W. B. Lewis, in writing from Smyrna, thus states the

Difficulties of the Mission arising from Unrelenting Persecution.

While, on the one hand, we have every encouragement, as manifested in the strong and simultaneous desire evinced, to an extraordinary extent and in the very capital of the Turkish Empire, on the part of the Jews, to embrace the Religion of the Saviour, we have, on the other hand, without being able to afford relief, to witness the continued cruel opposition of their enraged brethren—excited to a degree unknown perhaps at this day in any other country in the world; and who, as you may suppose, have art and influence enough to engage the Government on their side. The Government, alas! is ever arbitrary in its acts, jealous of innovation, and at all times ready to be aroused from its apparent lethargy and indifference—to listen to the complaints of the more rich and powerful rayahs, when urged against the unprotected—and so, in short, if not by direct means, at least indirectly to retard, or rather, I might say, wholly to put a stop to Missionary Labours.

It cannot reasonably be expected that men, in such a state of ignorance, and fear of one another and of the higher powers, as Jews generally are in Turkey, will easily be induced, however desirous many an individual may be of being taught *the truth as it is in Jesus*, to hold intercourse for any length of time with a Christian Missionary, where there is every probability, nay moral certainty, in case of their being known or even suspected to do so, that *bonds and afflictions*, and death itself, are before them.

When lately at Constantinople, and visiting the Bible Society's Depôt, I saw a Jew who appeared anxious to say something; but at that very moment it happened that another Jew entered the court: so the poor man, all in confusion, shrunk back, and fled. I asked what could be the cause of his fright: Mr.

Leeves' agent replied, that that very man had been bastinadoed, because a mere Tract had been found in his house or on his person; and, of course, that he dreaded to be found in such company as we were, by a brother Jew.

Last winter, as I was positively informed, four Jews were thrown into the Pacha's prison here in Smyrna, because they were supposed to be inclined to embrace Christianity, or had expressed themselves favourably on the subject: and, to shew how difficult it is for a Missionary to afford any succour to Jews, so much to be pitied under such circumstances, or even to get access to them, I may state that I repaired to the palace-yard and the prison, and made many inquiries after the sufferers; and all I could learn from the Turks was, that they had been liberated the day before, and that they had only been imprisoned a few days on account of some disturbance which they had caused in the town. As to the Jews whom I met and questioned on the subject, they were unable or unwilling to give me any information whatever respecting them: and all that I could know about them afterward from another quarter was, that, having been confined for some days and the principal one sadly beaten, the four were banished without loss of time. It was supposed, as I was told by an Armenian, one of the dragomen of the English Consul, that they were put on board a vessel, and sent to the Barbary Coast.

It must surely be evident, that, unless something can be done to throw a check on so dreadful a persecution, or to counteract its appalling effects, we can have but little hopes of success in lifting up the Gospel Standard for the Jewish Nation in Turkey; and in endeavouring to call forth and instruct the numerous families, as well as single individuals, who, if report be true, are said to be ready, if they had but protection, to make a profession of the Christian Faith.

Mr. Lewis offers some

Suggestions for the Removal of these Difficulties.

1. I would propose that some attempt be made toward supplicating the British Government to forward instructions to our Ambassador at the Porte, in order to obtain of the Sultan what the laws of Turkey, let it be noticed, do not forbid, namely, that Jews be publicly permitted, without the fear of persecution, to embrace and profess the Christian Faith. Such a permission being obtained for them, they should also be allowed to form themselves into a new and distinct Christian Community, under the name of "Christian Israelites": and to have their own Church and Ministers; as well as Chiefs or responsible persons, as is usual among the various Communities in this country, to give protection to the rest of the body, and answer to the demands of the Government when called upon to do so. Thus let liberty of conscience be proclaimed and granted, as a just right, in favour of the Jews in Turkey. Let it be but made known, that they are no longer to live in dread of bringing down upon them the vengeance of their great Rabbies and the Turks, when they converse on the subject of Christianity and read Christian Books and Tracts: let it, in short, be told them, on the authority of the Sultan's firmân, that they run no risk of being thrown into the Bagnio, or into the Pacha's or Jews' prisons—of being violently separated from their wives and families, deprived of the means of living, and of being driven into exile, or of losing their heads, should they be induced to seek after Christian Baptism—and I have every reason to believe that your Missionaries would immediately have access to these much-to-be-pitied people, to give instruction which would be well received, not by a few, but I venture to assert (if the accounts of the Armenians can be depended on), by hundreds of them. These, moreover, on being admitted to baptism, as well as previously to their conversion, might continue to abide in the towns and places where they had before lived; and to exercise, at least the greater number of them, in quietness and security, the various trades and occupations which they had been accustomed to; so that in all probability, as far as I have been enabled to examine the question, we should have but little to draw for on the temporal funds of your charitable associations to set the more necessitous converts forward to gain their livelihood.

I do not conceive that such an interference as I have suggested on the part of our Government in behalf of the oppressed and persecuted Israelites of Turkey should by any means be considered as a chimerical act; especially since I have understood that a Foreign Power, namely, France, lately interfered with success in behalf of the Catholic Armenians who had been exiled from the ca-

pital on account of their unwillingness to submit to the dictates of the Patriarch of the Regular Armenians: now, through the interposition (if my information be correct) of the French Ambassador, they have not only obtained permission from the Sultan to return from exile, but also to form themselves into a totally distinct community from the other Armenians: they have even already despatched three or four priests to Rome belonging to their own body, and with the approbation of the Grand Seignior; one of whom, to be elected by the Pope and consecrated under the direction of His Holiness, is soon expected to return to Constantinople, and to govern the new community as their Bishop and Head. Why, then, should it be deemed a thing impracticable to interpose our Protestant Influence in behalf of the persecuted Jewish Subjects of the Sultan; and, through our English Ambassador, to procure for such of them as are anxiously desirous of an opportunity to be separated from their brethren, the liberty to form themselves into a new, distinct, Jewish-Protestant Community?

Should the Committee, however, be led to see difficulties of an insurmountable character in the way toward the execution of such a proposal, I have only to hope that they will receive favourably what I have now to suggest for their mature consideration, as the only other efficient remedy which I can propose for the evils that we have at present to contend with in the prosecution of our work among the Jews of Turkey.

I would say, then, if the Jews cannot in safety profess the Christian Religion on the spot which gave them birth; if they cannot hold regular intercourse with us for instruction in Turkey, without exposing themselves to a premature imprisonment and horrible sufferings; and if there is no hope to be held out to us of a speedy and favourable interference on the part of our Government toward arresting the arm of the unpitying Rabbi and the Tyrant; what can be done, but to enable Converts and Inquirers, together with their families, as far as possible, to escape from the theatre of persecution —and to find a place of refuge elsewhere, under a better Government, and on a spot where they might receive, without fear of interruption, spiritual instruction, and, at the same time, have it in their power to labour for their bread, and to follow habits of industry and Christian piety, in tranquillity and confidence? I would, therefore, humbly but earnestly propose that a fund be raised for these special objects; namely,

1. To assist necessitous Jewish Converts and Inquirers, anxiously desirous of Christian Instruction, to quit the shores of Turkey, and to be conveyed— not to England, not to Poland, or any distant part of the world; but to some near spot within the precincts of the neighbouring New Greek Territory; say Syra, Negropont, or Athens.

2. I would propose to enable the Missionaries of the Society, appointed to such a station, to provide an asylum for Converts and Inquirers, properly recommended, on their arrival at the place of destination; where they might be lodged and maintained for a certain time, according to circumstances, and free of expense to themselves as well as to the Missionaries.

3. To empower the Missionaries to give to Converts and Inquirers such employment as might best comport with their habits and former occupations; and to have such of them as might stand in need of instruction of this kind taught some trade, which, for a stated period, if thought proper, they might be bound to follow for the good of the community or Institution at large.

Such is the outline of a measure which I should be most thankful to see taken up by the Christian Public, in case it is in vain for us to seek relief from the higher Powers: and I need not surely attempt at present to point out the further advantages that would be likely to attend the establishment of such an Institution, if set on foot in the vicinity of the Jews, so peculiarly situated as they are in Turkey. There would be many difficulties, and more I dare say than I am aware of, in bringing it into operation; but what should we not endeavour to do at so critical a moment as this is, in behalf of the poor Jews of this country?

Remarks, by the Committee, on these Suggestions.

Admitting, as we do to the fullest extent, the greatness of the difficulties and the cogency of the duties as described by Mr. Lewis, and desiring most earnestly to call the attention of our Christian Nation to them, we would carefully avoid the inference which unbelief would prompt us to draw from the facts laid before us; viz., that the removal of these obstacles is essential to the success of

the Gospel; and that without the guarantee of human influence and protection against persecution, the loss of property, absolute want, and even death itself, it is presumptuous to go on preaching the Gospel and distributing the Word of God among the Jews of the Turkish Empire. The command to *preach the Gospel* is not made to rest on the will or the permission of man, nor is it within the power of man to hinder the blessing which God has promised. And we believe that we live in times, when it is more and more evidently necessary, for all who are engaged directly or indirectly in the Missionary Work, to proceed in simple faith, not conferring with flesh and blood; to look for the help of the Lord, and not for the protection of man—not turning aside into the crooked paths of human policy, nor ceasing daily to teach and to preach Jesus Christ.

Mr. Lewis's statement deserves serious consideration; and with the prayer that Christians, both in public and private stations, may be brought to a just sense of what is due to the Jewish Nation, even in a temporal point of view, especially when exposed to trial and persecution for Christ's sake. But we would not forget, that, let the difficulties be what they may, *the Gospel is the power of God unto salvation*, and that *the weapons of our warfare are not carnal, but mighty through God* — and, therefore, with all Christian humility and affection, and in a spirit of faith, we would speak to our dear Missionary Brethren—*that they Go Forward.*

China.

The "Day of Small Things" in China.

FROM Canton, Dr. Morrison writes, on the 10th of January—

I regret that a wider door is not opened, to send *the Words of Eternal Life* through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's Word: three modes are being put in operation—the British and Foreign School Society's Scripture Lessons; Dr. Hawker's Scripture Help to Prayer; and Sheet Tracts, containing only Scripture Quotations. I have a confidence and a hope in the pure text of Holy Scripture, as derived from Divine Inspiration, far superior to any human composition, for the sake of the Heathen: yesterday, Leangafa wrote out, for a Sheet Tract, that forcible and inimitable exhibition of the Vanity of Idols contained in Isaiah, chap. xliv.; which happened to be the Lesson of the Day, and was read by us, in our little (unseen) Native Congregation.

Afa (as we abbreviate his name) explained the Scriptures to his aged Pagan Father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened: he listened to the Word; and knelt down to join in prayer to the Living and True God, through Jesus Christ.

There is a Christian Union in China, consisting of a number sufficient to constitute a Primitive Church; according to the maxim, that where THREE Believers in Jesus are assembled, they form a Church. This Union has sent down to the Straits, to the Anglo-Chinese College, for some Chinese Bibles.

India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

MR. Dyer, in speaking of his visits at Malacca to the Chinese, gives the following instance of a

Successful Method of Dealing with the Heathen.

Sometimes I meet with very pleasing opportunities of speaking in the Name of the Lord Jesus. Some time since I went into a certain house, where there was a small groupe of people. Having seated myself, presently a man entered, who immediately began conversing upon my endeavours to convert his countrymen: he told me that it was of no use; and, for a long time, discoursed upon his own idolatrous system, not letting me put a word in. I allowed him to go on, and sat in attentive silence; somewhat afraid lest I should not have courage, and ability as to language, to defend the Cause of Christ. Without arguing, therefore, against his system, I simply stated a few Gospel Truths; such as—Every man has an unclean heart, which he is not able to cleanse: how then can it be cleansed? And, if not cleansed, how can we ever be happy? Jesus Christ shed for us His own blood, and that blood can cleanse us from all sin. If you believe in Jesus, He is willing to cleanse you; but, if not, as your pollution is sin against Him, He will certainly punish you—These, and similar truths, seemed to shut

the mouths of the opposers; and they were left with nothing to say, but "It is right! it is right!" This shews the power of Gospel Truths; and I am fully convinced that the best mode of silencing the opposer is by presenting to his mind the simple Gospel of our Lord Jesus Christ.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

COTTAYAM.

Translations.

BEFORE his departure from Cottayam, Mr. Bailey had been enabled, amidst many difficulties and much bodily weakness, to carry through the Press an edition of the whole of the New Testament in Malayalim. When the deplorable ignorance and superstition which unhappily prevails in the Syrian Church are considered, the consequence of ages of oppression and of the privation of the Word of God in their vernacular tongue, it is impossible duly to estimate the value of the boon thus conferred upon it. May the prayers of British Christians ascend to *the Throne of Grace*, that the Holy Spirit may render the pure Word of God effectual to revive and to purify it!

Mr. Bailey has also completed a Translation into Malayalim of the whole of the Book of Common Prayer, the Psalms excepted.

The Press.

Under the direction of Mr. Bailey, the Cottayam Press has been effectively employed in promoting the objects of the Mission. The following is a List of the Works which have most recently issued from it:—

	Copies
The New Testament, in Malayalim	5000
The Morning and Evening Services of the Book of Common Prayer, ditto	500
The Book of Common Prayer entire, with the exception of the Psalms, ditto	1000
Watts's First Catechism, 2d edition, ditto	1000
A Small Tract, 12 pages, Extracts from St. Paul's Epistles to the Romans and Ephesians	1000
Family Prayers, in Malayalim, for every Morning and Evening in the Week, 79 pages	250
Catechism of the Ch. of England, in Malayalim,	1000
Extracts from Murray's Grammar, in English	200

Mr. Baker gives the following account of a

Syrian Tract against Popery.

Oct. 22, 1830—Philippos, Catanar of the large Church at Cottayam, having written a Tract on the particular points in which the Syrians differ from the Romanists, brought it to-day, and requested to have it printed. I had already seen three of the four Dialogues which it comprises.

The First Dialogue is between a Schoolboy, with his Testament in his hand, and an Old Man with a *Venthinga*—small picture of the Virgin and Infant Jesus, suspended from the neck as a charm. The Boy commences the Dialogue, with permission of the Old Man to ask him a few questions, by asking the use of the Venthinga. The Old Man tells him what he supposes to be the use of it, and quotes Scripture in support of his opinion. The Boy shews the folly of trusting to such things; and proves, from Scripture, that, like the Phylacteries of the Pharisees, they deceive the good, and are a cloak for hypocrites.

The Second Dialogue is between the same Old Man, who had cast away his Venthinga, and borrowed the Boy's Testament, and the Vicar of the Church in which the Dialogue is supposed to take place. The Vicar, seeing the Testament in the hand of the Old Man, and missing the Venthinga, inquires after both; which leads the Old Man to deliver his sentiments briefly on the right of the Pope to prohibit the reading of the Scripture. A bold expression of the Old Man's strikes the Priest with surprise that he is not afraid of the Holy Images, in whose presence he stands. This gives rise to a discussion on the lawfulness of Image-worship. As before, the Truth prevails; the Priest becomes a Convert; and immediately both together set to work and, with axes and hammers, break to pieces all the carved images in the Church.

The Third Dialogue is between the Converted Vicar and his Bishop. The Vicar waits upon the Bishop, and, with affected astonishment, tells him, that, on entering the Church in the morning to say Mass, he heard the Holy Images at high words with each other; and that, shortly after, a regular battle ensued, in which some lost their legs, others their arms, eyes, noses, &c. The Bishop, calling the Vicar a foolish fellow, replies, that these things could not have taken place, seeing the Images were nothing but wood and stone; and says, that some animal must have got into the Church and done the mischief. "That is it," says the Vicar, "that I and old Nicholas discovered; viz. That they were nothing but wood and stone; and therefore we set to, and knocked them to pieces." The Bishop then assures him, that, having been guilty of so great a sin, they had subjected themselves to the punishment of hell-fire for ever, without the hope of benefit even from the fires of Purgatory. This opens the way for a discussion on Purgatory, in which the Scriptures are again referred to; and the Bishop, finding that he has the weakest side, yields, and, being convinced of the truth, determines to visit the Pope. He asks the Priest to accompany him: but as he excused himself, the Bishop requests him to lend him

the Testament, and to turn down for him the passages that had been just referred to.

The Fourth Dialogue.—The Bishop, on being admitted into the presence of his Holiness, is informed that the money received from a certain Diocese, for saying Mass for the souls in Purgatory, remains yet untouched; and that he is at liberty to take what he requires, and be gone. He replies, that having been convinced from the Scriptures, by one of his Priests, that these Masses were a vain labour and expense, he hesitated to take any money. The Pope, upon this, begins to talk of his supreme authority in the Church, and of the terrible effects of his malediction. The Bishop, not at all dreading these effects, brings Scripture to bear on this fort of the Pope; and so sorely batters it, that his Holiness is obliged to surrender; and, after freely acknowledging that it was not in ignorance that former Popes appointed the Masses, fires of Purgatory, Venthinga, &c., but that they might promote their own interest thereby, he gives it in charge to the Bishop to hinder as much as possible the people from reading the Scriptures, and to keep them in fear of him and the terrible effects of his displeasure; and gives him leave to depart.

The Tract is, upon the whole, well written; the Scriptures are referred to throughout; and though passages more to the point might have been selected, and arguments more powerful made use of, yet the whole is quite in a popular style, and calculated to do much more good than if written in a more grave and serious style.

Nov. 24, 1830—The Tract written by Philippos, Catanar, having been printed, made its appearance to-day; and every one was desirous to get a copy. Two thousand copies have been printed; one half of which will be taken off our hands, immediately, by the Brethren at other Stations; and the other thousand left will be almost nothing among the Syrians. I have great hopes that this Tract will be followed by others; and that the controversy, now happily commenced between the Romanists and Syrians, will tend to open the eyes of both.

Summaries of Various Stations.

Cottayam.

Missionaries	3
Native Clergymen	3
Laymen	45
Syrian College	1
Students	100
Grammar School	1
Boys	50
Parochial Schools	40
Scholars	1200
Syrian-Girls School	1
Girls	65

A Mission Congregation of about 300 persons assembles on the Sabbath, for Divine Worship in the Grammar-School Room.

Allepie.

Missionary	1
Catechist	1
Readers	3
Schoolmasters	4
Congregation	1
Seminarists:	
Boys	34
Girls	27
	—61
Schools	3
Scholars	100

In this Station above 200 persons receive Christian Instruction.

Cochin.

Missionaries	2
Catechists	5
Readers	4
Schoolmasters	10
Schoolmistresses	2
Congregation	1
Seminarists	44
Schools	10
Scholars	383

In this Station about 800 are under Christian Instruction, including a large number of Roman Catholics and several Jews.

Tellicherry.

Schoolmaster	1
Assistant Schoolmasters	4
Schools	3
Scholars	218

A Christian Congregation of 15 persons assembles for Divine Worship on Sundays.

Bellary.

Catechist	1
Congregation	1
Schools	3
Scholars	118

The Ghooty Schools, and one of the Bellary Schools, have been relinquished, for want of pecuniary support.

Ceylon.

CHURCH MISSIONARY SOCIETY.

Of the Twelfth Annual Meeting of the Missionaries labouring at the Society's Four Stations in Ceylon, which was held at Cotta in the early part of September, Mr. Lambrick remarks—

It is a renewed cause for our thankfulness, that we were kept all of one accord and of one mind in all things; and that, as we trust, brotherly love was increased by our coming together.

The following account of this Mission has been digested from the reports and communications of the respective Labourers.

Summary View of the Stations.

	Cotta.	Kandy.	Baddag.	Nellore.
Missionaries....	2 ..	1 ..	2 ..	2
Catechists.....	1 ..	— ..	— ..	—
Readers.....	— ..	1 ..	— ..	—
School Visitors..	1 ..	1 ..	— ..	—
Schoolmasters ..	14 ..	5 ..	16 }	24
Schoolmistresses	2 ..	4 ..	1 }	
Seminarists	11 ..	2 ..	14 ..	30
Schools.....	13 ..	10 ..	13 ..	18
School-Boys ...	349 ..	189 ..	518 ..	805
School Girls....	56 ..	30 ..	70 ..	68

Notices relative to the Ministry,

Cotta—Though, in this department of our labours, we find not much to give us encouragement, or to cause us to expect that the time when Christ shall come and reign in the hearts of these people is very near, yet what we see is sufficient to keep alive hope in us; and we would look upon the present glimmering as the harbinger of that great light which shall illuminate the world.

Kandy—The Services on Sundays in Portuguese and Cingalese are attended by a few, pretty constantly: the number is never large. No instance of real conversion has appeared in the last year; but some Members of the Congregations, especially three or four of the Communicants, give me much comfort, by the correctness of their moral conduct, and their attention to religious duties. Three of the Communicants have removed from Kandy during the year: 15 now remain. The average number of persons attending Public Worship is as follows: Portuguese Congregation, 20; Cingalese, 30; Service at the Jail, 20; at Kaligalle School, 30: Wednesday Catechetical Lecture, 80 Children: Thursday Evening Exposition of Scripture in English, 12.

Baddagame—Our Congregation at the Church continues good: it consists chiefly of the School Children and their Masters; who, upon the whole, conduct themselves very orderly: the average attendance is about 250. We continue to preach, as opportunity is afforded, at the Country Schools: where we sometimes meet a tolerably good Congregation of Adults, but sometimes are grieved at finding scarcely any. From the attention with which some appear to hear the Word, whether at the Church or in the Schools, we should hope that it was entering deep into their hearts, did not their after conduct lead us to another conclusion. In some instances we still hope it does; and one in particular has been afforded us, in the case of an aged man, a servant of our Modeliar: we judged him to be a fit subject for Baptism, and received him into the Church on Easter-Day.

Nellore—Two have been recently added to the number of Communicants from the Youths formerly mentioned as Candidates for Baptism and the Lord's Supper: they were baptized on the 15th of August, by the names of Henry Gloucester and Henry Martyn. The other Communicants generally continue steadily to persevere in their Christian Course.

Notices relative to the Schools.

Cotta—Of the number of Children in the Cingalese Schools, Girls and Boys, one is repeating, monthly, portions out of Genesis; 174 out of Matthew; 26 out of Mark; 2 out of Luke; 5 out of Acts; 16 from Abridgment of the New Testament, and Catechism of Scripture; 65, Church Catechism; 31, Small Catechism, chiefly on the Scripture Proper Names; 26, Watts's First Catechism, and the Ten Commandments; and 16, Principles of Religion. Though the number of Schools is not increased, there is an increase in Children of 74 and in average attendance of 23. The number of Lessons repeated at the Monthly Examination in August, together with the Answers given, was, 3834 Lessons, 3402 Answers: and when we call to mind, that what is here denominated a Lesson, in Scripture, consists, on an average, of two-and-a-half verses, and in the Ten Commandments, or Catechism, of five lines, it cannot but be a matter of thankfulness that we are able, by means of our Schoolmasters, to instil into the minds of the larger Children so many verses of Scripture, and, of the younger, so great a portion of our Catechisms, Principles of Religion, Ten Commandments, &c. It is a great comfort to us now, to think that they have so large a portion of the New Testament in an intelligible Version, as it has been ascertained ours is; since we are sure, that as they become acquainted with different portions of our Holy Books, they cannot, if they reflect at all on what they read and hear, but be struck with the great variety as well as the immense importance of those things which they will read therein concerning the Saviour of Sinners.

Kandy—In all the Schools, the Children

learn Lessons from the Scriptures. The Masters assemble on Saturdays, to give an account of their Schools, to read, and to receive any admonition or direction that it may be thought proper to give them. The payment of most of them is regulated upon the following scale: For every Child who has made improvement in Reading, during the month, one fanam; in Writing, one fanam; and one pice for every Lesson, and for every correct Answer given to a question asked upon the meaning of the lesson, provided the number of lessons be not less than four, or more than thirty, and that the number of questions does not exceed that of the lessons. The most industrious and attentive of the Children are rewarded once in six months, by receiving a handkerchief or piece of cloth. Religious Tracts and Portions of Scripture are also given as rewards, and appear to be prized by some.

Baddagame—The progress of the Children in Bible Knowledge is so very encouraging, that our most flattering anticipations are far exceeded: nearly all are well acquainted with the way of salvation through Jesus Christ. It was a source of great grief and trouble to Br. Faught, to meet two of his most promising Boys invested with the yellow robe: the Youths, apparently conscience-smitten for having become Buddhist Priests, endeavoured to elude his eye: he spoke to them, and reminded them of the danger of losing their immortal souls. Many of the elder Girls in the School have much grieved us, by staying from Church on the Lord's Day, during harvest, either to reap in the fields, or to stay at home that their mothers might go to work: such decided profanation of the Sabbath Day, by those who have long heard the Word of God and who are daily instructed in His ways, is grievous and discouraging to us: but we hope for better times.

Nellore—No marked instances of good are known to have resulted from these Schools, yet great quantities of Scripture, Catechisms, &c. are committed to memory, and thus the minds of the Youths stored with Truth—*able*, by the influences of the Holy Spirit, *to make them wise unto salvation.*

The following remarks have reference more directly to the Cotta Schools, but seem applicable, for the most part, to those at the other Stations, and convey a painful though faithful

Estimate of the present Results of the Schools.

This Mission has been established, and Schools have been in operation here, for nearly eight years. As might be expected, very few, if any, of the Children who were our first Scholars now remain: and, in order to ascertain in what manner the instruction received has been applied by such as, on account of their age or attainments, or from other causes, have left our Schools, we have bestowed some pains, latterly, in endeavouring to trace out their course hitherto. But the accounts which we have received of the conduct of such Children, or rather Young Men, have, in general, been by no means such as we should have looked for, from those who had attained such a portion of light and knowledge as many of them undoubtedly possess. Few of them ever attend Divine Service, or read the books which they were accustomed to learn while at school; and they shew little desire to keep up the degree of knowledge at which they had arrived at the period of their leaving the school: and thus, though, for a few years while at school, they were elevated, as it were, above others, and might have continued so by rightly using the learning which they had acquired, they are now again fallen back into the mass of their countrymen, and, it is to be feared, follow their ways.

We would not, however, have you infer from this, that we consider the pains, which have been taken in thus educating them, as bestowed upon them to no purpose, or that it is our opinion that all the good things which they have learned will be for ever totally effaced from their memories: on the contrary, we confidently believe that they never will; as it has been said by one, who wrote as he was *moved by the Holy Ghost — Train up a child in the way that he should go, and when he is old he will not depart from it.* The soil in which the seed has been cast may have been unfriendly; and, after it has sprung up it may have become choked by the thorns and briers that are in their hearts: but it has been cast in; and we cannot but believe that some portion of it will, though we may not see or know when, or how, or where, produce fruit, to the praise and glory of God.

Digitized by Google

As many of the Children who are at present in the Schools have been there only a short time, they cannot be supposed, as yet, to have obtained much benefit. Others, who have attended some years, make such proficiency in their learning as it is not only satisfactory, but extremely delightful to us to witness; and when, at the Monthly Examinations, we find the lessons well said, and the answers given in such a manner as to convince us that the Children understand the subjects which they thus commit to memory, we are sometimes induced to hope that a principle of Divine Grace has been implanted in the hearts of some of these little-ones, and that they, when grown up, will be as *burning and shining lights in the midst of a crooked and perverse generation.* The examples that are set before the Children, at their houses, are, however, so pernicious, they see so many things that are wrong, and they hear so many words that are bad, that it is not much to be wondered at if the effect which at the time is produced on their minds, by hearing the Scriptures read and Sermons preached in the Schools either on week-days or at the time of Divine Service on Sundays, and by repeating portions of the Scriptures at the Monthly Examinations, is soon effaced. Nevertheless, when we find that, in spite of all these disadvantages, they learn by heart and understand many parts of the Bible, it surely is a cause of gratitude to our Heavenly Father.

Some encouraging indications appear, indeed, in the Schools at Nellore, of which the Missionaries write—

Some pleasing facts have lately come to our notice, encouraging the hope that many of the Young, in the Daily Out-Schools, will not pass through the season of instruction without obtaining a blessing from the Lord. We have learned that many of the Elder Youths in the Reading Classes have occasionally had their minds seriously impressed by the Sermons which they have heard, or by the other means of Religious Instruction which they are accustomed to attend, and for two or three years past have been in the habit of private prayer.

Characters of Eleven Students in the Christian Institution at Cotta.

One of the Boys on the foundation of the Christian Institution, Elias Andrews, has been discontinued, and taken on the establishment of the Cotta Station, as Inspector of Schools and Probationary Catechist. The other eight continue to give us much satisfaction, by their general behaviour and attention to their studies. All these have begun to study Latin on the Hamiltonian plan, and their progress has quite equalled our expectation: they have acquired a stock of words, and are now beginning to enter upon parsing. They labour under a very considerable disadvantage, in that the study of one language is carried on through the medium of another with which they are far from being perfectly acquainted. English Boys, of equal capacity and application, would probably have made nearly twice the progress in the same time. For this reason, we do not think of continuing to include the study of Latin in the regular course. They, as well as three who are on probation, have begun to study Pali, under the instructions of Don Abraham de Thomas, the Modeliar, who assists in translating the Scriptures. Conceiving that the Committee may be desirous of knowing their characters more intimately, we here annex the more prominent features in that of each of them. They have all acquired a pretty good knowledge of the way of salvation, and of the Bible History.

1. —— Twenty-two years old. He has a capacity rather beyond mediocrity, and is diligent and docile. His knowledge of English is superior to the rest; so that he can interpret with some readiness, though not with critical accuracy. We are not without hopes that the Truth may have taken hold on him: but we do not see those decisive marks of it which we long and pray to be permitted to see in them all.

2. —— Twenty-two years old. He was brought up among Buddhist Priests, and has imbibed some of their craftiness. His manners are coarse, and his natural disposition unamiable. His capacity is not below mediocrity; but he has no fondness for his studies, and would, if permitted, be slack in application. His conduct, however, is orderly: he has been long under Christian instruction, and may, we would hope, be made a subject of that Divine Grace which purifies and softens the heart and makes all things new.

3. —— Twenty-one years old: is a simple honest youth. We do not know among the Natives one so free from the prevailing faults of the native character. His capacity is pretty good. He applies

well, and gives us hopes that he may become a blessing to his countrymen.

Note—The preceding three were admitted to the Lord's Supper by our Baddagame friends who are now in England; and they have been continued by us.

4. —— Seventeen years old; is gentle and tractable, with a pretty good capacity and suitable application.

5. —— Sixteen years old; is of a sickly constitution: he is gentle and docile. As to his abilities, he has lately risen in our estimation: though kept back from his studies now and then by sickness, he has kept up with his class.

6. —— Twenty-one years old; has made greater progress than any one, in the same space of time. He is superior in abilities to them all; and evinces much earnestness about Religion, as a personal concern.

7. —— Seventeen years old; has pleasing manners, and makes good progress. His capacity is good, and his application praiseworthy.

8. —— Sixteen years old; had, at his first coming among us, a self-conceited manner, shewing that he had high thoughts of himself: he is now much improved in this respect, in appearance, and we hope in reality. He has pretty good abilities, and is diligent.

9. —— Fifteen years of age; on probation; is a very promising boy indeed, of superior abilities and unwearied application. He is gentle and docile, and will, we hope, prove eminently usefui in the Mission. This Boy has, by dint of the exertion of his natural abilities, placed himself, in Grammar and Geography, on a par with the eight preceding.

10. —— Thirteen years old; on probation; has a tolerable share of abilities, but is of a phlegmatic temperament, and inclined to be indolent.

11. —— Thirteen years of age; on probation; is very like No. 10, in disposition and character.

Notices relative to the Seminaries.

Besides the Institution at Cotta, the elder Boys at the other Stations are collected into Seminaries, and the more promising of them are, from time to time, drafted into the Institution. Of two of these Seminaries we subjoin some notices.

Baddagame—Some changes have taken place: one of the Senior Students has been admitted to the Institution at Cotta; and another Boy, having been punished for pilfering, was removed by his friends. Two of the most promising Boys of the Baddagame Day-School have been taken in the room of the two that have left the Seminary: the total number now is 14. With the exception of three of them, their conduct has been generally good; but, though there is something hopeful in most of them, we lament that none give decisive evidence that they have chosen the Lord for their portion.

Nellore—The Youths, 30 in number, are divided into Three Classes. The first contains 7: the second, 10; and the third, 9. Of the remaining 4 Boys, three have but lately commenced the study of English; and one is not yet able to do so. The week previous to our departing for Colombo they underwent a first Public Examination; at which the Commandant of Jaffna, Major Smith, and a few other friends, were present. The Third Class was examined in Reading, Spelling, Tamul and English Phrases, and the simple ground Rules of Arithmetic; the Second, in Reading, Spelling, Phrases, Murray's Grammar, the Compound Rules of Arithmetic, and Marsh's Questions on the Collects, which book forms a part of their Sabbath Exercises; and the First Class, in the exercises of Lennie's Grammar, in Vulgar Fractions, Cumming's First Lessons in Geography, Keith on the Globes to problem 40, and Woodd's Explanation of the Church Catechism, which forms a part of their Sabbath Exercises: four of them, at the close, recited pieces selected for the occasion. It is not, we think, too much to add, that they passed their examination with much credit to themselves, and satisfaction to those who witnessed it.

We have, at present, more than usual encouragement to labour in their behalf. Philip, our Catechist, others of the Communicants, and several of the Youths, are much more than ordinarily alive to eternal things. Four have been added within the last fortnight to the number, who have before been mentioned as attending an Inquiry Meeting held after the Sabbath-Morning Service; and the whole give evidence of more seriousness and concern for their souls than we have lately witnessed.

Translations into Familiar Cingalese.

The Four Gospels, the Acts, the Epistle to the Romans, and the Book of Genesis, have been carried through the Press. The Book of Psalms has been revised, for the last time, nearly as far as the 100th Psalm; and will be ready, with the help of the Lord, to be printed, in its proper place, in the revised

and augmented Edition of the Common-Prayer Book of our Church, in Familiar Cingalese, which is now in progress through the Press: it has proceeded as far as the Communion Service.

Efficiency and Influence of the Press.

Of the Cingalese Press, in active employment at Cotta, it is said—

The business of the Printing Office has been carried on, without interruption, according to the limited means of our small Establishment. The Works issued from the Press for the past year are as follows:—

	Copies
St. Luke's Gospel, from the 13th to the 25th Chapter	750
Cingalese Spelling Book, 2d Part	250
Pali Grammar (1st Sheet)	50
St. John's Gospel	750
English Grammar	250
Cingalese Tract (*Mr. Selkirk's Address*)	2000
Cingalese Church Catechism	2000
St. Matthew's Gospel, Ch. 1—4 (*Reprint*)	240
Cingalese Common Prayer (*Sheets*)	1250
Tracts of the C. A. R. T. S., No. 7	2000
Receipts, Blank Forms	100
A Compendious Account of the Origin and Progress of the Ch. Miss. Society,	500
Collects, Gospels, and Epistles	50
Mr. Selkirk's Tract on the Sabbath, No. 8,	2000
English Exercises (*Sheets*)	250
English Church Catechisms	500

Mr. Selkirk, in speaking of a Buddhist Festival at Cotta, says—

There were distributed nearly 200 Copies of the Tract entitled, "A Word to Buddhists and others going to Buddhist Temples:" the persons who distributed them informed me, that many who heard them read, received them with pleasure; while others were angry that any attempt should be made by foreigners to injure their Buddhu. I do indeed hope and pray that these little messengers, which thus stir up their angry feelings, may lead the people to think. They are ignorant, it is true; but were there in them a desire to obtain knowledge or a wish after what is good, we should then go on labouring among them with more hope and more cheerfulness

Of the Tamul Press at Nellore, the Missionaries say—

One Printing Press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American Missionaries, and our own Society: the number of Tracts printed for the Tract Society, as appears from their last Report, is 34,947; of Tracts and Catechisms for our American Brethren, 6490; and 3650 copies of some of the same works for ourselves: making a total of 45,087 copies, or 629,862 pages printed during the year.

Very inadequate, as yet, are the Works, either of a Religious or Literary character, printed for the District. A taste for reading in books of both classes is rapidly forming, especially among the rising generation, which it is regarded as very important to promote. It is the anxious desire of our Missionary Friends to direct the Youths of their charge in the pursuit of useful knowledge; and for this purpose to provide them, as they may be able, with supplies of suitable books in the Native Language: while the Committee of the Tract Society are as desirous to furnish the different classes of the reading population with adequate supplies of Religious Tracts; in attempting which, the liberal bounty of the Religious-Tract Society in London, by annual grants of printing paper, greatly aids and encourages them. A full supply of work, therefore, should adequate funds be obtained for these purposes, may confidently be relied on; and great hopes may be entertained, with the Divine Blessing, that, by means of the Press, a great moral change will eventually be effected.

The District has, for the last two or three years, been largely supplied with parts of the Sacred Volume in the Native Language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with Religious Tracts, through means of the Jaffna Tract Society. The Tracts are, for the most part, printed at Nellore. Of these Scriptures and Tracts, divisions are from time to time made among the Members of the respective Societies: we have our shares, in proportion to the contributions which we make. From these, and from the additional numbers of some of the Tracts printed for our own use, we have been enabled, through the year, to supply our Schools, and to make liberal distributions among the people in the villages around us; and considerable supplies have been sent to be distributed in places more remote.

On the effect of these distributions the Missionaries state—

By the Publications of the Tract Society, Heathenism has received a shock, during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposures which have been made of their sacred mysteries,

are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others, influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine; but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them.

Mr. Selkirk states it as his conviction that there is a

Growing Indifference among the Cingalese to Idolatry.

In the month of May there is always a great Festival at the Buddhist Temple at Cotta. I went to it this year, as I have been in the habit of doing every year since I came. If I may judge from what I saw, I should say that Buddhism is not flourishing here. The Banna Madua, a temporary building erected for the purpose of reading Buddhu's Book in, was very much inferior, in point of ornament, to what it was last year, and the number of worshippers was by no means so great as I have seen in former years. I would not, however, have you infer from this that the people are less firmly attached to their Idols, or less under the dominion of the Evil Spirit, than formerly; for I believe that there is very little difference in this respect. All that I wish you to infer is, that it is my opinion that the Cingalese People, at least those around us, are beginning to be more indifferent to the pomp of their Idolatry than before. It is impossible for any people to hear the doctrines of Christianity either as frequently or as faithfully preached, as hundreds and thousands of these people now hear them, and remain as much in love with their former superstition as they were.

How thick that darkness is, in which at present this people is buried, may be seen from Mr. Selkirk's statement of the

Habitual Superstition of the Cingalese.

Nothing can exceed the strength of those superstitious ideas which the people in general in this country have conceived; and the influence which they have upon their actions is amazing. If they intend to set out on a journey, and hear a lizard chirp, or see what they think a strange sight, they do not start that day. If a person takes medicine, he will only take it on some particular day of the week, which he considers a "lucky day." If they hear a dog howling which is not bound, it portends evil to them or their family; and they live in constant dread for some time after, till either some event happens which they can accommodate to the omen, or till it is driven out of the recollection by something of more recent occurrence. Toward the conclusion of the year, they tie a strip of a cocoa-nut-leaf round many trees in their gardens: on the Eve of the New Year, they call the Priest, and with some ceremony loose them; and begin, at the commencement of the new year, to use the fruits which grow on those trees—with many other things equally absurd. I would not think of putting them down here, but as they shew to what trifling things the influence of their superstitious notions extends, and how great that influence is upon their actions. Moreover, they have, every one, some connexion with and spring out of the Religion prevalent in the country; and which most of them, though they say to us that they believe ours, still regard with much reverence; and which they are taught to regard, not only by the Priests, but by their subordinate agents. Thus it is that false ideas, which would be banished, especially from the minds of the Young, are nourished and cherished by the influence of those whom their parents teach them it is their duty to respect and obey; and thus it is, too, that error is propagated from generation to generation. Truth, however, will at last prevail.

In a communication of the 1st of March of last year, he gives an

Instance of the Grossness of this Superstition.

Having often heard of a ceremony which is now taking place in this village, Cotta, as well as in many others round, I went this evening to see it. The ceremony is called "dragging the horns." A place in the jungle is cleared, in the middle of which a deep hole is dug. In this hole is put a cocoa-nut tree which has been dug up for the purpose, having its root upward. The people of the village divide themselves into two parties, called the upper party and the lower party; and each party has a large branch of a tree, with the bark peeled off, notched in the middle, and having another small piece of wood, very strong, bound very tight to it, so as to resemble a horn or hook. When they have linked the two horns together, they are fastened to

the cocoa-nut tree with very strong ropes, or, what is frequently here used instead, very hard and tough creeping plants which grow in the jungles; and each party pulls with all its strength, at the same time making a tremendous noise, till one of the horns breaks. The broken horn is put into a little shed on one side, covered with cloth, and having a small lamp burning near it. The other horn, carefully covered with clean cloth, is carried in procession, on a man's shoulder, together with the ropes with which it was bound when it obtained the victory. They carry it round the cocoa-nut tree a dozen times, more or less, under a canopy supported by four men. After this they stop at a tree, in the midst or on a low branch of which is placed a cocoa-nut shell, used as a lamp; and, placing the victorious, that is, the unbroken horn in it, they repeat some verses in Cingalese, the object of which is to invoke Patterre Deviyo to take away the "great sickness" which is now prevalent among them; viz. the small-pox. Having finished the verses, they actually worship the horn, with faces as devout, and with hands clasped and raised up to their foreheads, in the same manner as if they were actually worshipping Buddhu himself. Is not this stupid Idolatry? This, however, is not the end. They continue, afterward, to go in procession round the stump of the cocoa-nut tree as before, dancing and singing, and blowing the conques, and beating the tomtoms: and, to finish this piece of folly, the conquered party, that is, the party whose horn was broken, sit down on the ground; and, being separated from the other by a rope, suffer themselves to be abused and reviled in the most shameful manner by the conquerors, for an hour or more, as their inclination may be. This abuse, however, consists merely in words; which words are spoken, or rather sung, by the head of the party, all the rest joining in by way of chorus.

In reference to an aged Man, who discovered much concern for the safety of his soul, though ignorant of many things important to be known, Mr. Trimnell, of Baddagame, offers some judicious remarks on the

Allowance to be made for the unavoidable Ignorance of Adult Heathen.

In this country we cannot expect in any, especially in those who have become old before they begin to think or to have any feeling of their sin and danger, that knowledge which we should expect to find in every Adult applying for Baptism in a Christian Country. Here the people have not only much to learn, which almost every one in a Christian Land learns, I might say, imperceptibly, from his infancy; but they have also a vast system of error to throw off, which, from their having been brought up in it, appears perfectly natural to them, and has a strong root in them. We, though accustomed to think and reflect, and search after knowledge, find it very difficult to form very correct ideas of Buddhism, and of the various superstitions practised by the Natives: I should much doubt if there is a Cingalese Youth of 16 years of age who has not a better knowledge of the superstitions and ceremonies of the Natives, than any European of the greatest research and longest residence in the country: if, then, we continue ignorant of things which we endeavour to become acquainted with and which are very familiar to them, no wonder that we find, even in those among them who have some sense of their sin and danger, much ignorance of some things which we should expect that all in Christian Countries would be well acquainted with. We do not overlook the teaching influence of the Holy Spirit; but we do not now expect that He will make any miraculous revelation of Divine Things to any, but enable them to understand the things already revealed: and those who have been acquainted with many of these things from their infancy, though they may not have felt the power of them, have less to learn than those who never before heard of them. Sincerity of heart, conviction of sin, and a professed, and, as far as we can learn, sincere dependence on the Atonement of Christ, and a consistent walk, are the things which I conceive to be necessary and sufficient to qualify an Adult to be received into the Church by Baptism.

Mr Adley, of Nellore, gives the following

Estimate of the Trials and Prospects of the Mission.

From our efforts in the Schools, and from the distribution of Tracts we have large hopes; but dare not tell all, either of our hopes or our fears. We do, indeed, expect great things; but possibly, through the course of our own labour, must be content with small things, and thankful that such a day is granted to us. We may, in-

deed, rejoice that THE SCHOOLMASTER IS ABROAD IN HEATHEN LANDS, exerting a Bible and a Missionary Influence in a vast sphere. Intellect has its marches, even in Ceylon: and, blessed be God! the march of Religion, though slowly, is, we doubt not, gradually advancing with it.

Some there are still, and near to us, who put forth the inquiries of," What is the good of all this Missionary effort?" —" Why all this instruction of the Heathen?"—" Why this expenditure of treasure and labour?"—"*Why* all *this waste of precious ointment?*"—The causes of such inquiries are known to the Lord; who, according to His pleasure, owns and blesses the efforts of His servants, as a *good work* done to Himself; and who, in the Last Great Day, will declare to all their motives, and the wise accomplishment of His own gracious plans. Notwithstanding these things, and the gross darkness and idolatry surrounding us, the observant Christian can perceive an under current, impelled by Divine Power, and producing a spreading change, favourable to the Redeemer's Cause, in the minds and feelings of men; so that, in many cases, the Missionary can now do with ease what, eight or ten years back, would have been a thing almost impossible to be done.

We would not, on the other hand, withhold our discouragements: they are not, indeed, such as to weaken our faith as it respects the fulfilment of all the Divine Promises, or lessen our expectations of the hastening and speedy approach of the joyful days of the Son of Man, or destroy our confidence that these realms of Pagan Darkness in which we dwell shall be filled with the light and glory of *the knowledge of the Lord*, yea, even *as the waters cover the sea.*

In the midst of the Enemy's Camp we witness his daily-increasing weakness—behold one strong-hold fall after another —and anticipate his assured and final overthrow: still we have our trials from within and without.

We have trials from our own hearts: Missionaries, alas! are still but men with sinful bodies; and *the man of sin* has too much influence with us, if not dominion over us, and would destroy both our usefulness and peace. Though small the affairs of the Church, they are not without being weighty: we have trials with some of the Communicants—many fears with respect to those who desire admission to the Sacraments—and much care in the performance of our duties. We have the painful trial of beholding so few who believe our report, and to whom the arm of the Lord is revealed: that so few of our neighbours can be prevailed on to come up to the House of the Lord, is a trial over which we have to mourn in common with our Missionary Brethren: with the exception of those who are in some measure dependent upon us or connected with us, but few comparatively are our stated hearers; and the greater number of those who have statedly attended the preaching of the Gospel for six, eight, ten, or more years, still remain as insensible to its power and blessedness as the mats on which they sit, or the walls of the church in which they are assembled, to hear its precious and life-giving truths. But the increase is, we know, of the Lord, whether in England or in India. Let Jehovah but give the word, and great shall be the numbers, both of the preachers and hearers. Let but the Lord pour out His Holy Spirit, and one Sermon shall bring three thousand souls as humble supplicants for mercy at His Throne of Grace; yea, Nations shall be born in a day, and millions of those who were the children of wrath at once be converted into heirs of glory.

We close this digest, in the words of Mr. Trimnell, of Baddagame, by an

Earnest Call for Prayer.

We have no doubt that the day will come, for it is promised, when the Heathen shall know the Lord, and when all Nations shall come and worship before Him. We are sure that the knowledge of God, and of the way of Salvation, is increasing; and though, at present, it may be knowledge alone, without feeling, we cannot say how soon the Lord may pour out His Spirit upon the people, and *convince them of sin, of righteousness, and of judgment.* The seed which is sown in the ground is not lost, though it does not appear: and as it must lie buried, lifeless, and unseen, till the showers of heaven cause it to spring up; so the Seed of the Word, though its effects be not evident, doubtless is not lost, and, sooner or later, we believe the Lord will shower down His Blessing upon it, and that we shall see that our labour has not been in vain in the Lord. Help us by your Prayers; encourage and stimulate us by your Letters. I would that it were continually impressed on the minds of the Lord's People in England, that they can in no way help us better than by be-

lieving, persevering prayer. Are we not liable to be discouraged, and to become faint, and weary, and slothful in our work? Are not the hearts of the people to whom we preach as hard as stone? What power can keep us from fainting—can make us zealous, faithful, and laborious? or what power can *take away the heart of stone, and give a heart of flesh*—but the Power of God? And what will engage that Power in our behalf continually?—the persevering Prayers of the Faithful.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. L. F. Haensel, having received the sanction of the Committee to visit home for a season, embarked at Sierra Leone on board the Eliza Schooner, Captain Saunders, on the 24th of April, and landed at Plymouth on the 2d of June. Mr. Haensel brought the painful tidings of the death of Mrs. Graham: a friend writes, "I was rejoiced to hear, that, during the whole of her extreme sufferings, she exemplified much Christian Fortitude, tempered with meekness and resignation; and that those around her had every reason to believe, that, to her, death was gain." Mrs. Betts was seriously ill—At an Ordination held at St. Paul's Cathedral by the Bishop of London on the 5th of June, the Rev. W. Watson was admitted to Priest's Orders; and Mr. C. W. Isenberg, Mr. J. J. Müller, and Mr. Edwin Smith, were admitted to Deacon's Orders. Mr. Watson had been Ordained Deacon, by the Bishop, on the 19th of December; together with Mr. Henry Christian Krückeberg and Mr. W. Morse—At a Meeting of the Committee held at the Society's House on the 7th of June, the Instructions of the Committee were delivered to the Rev. H. Christian Krückeberg, on occasion of his departure to Calcutta; and to the Rev. J. J. Müller, on his departure to Madras: they embarked at Portsmouth, on board the Lady Flora, Captain Ford, on the 20th, and sailed the same day.

The Rev. David Morgan, Chaplain of Sierra Leone, left that place on the 31st of March, on a visit to this country; and landed on the South-West Coast of Ireland on the 1st of June.

London Miss. Soc.—The Rev. David Jones and his family, from Madagascar, arrived in France, on Tuesday, 31st of May, somewhat improved in health since they left the Mauritius in March—The Rev. John Wray, with Mrs. Wray and two children, arrived in London on the 6th of June, from Berbice: he is very much out of health, having been at his Station upward of 20 years—The Rev. John Hands sailed from Gravesend, with his family, on the 13th of June, in the Duke of Buccleugh, Captain Henning, on his return to India, with health greatly improved by his residence of two years in his native climate. He was accompanied by the Rev. W. Buyers, who is appointed to the Mission at Benares.

London Miss. Soc. Deputation—The Journal of the Voyages and Travels of the late Rev. Daniel Tyerman and G. Bennet, Esq. has appeared. It has been compiled by Mr. Montgomery, of Sheffield, from Original Documents prepared by Mr. Bennet and his late Colleague, on their Visit, as a Deputation from the Society, to its various Stations in the South Seas, China, India, and Africa, between the Years 1821 and 1829. The Work forms Two Volumes in 8vo, and is embellished with engravings. It is dedicated, by permission, to the King; and claims the attention of all, who would form a just judgment and cherish right feelings respecting the Great Work of God now manifestly advancing in the world.

Sunday-School Jubilee—The design of holding a Jubilee, referred to in the Resolution printed at p. 221, was suggested by Mr. Montgomery, of Sheffield. Sunday Schools having originated with the late Mr. Robert Raikes of Gloucester about the close of the year 1781, it has been thought that the Anniversary of his Birth would be a fit occasion for celebrating the Fiftieth Year of these important Institutions. The Committee of the Sunday-School Union have, therefore, proposed to the Friends of Sunday Schools to raise the sum of TEN THOUSAND POUNDS, by Public Collections and very general Donations from One Penny and upward, as a Jubilee Offering for the FOURTEENTH DAY OF SEPTEMBER NEXT; which sum is to be applied in the Erection of additional permanent Buildings adapted for Sunday Schools, which may also be suitable for Infant and Day Schools; and also in the Promotion of Sunday-School Missions.

Value of Pennies—A suggestion was lately offered among some Noble Ladies, of the practicability of raising a THOUSAND POUNDS for any charitable Institution by means of PENNY SUBSCRIPTIONS. The suggestion was adopted, and acted upon with such promptitude and vigour, in behalf of the City-of-London Lying-in Hospital, that the sum of 1440*l.* 7*s.* 11*d.* has been received, in single pennies, being 345,695 in number. From the "Christian Advocate," which details these particulars, we extract what follows:—

> We were admitted into this Treasury of Copper, and found that the pennies were contained in numerous boxes, hampers, bags, &c. One of the parcels was so large as to require seven men to carry it into the house. Many thousands of the pennies are wrapped up separately, with the donor's name inscribed on the wrapper. As a proof of the extent to which this pleasing mania has reached, two large remittances of pennies have been made from Scotland, one of which was to the amount of 70*l.* It is quite impossible to calculate the extent of the funds which may be raised by this simple means—a means which it is in the power of so many individuals to employ, and which would be employed in very few cases in vain.

As a further illustration of the power of this

system (a large deduction from the value of which must be made, we fear, on account of its great demand on time and labour) the Editor of the "Advocate" adds another instance:—

Some spirited and philanthropic individuals in the neighbourhood of Lincoln's-Inn-Fields, chiefly connected with the Wesleyan Chapel in Great Queen Street, determined on the erection of a building for the accommodation of several hundred Children of all Denominations, to be instructed in Charity and Sunday Schools. The building was erected, and a considerable debt was incurred. But how was it to be liquidated? The plan of Penny Subscriptions was suggested, and immediately adopted. A small paper, a copy of which we subjoin, was printed; by the sale of 120,000 of which, at 1d. each, they confidently expect to accomplish their object: 40,000 of these papers have already been sold.

"RECEIPT FOR ONE PENNY.

"Given toward the expense of erecting the Charity and Sunday Schools of Great Queen Street, London, for Children of all Denominations.—Opened March 27, 1821.

"*Train up a child in the way he should go, and when he is old he will not depart from it.*—Prov. xxii. 6.

"*Who hath despised the day of small things?*—Zech. iv. 10."

CONTINENT.

French Prot. Miss. Soc.—The Rev. G. P. Pélissier, mentioned at p. 275 as destined for South Africa, proceeded to his destination by way of England; and sailed from Gravesend, in the Olive Branch, Captain Anderson, for the Cape of Good Hope, on the 8th of June.

Rhenish Miss. Soc. — The Rev. G. Terlinden and the Rev. J. G. Knab, appointed to South Africa by the Rhenish Society, sailed also in the Olive Branch.

AFRICA.

Course of the Niger—This great question, which has puzzled Geographers for many centuries, is now settled. Two Brothers, Richard and John Lander, having been sent to complete the discoveries which had been previously made, have, at length, solved the long-hidden problem. Richard, as our Readers will have learned at p. 254 of our Volume for 1828, attended Captain Clapperton, in his last Expedition, until the lamented death of his Master at Sockatoo. The intrepid and successful Brothers arrived at Portsmouth on the 8th of June, by way of Rio Janeiro, from Fernando Po; having sailed from that Island on the 20th of March. At Youri, they embarked on the Niger, there called the Quarra; and followed the stream till they reached the sea, in the Bight of Biafra, by a branch called the Nun, or Brasse River, being the first river to the eastward of Cape Formosa: this branch, and the Bonny, Calabar, and others along the coast, are different mouths, it appears, of the same great river.

MEDITERRANEAN.

Americ. Episc. Miss. Soc.—The Rev. J. J. Robertson and the Rev. J. H. Hill (see p. 21) arrived at Malta, with Mr. Bingham, a printer, on the 15th of November; and sailed again, on the 29th, for Tinos, where they are for the present to reside.

INDIA WITHIN THE GANGES.

Established Church of Scotland—The Rev. Alexander Duff, whose appointment to be Head Master of a Missionary School under the sanction of the General Assembly was stated at p. 382 of our Volume for 1829, arrived at Calcutta in May of last year. There had been a great competition of Native Children for admission: 240 were received: the New Testament was used without opposition. Mr. Sinclair Mackay is on trial in Scotland, preparatory to his being Ordained, and sent out to act as Second Master.

General Baptist Missions—Mr. and Mrs. Brown, appointed (see p. 80) to Cuttack, arrived at Calcutta on the 14th of November, in the same vessel as Mr. Smith of the Church Missionary Society: see p. 207. Mr. Sutton having met them at Calcutta, they left on the 30th, and reached Balasore, Mr. Sutton's Station, on the 7th of December.—On the 17th of that month, Mr. Bampton, of Pooree, who had been long exercised with severe illness, finished his course.

CEYLON.

Church Miss. Soc.—Mr. W. Ridsdale, who went out to take charge (see p. 81) of the Printing Department at Cotta, arrived at Colombo on the 27th of December.

AUSTRALASIA.

Church Miss. Soc.—Intelligence has been received which revives the hope that at least Mr. and Mrs. C. Davis (see p. 88) may be yet living, though Mrs. Hart appears to have fallen. The Rev. Richard Hill writes from Sydney on the 21st of December—

A Vessel has entered our Port from New Zealand, by which some hopes are excited, that the Hawes has not been lost, but piratically taken away. Mr. Campbell sent me a Note, stating, that a report had reached the Missionaries by a Whaler, that two white women had been put on shore at the most leeward of the Navigation Islands; that one of the women had been confined &c.; but that the other had died.

From the situation in which Mrs. Davis was when they left here, there is still a hope, that, after many and severe trials, Mr. and Mrs. Davis may be added to the Mission. His knowledge of the New-Zealand Language would, no doubt, enable him to hold intercourse with the inhabitants of the Island, and tell them of Jesus and Salvation. Should this be the case, we shall have another proof that the ways of the Lord are wonderful, and past finding out.

The Active arrived in the Bay of Islands, on her return from Port Jackson, on the 3d of December; and was to proceed to Tongataboo as early as possible, in search of the lost party.

UNITED STATES.

Board of Missions — The Board have to lament the loss of their active and able Secretary, Jeremiah Evarts, Esq. He had been on a visit of several months to the Havannah, for the recovery of his health; and died at Charlston, South Carolina, on the 10th of May, in the triumph of the Faith. He had landed at that place about a week before, on his way to Boston.

Religious Revival—At the late Anniversary, in London, of the Wesleyan Missionary Society, Dr. Burder stated—

In many parts of America, glorious proofs of the Divine Power and Goodness have been given in rich abundance. I have recently heard, that, in New York, Four Churches are open daily for three Services a day—that so great are the crowds which attend them, that the more serious and established Christians are requested to stay at home to make room for the new converts—and that, in the course of a few weeks, more than a thousand persons have been brought under the powerful influence of the Gospel of Christ.

Digitized by Google

Missionary Register.

JULY, 1831.

Biography.

BRIEF MEMOIR OF TAHNEH, A CHEROKEE WOMAN.

THIS Native Female was baptized at Dwight, one of the Stations of the American Board among the Cherokees: the account here given of her is extracted from the Report of the Missionaries.

Tahneh was a full-blooded Cherokee, and daughter of a considerable chief and warrior. She came to this part of the country in the year 1818: at that time she was, as nearly as we could ascertain, 58 years old. Previous to our acquaintance with her, we know very little of her history. By her former neighbours, who are now in this country, she was reputed an honest, industrious, persevering, and kind woman; generally respected, and even beloved. There was a marked defect, however, in her character — great irritability and peevishness: much of this, doubtless, was attributable to ill health.

In the winter of 1822—23, she was placed under the sound of the Gospel, which, till that time, she had never heard. Her first attendance on Public Worship was at the request of one of her near neighbours; according to whose desire, an abstract was given of the life, miracles, sufferings, and death of the Saviour: this was followed by a personal application to herself. With the whole she was deeply interested, and expressed a desire that the same gracious words might be spoken to her whenever opportunity offered. From that moment it was manifest that Divine Truth had reached her heart, and was exerting its influence there. She became deeply distressed; and her mind greatly perplexed with some of the doctrines of the Gospel. In vain did she try to reconcile the sinner's entire helplessness and dependence with his moral freedom and his duty to use the Means of Grace: her heart was evidently hostile to these truths. When told that a condemned Heathen would be punished with less severity in the world of retribution than a rejecter of the Gospel, she very fervently expressed the wish that she had never heard it; as she was sure that she should be among the condemned, and must suffer for having abused her privileges and rejected the offered salvation. She continued for several weeks after this very much distressed, and opposing her Only Deliverer, until she felt herself wholly lost — her strength entirely spent — and that she must have a Saviour or perish: then she turned to the Lord Jesus Christ, and found him a precious — a willing — a sufficient Saviour.

In July 1824, while on a visit at Dwight, she expressed a desire to receive Baptism. We embraced the opportunity to converse with her respecting her knowledge and experience of the truths of Religion, and found her deeply serious, and, we hope, truly humble. Her appearance and conversation exhibited good evidence of a renewal unto spiritual life. At a Church Meeting during the same month, she was examined relative to her fitness to be received as a candidate for Baptism, and the privileges of the Church: the examination was very particular, and every answer gave entire satisfaction to all the Members of the Church: the graces of meekness, penitence, and humble trust in God our Saviour, were prominently manifested; and gave us reason to hope that she would be enabled to exhibit the best of all proofs of a new heart — a holy life. In September following, Tahneh presented herself before the Congregation, and solemnly entered into covenant with God and His people. At her baptism she was called Naomi.

Not long after this, some grievous charges were brought against Naomi by those who opposed Christians and Christianity: but, so far as could be ascertained, they were utterly groundless; and it appeared that she had adorned her Christian Profession, and had borne the cruel persecutions with which she

had been honoured, with the gentleness and patient forbearance of Primitive Christianity.

She was, at that time, visited with another severe affliction, in the sickness of her only Son; whose disease, a pulmonary consumption, seemed rapidly drawing to a fatal termination. The Young Man was afterward brought by her to the Station; as he wished to spend the short remnant of his life with us, that he might receive Christian Instruction and Consolation while he lived, and Christian Burial after his decease. In March 1825 he died; not without giving us ground to hope that he was enabled, though with a weak and trembling faith, to trust his soul in the hands of the Redeemer. We rejoiced greatly to see, at that time of sorrow, the triumph of Christian Principle and the consolations of Christian Hope, in the case of Naomi: had her Son been taken from her two years before, she would have been inconsolable; and her heart and her tongue would have risen in rebellion against the appointments of Heaven. "When," said she, "about nine months ago, I was permitted to embrace my only and long-absent Son, I thought I was a poor, feeble, helpless Old Woman; and that my Saviour had sent my Son to be a stay and a comfort to me, as I walked down the decline of life to the grave. I certainly rejoiced, and I hope I was thankful. And now, when I think how soon my Son was laid aside by sickness —how he suffered and languished away —and now is gone, to come back to his Mother no more—I sometimes feel my heart say, 'It is hard! It ought not to be so!' But, when I remember my sins —what I deserve—how many comforts are yet left to me—and that my Saviour has done this—my heart says, 'It is well!' We shall not long be parted. I feel I shall soon follow him, and that my Saviour will take me to Himself for ever."

About the middle of the same month, Naomi became ill herself. Her disease appeared to be a violent inflammation of the liver, and soon became very alarming. She continued to decline—on the 27th, became deranged—and, on the 31st, breathed out her soul into the hands of her Saviour. She died in the Lord; and, as we have every reason to believe, went to rest in the blessedness of Heaven. During the whole of her sickness, until she lost her senses, she bore her pains, which were very severe, without a murmur, saying, "It is my Saviour's hand! I am resigned and happy!" Even after her delirium commenced, many of her expressions indicated that her soul was stayed on God.

Her life on earth was a life of sorrow. Almost every dispensation of Providence toward her, since we have known her, has seemed to say, *This is not your rest.* But we doubt not that she is now in a world where all tears are wiped from her eyes; and where she has found, by experience, that *they who humble themselves shall be exalted.*

The memory of Naomi is affectionately cherished by all the Mission Family, and especially by the Native Brothers and Sisters. Even her enemies are now at peace with her; and often speak most respectfully of her, and of the evidence which she gave of true piety. One of her daughters is now a Member of our Church; and it is believed that the example, affectionate instructions, exhortations, and prayers of her Mother, had an important influence in leading her to embrace the hope of the Gospel.

OBITUARIES OF A NEGRO MAN AND WOMAN.

Mr. Carter, of the Church Missionary, who is stationed in Demerara, has recently sent home the following brief notices of the happy departure of two Slaves under his care.

A Negro Man, in the prime of life, departed this life November the 26th; and I have every reason to believe that he exchanged earth for heaven. He had a slight illness, which, three days before his death, brought on locked-jaw, which terminated in death. I saw him the same day, when he was taken worse. I spoke to him of a future state, and asked him how he hoped to have his sins forgiven; and shewed him the Way, even Jesus. He seemed to have a consciousness of his many trangressions, and a great desire to know the Saviour. He had been a great sinner, and felt it. One sin particularly seemed greatly to trouble him, of which he had been guilty a few months before, and of which he gave me an account. He had been punished for it here, but seemed to be

very sensible that he deserved punishment from God. It was that of stealing a fowl from the Manager. I told him that the blood of Jesus could cleanse away that sin, as well as all others. He expressed a wish to be baptized. After instructing him on the nature of Baptism, I sent for the Minister, who came the day following and baptized him. As I spoke to him of the love of Jesus and of his willingness to save, he seemed to derive some comfort and consolation; and frequently, while I was with him, though apparently speaking to no one, he would exclaim, "All my hope is in Jesus: to Him alone I look to have my sin taken away." The next day, which was his last, for he did not see it close, I was with him in the morning; and he seemed to feel himself most vile, but had a lively hope in his Saviour. He sent for me again at noon, about an hour before his departure; and I went to him. He said he wanted me to talk to him about Jesus, and pray with him. I remained with him a little while; but being obliged to leave him, thinking him not so near his end, I promised to be with him soon again. But He who appoints the number of our days had otherwise ordered; for before I had left him half an hour, word was brought to me that he was dead; and I trust the soul, as it left the tenement of clay, was borne by heavenly messengers *into Abraham's bosom*. The following day I committed the body to the earth, in hope of a resurrection to everlasting life.

This evening (March 24, 1831) I have committed to the earth the body of a Negro Woman, who died in peace. She had been appointed, on my coming to this Estate, to attend to the Creoles who come to the School. She had always been very attentive to Religion, and evidently profited by the religious privileges which she had. She wished to be admitted to the Sacrament, with her sister, some months since. After examining them, I admitted both; as the Clergyman of the Parish had previously promised to admit any that I presented for that purpose. The deceased having partaken of that holy Ordinance twice, has been since called to sit down to the Marriage Supper of the Lamb above. About a fortnight since she run a nail into her foot, of which, apparently, she soon got well. Last Saturday she was taken with a stiffness in her neck, which brought on locked-jaw. The next day, being Sunday, the spasms were very bad; and she being an old woman, there were little hopes of her recovery, of which she was aware. She sent for me. I went; and found her rather dejected in mind, thinking of her sins. I spoke to her of the power and willingness of Jesus to save; and pointed out to her that *the blood of Jesus cleanseth from all sin*. I prayed with her: she derived comfort; and I left her, *looking unto Jesus*. I visited her two or three times during the day, and found her perfectly resigned to the will of God; and though suffering the most excruciating agonies, she could look up to her God, and pray, *Father, not my will, but Thine be done!* She prayed that she might have an hour's ease before she died, and she was mercifully dealt with: her prayer seemed to be answered; for she had rest the greater part of the next day, which was the day before she died, and was in a happy state of mind, perfectly sensible of her own deserts, but enjoying a steady faith in her Saviour, which produced something of that *peace which passeth all understanding*. I was with her this morning; and though unable to speak, she seemed to understand what I said to her. I left her, and it proved the last time; for about an hour after, quite unexpectedly, she expired. Her soul, without doubt, left the Church militant to join the Church triumphant.

CHARACTER & OBITUARY OF MAOAE, A SOUTH-SEA ISLANDER.

THE following account is given by the Rev. J. M. Orsmond, of Griffin Town, in the Island of Eimeo: it is dated in January of last year.

Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to walk from house to house, to stimulate the halting, and give assurance, from what some god had told him, of success in an approaching war.

From the day of his embracing the Gospel till the day of his death, he maintained a profession, which even the tongue of envy could not impeach: he was an ornament to the little sphere in which he acted. From the hands of our respected Brother Henry he received the

ordinance of Baptism; but he has been a member with us ever since I came to Griffin Town: from his intimate acquaintance with his language and country, I have been on the most familiar terms with him, and have seen him in all his relations.

To the Sacred Ordinances of Religion he always attended with apparent delight; and, from his habit of treasuring up passages of Scripture in his mind, though his eyes were so bad that he could not read, he had obtained a sound knowledge of the great and essential doctrines of the Gospel. Several times he appeared to be near his end, when I always found him happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel, that death had a sting. At length, age and increased infirmity brought him down. I often visited him, and never left him without desiring the same placidity and contentment.

On seeing that his end was fast approaching, I said to him—"Maoae, are you sorry that you ever cast away the lying gods, by which you used to gain so much?" He was roused from his lethargy, and tears of pleasure sparkled in his eyes, while, with vehemence, he said, "Oh, no, Otamoni!—Oh, no, no, no. What! Can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the Devil's work, and had well nigh lost my own soul. I wonder that I was not levelled by club or spear, before I heard of the Name of the Messiah. He is my great Rock, the Fortification wherein my soul takes shelter from all foes." I said, "Tell me on what you build your hopes of future bliss." He said, "I am a vile man: my life has been vile: but a great King sent his ambassadors, from the other side of the skies, to our shores, with terms of peace. We continued to fight; nor could we tell what those ambassadors wanted, for many years. At length Pomare obtained a victory—ordered all *maraes* to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us, that it is the only way to God. I believe that Jesus will save me. He is my staff now. What I grieve at, is, that all my children do not love Him. Had they known the distress which we used to feel in the reign of the Devil, they would be glad to take the Gospel in exchange for their follies. Jesus is the best King: He gives a pillow without thorns." Here he seemed overcome. A little after, I said, "Maoae, are you afraid to die?" "No, no," he replied, with almost youthful energy: "The ship is in the sea—the sails are spread—she is ready! I have a good Pilot, and a good landing-place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the throne of Messiah." Here the tears gushed into my eyes: I thought myself by the side of some experienced Christian in England; and said in my heart, "In my last moments, may I feel as happy as this poor Tahitian feels!"

Proceedings and Intelligence.

United Kingdom.

FURTHER ABSTRACTS OF ADDRESSES AT RECENT ANNIVERSARIES.

As on former occasions, we confine the present abstracts to Sentiments and Principles; having given in our last Number those relative to Facts.

The Bible specially suited to the Times.

Who can look round upon the movements of human affairs, without exclaiming, "Ah! these are the Times for the Bible, and this is the Book for the Times!" For when the floods lift up their voice, and the shores tremble under the lashing of the surges—when *the hearts of men fail them for fear, and for looking for the things that shall come upon the earth*—who would not wish to hear a voice from Heaven, that could say, *Peace! be still!*—and there shall be *a great calm*? Or who does not observe, that though the time was when a human voice could sway the spirits of men, yet that time is gone by; and the voice of mortals has no more effect now, than the rustling of the leaves of the forest has upon us, when the thunders break upon the trees and split the oaks. For do we not perceive, that now men consider all created Authority as

nothing? But the voice of God can sway the spirits of men—and where can we hear that, but from the Bible? Are we not brought into the very time, when it is most devoutly to be wished, that all who receive this Book, and bow to its authority, as a Divine Revelation, should associate against all those who reject it as a fable? And is not this the true principle of the Bible Society? Is not this the glory of the Institution? and is not this the safeguard of the times?

[*Rev. Dr. Bennett—at Bible Soc. An.*

Illustration of the Uniting Efficacy of the Bible.

The Infidel says, "Settle your own differences, before you attempt to convert us; and, before you send your Bible through the world, agree about it yourselves." Very well: we are quite ready to meet him. We know, perfectly well, that we have here a vast association of persons, who differ in various ways; but we are met to circulate the Bible, as being the only book that can reconcile differences, and bring men together, as it has done us. And who does not perceive that this is a growing evidence of its divine origin? Let me illustrate this by a very common occurrence. If you were in the house of your friend when the Post arrived, and a Letter came, and the direction of it were seen, if the whole family went off in various directions, you would naturally suppose it to be the Letter of a stranger: but if, as soon as the direction were seen, one child flew to another, and they all flew to their parent—if you saw the eldest daughter peeping over her mother's shoulder, that she might see as well as hear the contents, and the younger branches of the family standing round her, and looking up to catch a glance of the superscription; and if one should inquire, "Does he remember me?" and another, "Has he sent his love to Sarah?"—who would not at once conclude this to be a Letter from the Common Father of the Family? And are we not, this day, gathered round the Epistle of our Heavenly Father's love and mercy to us? Let the harmony of the family be felt among us: let us be contented to have one Society, in which the belief of the Divine Authority of the Scriptures is acknowledged: let it be the means of drawing us more closely together: and let us present that Bible to every Child of Man, and say to him, "Hear the voice of God." [*The Same—at the Same.*

Missionary Zeal to be maintained paramount, under all Excitement of the Times.

We live in times of high excitement. The affairs of the world at large are in a state adapted to call forth the most animated feelings, on the part of every individual who has intelligence and benevolence enough to incline him to take an interest in the welfare of the great Human Family. Nor are the concerns of our own Nation, in particular, less interesting and less exciting, than those of the world at large. But the human mind cannot endure two different kinds of excitement at the same moment; and it may, therefore, be feared, according to the ordinary principles of our nature, that when the feelings are vigorously called forth in one direction, they may relax their tone in others. The Christian Community will never, I trust, allow the charge to be justly brought against them, that while, in reference to the political and social interests of this world, their liveliest energies are employed to maintain a due equilibrium—in regard to the greater interests of the Kingdom of Christ, and the question of its extension throughout the earth, they will suffer their affections to subside into a profound apathy. [*W. A. Hankey, Esq. London Miss. Soc. An.*

We live in no common age of the world. Every thing now is instinct with energy. Events, the magnitude, the rapidity, and the influence of which astonish and awe, are constantly rising up before us. And what is the Christian's duty? What position is he to take, and what is he to do? He is to do two things—he is to look UP, and to look ON. To look UP to Him who has established His throne in heaven, and whose Kingdom ruleth over all: and he is to look ON, to the grand consummation of our Cause, for which all the changes that are taking place are preparing the world. We cannot, we ought not, to refuse our sympathy to our country, in the present awful crisis of our history... But we must not suffer even the events of the times to call us off from the interests of the Kingdom of our Lord. God forbid, Christians, that we should withdraw our feelings from the wide circumference of the globe, to concentrate them in this little island, the land of our birth! We will yield to none in the love of our country; but all-interesting as may be the great topic that is now pervading the public mind, there is a world, Christians! remember—there is a WORLD to be reformed, in all its social,

civil, and religious institutions; and it is the Bible alone which can reform it. Nothing else will do it; and we must not let the groans of creation die away amidst those thunders of rapturous delight which we sometimes hear as we pass over this world's stage. We must not turn from our Cause, for any other on earth; and if confusion, such as we have never witnessed, and as, I believe, we shall not witness, were to take place; were a crash of nations to come; were Britain —God in mercy forbid it!—to share this fate with her neighbours, then, even then, we must not loosen our hand from the Missionary Cause; but we must act like the disciples of our Lord, who, though they fled from the ruins of falling Jerusalem, fled with the Gospel in their hands, to publish the glad tidings of Salvation through the world.

[*Rev. J. A. James—at the Same.*

The Preaching of the Cross the Means of Renovating the World.

I regard modern Missionary Operations as particularly interesting in this view—that they have solved a most important problem; viz. How the world is to be converted to the Faith of Christ. If we were to take this problem to many a Philosopher in his closet, he would think it so absurd, that he would not be at the pains to investigate the theory for us. And there are CHRISTIAN DIVINES, who regard it as an equally hopeless case. Others are entangled in the theory, that a long and expensive process of civilization must be carried on before Heathen Nations shall be fitted to become Christians. But we appeal to facts in this glorious cause—in your South-Sea Missions, in your Southern-African Mission—we appeal to facts everywhere, which themselves solve the great problem how the world is to be converted, and which prove that it is to be effected by those very means which the world esteems foolishness; viz. the simple preaching of Christ by faithful men. Christianity leads up to civilization—to the arts—to intelligence—and to God; imparting all that is dear to man in the glorious train.

I think this the grand discovery, I confess, of the present age of discovery. There are persons, indeed, who, I have heard, express a wish that they had lived in other times. I am satisfied, however, with my present position. It appears to me that we are at that point of time when the interest arising from subjects rightly viewed is the most intense. God has put, as it were, a key to the mystery of His Providence into the hands of His people. Is it any longer a problem, how civil despotism will be humbled in the world? The diffusion of education must necessarily lead to its overthrow. Is it any longer a problem, How the various forms of superstition are to be humbled? Do we not see them digging their own grave? Do we not see that the civil miseries which they necessarily inflict on a nation—leaving them so far behind those nations which are urged forward by the movements of Christianity—make the superincumbent rock totter so that it must fall? And as for Infidelity, about which some persons are so much alarmed in the present day, why, we have vanquished it in this country: I believe, and I think every reasonable man must come to the conclusion, that it is bowed down and humbled. Does any man attach any importance to it, except the mischief which it may do to a few of the common people in this metropolis? Where is the learning that comes forward on the side of Infidelity? Where is the eloquence, where the sublimity of conception, that once arrayed themselves in its favour? They are all overthrown and driven from the field. And when this same pure light of Christianity shall diffuse itself among those Continental Nations where False Religion has given a temporary triumph to Infidelity, the same glorious results will follow there also. Yes, the evidence of Christianity is a burning evidence of brightness; and every fulfilment of prophecy is the lightning's blaze, the lightning's stroke; and whether it fall on the antiquated towers of superstition or the barriers which a proud philosophy has erected in the world, the stroke shall be effectual; so that, at length, all shall bow under the triumphant banner of the Cross.

And let me say, also, that every thing is going on in such a way as to shew that it is to the Cross of Christ that all must bow: it is to the preaching of the Gospel by faithful men, that the world is to owe its renovation: yea, and a Renovated World shall, by and by, weave its votive wreaths of gratitude, and shall hang them only on the Cross of the Lord Jesus Christ, which then, more gloriously than ever, shall be proved to be the only Tree of Life which God has planted for the healing of the nations.

[*Rev. Rich. Watson—at Wesleyan Miss. Soc. Ann.*

Digitized by Google

Advantages of Instruction in comparison of Coercion.

The want of Education is injurious to the true interests of the country: ignorance is the parent of crime, and crime is the most expensive indulgence. For that sum of One Hundred Pounds, which it costs to remove a convict from this country, how widely might the benefit of education be diffused through the country! How congenial is it to the system on which God has taught man to act, that much more is done for the advantage of our fellow-men by indulgence than by severity! How much is effected by the mild course pointed out by Religion—how little, by the greatest punishment! The time, I hope, is not far distant, when it will be found that the true interest of the country is to turn men to Religion and Morality; and it will be considered a public disgrace, if any parish in England exists without the means of giving education to all those who are not able to give it to themselves. The system of General Education will be found, in the result, much the most economical for the nation. I do not say that any system will be perfect: that is not to be expected here: but it is possible to have a system which will greatly diminish the mass of crime, now found to exist as the natural result of ignorance. Many difficulties must arise, and a long time must elapse, before such a system can be made general; but let each individual contribute his best efforts—bearing in mind, that he will have achieved much, if made the instrument of raising even one individual from a state of wretchedness and ignorance—of enabling him to read that Sacred Book, which will teach him how to act in this life, and give him the hope of that which is to come—of assisting him, by instruction, to avoid the temptations incidental to ignorance, and of directing him on the road from this life to a better.

[*Dr. Lushington—at Brit. & For. Sch. An.*

Benefit of Slave-Emancipation to all Parties.

I verily, and in my conscience believe, that the time is now come, when, with prudent precautions as to the manner, every Slave may receive his freedom without the minutest chance of injury to the rights or the properties of the other inhabitants. Nay, I go further: I believe, as far as relates to the property of the White Inhabitants, that their interest will be most materially improved. Instead of living, as now, in perpetual fear and agitation, instead of exacting an unwilling and precarious labour under the influence of the lash, they would then have a body of labourers, who, if paid but a very small proportion in the way of hire, would discharge a double duty, with satisfaction to themselves and benefit to their proprietors. And this is the real state of human nature. There must be some motive to actuate man. You now actuate him by the fear of the lash, and, alas! by the infliction of it. Make him a freeman, and reward him for his labour; and you hold out to him the very motive which God has designed to actuate mankind—the hope of benefiting himself, and improving his condition.

[*The Same—at Anti. Elec. Soc. An.*

There is danger if emancipation be deferred until the Negroes make common cause with their free Coloured Brethren, and emancipate themselves by the sword. There lies, in my view, the only real danger in the case. It is quite absurd to provide Slaves with rights, to give them privileges; and yet to declare them incapable of asserting those rights, and defending those privileges—to give them legal powers, and subject them to legal incapacity. [*G. Stephen, Esq.—at the Same.*

Slavery incompatible with Christianity.

I has been said, that Christian Instruction should be employed in order to PREPARE the Slaves for the enjoyment of freedom, after some very long period has elapsed. In my opinion, it is impossible to spread Christianity through the mass of the Slave Population so long as it continues in Slavery. Christianity has had indeed some noble triumphs in the West Indies; but few, comparatively, among the Field Negroes. And this is the great objection to the system. Legislators may give them Sabbaths; but they will be robbed of them practically: for there is a power in every Planter greater than the power of the British Government itself. Christian Zeal may multiply Missionaries; and yet none of these Missionaries can enter an Estate without leave from the Owner to instruct his Slaves: the consequence is, that a variety of obstacles are continually thrown in the way of the diffusion of Christianity throughout the population at large. But even if it were possible to extend Christianity throughout the mass of population, those persons who imagine that it would make the Slaves quiet, and content with Slavery, greatly mistake. Christianity

will make better SERVANTS, but worse SLAVES. It creates honesty, industry, and conscientiousness; but it cannot create them without the love of freedom: and Slavery is felt to be an evil, most deeply by the man who has been brought under the influence of Christianity. By Religion, the mind becomes enlightened, the feelings acute and tender, and the social relations more united and strengthened. Will a Christian Father, then, endure it as well as a Pagan Father, that his children shall be separated from him?—that his daughters, whom he has educated in virtue, shall be subdued for pollution by the influence of the whip?—a thing most general throughout the Slave Colonies: and if the whip be employed not merely to cut the flesh, but to cut deeper—to separate the marriage ties—is it possible that Christianity should teach a man to tolerate this? There is no libel so gross, as that Christianity can be made the instrument of defending such an outrage. Our Religion is not a religion to teach Slaves to kiss their chains; but a Religion to teach freemen how to use their freedom. [*Rev. R. Watson—at the Same.*

Necessity of devoted and persevering Zeal.

The present is a season of great expectation in India. I regret that all the results of British Education—I will not call it Christian Education, for such it is not—have done but little to weaken the prejudices of Caste. The destruction of those prejudices, and of the innumerable evils which afflict that unhappy country, can be effected only by a degree of zeal, which, I regret to think, has not yet been manifested in its fulness and strength. In the propagation of Religion, Zeal is every thing. In some things we may be lukewarm: in the pursuit of Literature, for example, we may be lukewarm, and nevertheless succeed to an extent proportionate to the intensity of our exertion. But, to Religion, we must give up our whole soul, or despair of success: in Christianity, it must be with us every thing or nothing: in Religion, indifference is apathy; and, here, the apathetic defeat themselves. We may as well think of inscribing a permanent Sermon on the sands of India, as to make a permanent impression on the minds of the people otherwise than by a devotion of our whole soul to the object in view. The History of Missions in India fully verifies this view of the subject: things went on as ill as the adherents of Satan could desire, until a few persons not lukewarm appeared upon the scene. We have heard of what has been done in times past; but a vast deal remains to be accomplished; for never was there a wider field for glorious exertion.

[*Bp. of Chester—at the Church Miss. Soc. Ann.*

True zeal will lead us to make the object of this Society—not the play of life, but its business—not an impulse, but a principle—not fitful, but continuous—without relaxation, and not desisting but with life. Let us but go on with energy and with humble confidence in God, and there is no doubt but the work will prosper, for it is the work of the Lord. Our efforts will be like the rain—not that which descends on the rocks and is scattered—not that which falls on the sand, and is absorbed—not that which is sent back from the marsh in unhealthy vapour; but like that which falls upon a rich and thirsty soil, and bringeth forth good fruit in due season.

[*Hon. and Rev. B. W. Noel—at the Same.*

Continent.

France.

CONTINENTAL SOCIETY.

IN reference to the alleged Reformation from Popery mentioned at pp. 120, 207, the Rev. Henry Pyt, one of the Society's Correspondents, thus resolves into it a

New Party in the Romish Church.

I am not aware of one Catholic Priest having renounced Popery. What gave rise to this fable is, that there has lately appeared a New Party in the Romish Church: it is an Association of Priests who call themselves French Catholic, and whose principal end appears to be to oppose Jesuitism and Ultra-Montanism. They celebrate the Mass in French. They adopt no books as inspired, but those which are recognised as such in our Church: excepting these points, they are as much Catholics and Papists as others.

The same Correspondent appeals to the disturbances which took place in Paris in the Month of February, in proof of the

Infidel Principles of the Mass of the People.

I fear that many exaggerate much the progress of the Gospel, and the good disposition of the people to receive it. Circumstances are, doubtless, incomparably more favourable now than they were six months ago; but the hearts of men are

just as hostile to the Gospel. The scenes which signalized at Paris the last days of the Carnival; have shewn clearly the profound hatred of the people for what they call religion. They were to celebrate Mass, on Monday the 14th, in the Chapel of St. Roch, for the repose of the soul of the Duke de Berri: circumstances obliged them to transfer this ceremony to the Church of St. Germain l'Auxerrois, near the Louvre. The ceremony was hardly ended, when an individual detached himself from the crowd to fasten on the Catafalco, a picture of the Duke de Bourdeaux, and to crown it with everlastings: the crowd perceived it: they very soon gathered together, and assembled before the church—became irritated—and, in a few moments, the church was pillaged. The people went from thence to the Archbishop's palace, and devastated it entirely: the furniture was thrown into the Seine, and his books burnt: happily for him, he was absent. This tumultuous movement did not end there: the people seemed ready to go against the other churches, in order to destroy them; and it would have been done, had not the National Guards hastened to assemble themselves and interpose their force: they were able to subdue this riot, and to save the other churches from entire destruction; but something more was wanting to satisfy the people. The Government were obliged to take some little part in this movement; so that, by order of the Authorities, the Crosses have been thrown down, and the figures of Christ have disappeared from the public places. This is the abridged account of what has passed. Is it not true that this people is openly impious? Remember, that this people which destroys the churches, and this Government which throws down crosses and crucifixes, are Catholic, and know no other religion than that against which they conspire. So it is—"Infidelity let loose on Superstition, and mistaking it for Christianity." This is the present appearance of the scene.

He states, however, in a later Letter:—

The occurrences that have and are taking place here, prove that the people are strongly prejudiced against every thing that savours of religion; yet this does not warrant the assertion that your zeal, your efforts, and your toils, are doomed to be for ever without success. Throw Schools amidst this perverse and unbelieving population—draw the Children into these schools—work upon them—and, in many cases, you will have the satisfaction to see the Parents brought by their children.

Mr. Pyt thus depicts the

Organized Infidelity of the Saint-Simonians.

Popery seems fallen: the churches are deserted; and the priests discredited, and without influence; and, in lieu of it, the most complete Indifference and entire Unbelief exercise an unrestrained sway. Infidelity is attempting a plan of organization—to form a body to become an acting power. It is thus that the Saint-Simonians are now displaying, and not without success, the greatest activity to spread abroad the venom of their infidel principles. They occupy in Paris the largest and the most handsomely fitted halls, and the crowd follow them everywhere. The most popular of our politico-philosophical newspapers, called "The Globe," edited by the highest literary men, dedicates its columns to the propagation of these monstrous doctrines.

Never was error more visibly stamped with the seal of Satan. Their fundamental principle is this—"Religion is to perfect the social condition of man: therefore Christianity is no longer suitable for society; because it sets the Christian apart from other men, and leads him to live for another world. The world requires a religion which should be of this world, and consequently a God of this world." This is the basis of that doctrine, which at the present moment threatens to make large inroads on enlightened society. It is too metaphysical for the common people, but the others seem delighted with it.

The picture is very dark—a people altogether indifferent, carrying the distance at which they stand from all religion, even to hatred—an enlightened state of society framing Infidelity into a system, in order to propagate it by every possible means!

He adds, in a subsequent communication:—

The Saint-Simonians continue to turn to their own profit the disgust of the people for Christianity. These Saint-Simonians are animated with the deepest hatred against our adorable Saviour: they lose no occasion of blaspheming Him, and their blasphemies are willingly received. I went lately to hear them, accompanied by my wife. Their number

was considerable. Four Young Men presided: one of them read a Discourse on a point of Political Economy; and, though the subject was far removed from Christianity, the Young Orator found occasion to utter some blasphemies against the Name of the Saviour. As a Christian and a Minister of Christ, I could not be silent; and, as they consent to objections being made, I rose to ask to speak: leave was granted me; and, while my wife assisted me by her prayers, I spoke for the Lord. A lively discussion took place between us, and lasted nearly three-quarters of an hour. I was able to judge of the impiety of the people who were there, by the murmurs of disapprobation which were raised in the auditory when I spoke to them of the love of God in the gift of his Son, and of the death of the adorable Saviour. I do not know what was the effect produced by this discussion. These unhappy people think themselves already conquerors; but the Gospel has triumphed over other adversaries besides such as these.

Western Africa.

CHURCH MISSIONARY SOCIETY.

RECENT Despatches afford the following view of the State of the Mission.

Freetown.

GIBRALTAR CHAPEL.

Through God's continued mercy and goodness, the means of instruction, of grace, and of salvation, have been regularly afforded to the people, old and young, who attend at this place.

May the Lord be pleased to pour out His *Spirit of grace and supplication* into the souls entrusted to our care; that they may be truly and everlastingly benefited by the Gospel Ministry among them; and that, under the blessing of School Instruction, their children may grow up *in the nurture and admonition of the Lord!* May we ourselves evermore know and feel our wretched state by nature, and our entire dependence on the mercy, grace, and salvation of Jesus Christ our Redeemer! [*Rev. J. G. Wilhelm.*

Summary.

Average attendance on Public Worship:

Sunday Mornings	100
Sunday & Thursday Evenings, 50 or 60	
Communicants	18
Marriage	1
Baptisms	5
Burials	6
Sunday School:	
Number on List	115
Average Attendance	94

COLONIAL SCHOOLS.

The attendance of the Children at School on the Week-days, and at Church on Sundays, during the quarter, has continued as usual.

Summary of the State of the Schools.

Boys' School:	
Admitted	42
Left	38
Number on the Books	384
Average attendance	312
Girls' School:	
Admitted	25
Left	29
Number on the Books	260
Average attendance	178

Fourah Bay.

CHRISTIAN INSTITUTION.

With a view to enlarge the influence of the Institution, it has been opened to the reception of six suitable Colony-born Youths of an earlier age than those hitherto admissible. Should the conduct of these Youths prove satisfactory, they are to be admitted as Probationers after the expiration of two years. Four Youths have already been admitted, under this arrangement.

It has been found necessary to remove one of the Youths from the Institution, for misconduct; and two more Students have been received.

During the Rev. C. L. F. Haensel's absence from the Colony (p. 147), the Institution is placed under the superintendence of the Rev. J. G. Wilhelm; Mr. William Young residing there, and performing the duties of Tutor.

Kiber District.

KISSEY.

I feel somewhat encouraged, finding that the people begin to behave more quietly during Divine Worship, and seem to pay more attention to what is spoken than they did some weeks ago. [*Rev. J. Gerber.*

In our Day-School, the First and Second Classes of Boys and Girls, 25 in

number, are reading the Old and New Testament: 15 can read the Old Testament with some accuracy, and understand a little of the leading truths of our Holy Religion; but I cannot say that they manifest the power of them: the remainder read the New Testament. The lower Classes read the African Tracts, and other Elementary Books and Cards. The conduct of these Children, upon the whole, is circumspect, notwithstanding the greater part of them are very ignorant.

Of the Sunday-School Children, 28 can read the Scriptures; and many of them seem in earnest to obtain that knowledge of our Lord and Saviour Jesus Christ that will make them *wise unto salvation*. I fully anticipate that the number will soon be augmented, and then I shall be at a loss for adequate Teachers: there are so very few, indeed, that I can with confidence trust to teach those who are more illiterate than themselves.

It is gratifying to see people of a middle age, even mothers, with infants on their backs, coming so willingly, and sitting down with much earnestness and humility, to learn the English Alphabet. May the Lord, who alone can give the increase, abundantly give His blessing!

When I was first appointed to this Station, previously to my illness, I commenced an Evening School twice a-week, for the instruction of Adults and Apprentices. This sphere of labour is by no means encouraging: I seldom met more than six persons, and these very ignorant. But shall we despise *the day of small things?* [*Mr. William Young.*

Summary of Kissey Station.

Average attendance on Public Worship	300—400
Communicants	106
Baptisms:	
Adults	10
Children	12
	22
Marriages	9
Burial	1
Day School:	
Number on the Books	153
Average attendance	119
Sunday Scholars	101

WELLINGTON.

I was much pleased to find the School in good order, and the Children, most of whom are very young, making considerable progress. I always endeavour to impress on the minds of the Scholars, that the object of instructing them is, that they may learn to read, in the English tongue, *the wonderful works of God*. On the whole, I think the Schools afford me great encouragement to persevere in the work of the Lord, as much good may hereafter spring forth from the labours now bestowed on the rising generation. [*Mr. William Tubb.*

Summary of Wellington Schools.

Day School:	
Admitted	29
Left	25
Number on the Books	141
Average attendance	126
Evening School:	
Average attendance	63
Sunday School:	
Average attendance	70

HASTINGS.

The present Grass-house, which we call a Church, is such, at least in my opinion, as no European ought constantly to officiate in. It is difficult for any one to conceive, except those who have been similarly circumstanced, how relaxing and enervating it is to keep Divine Service in a place quite full of people; where the lower part of the roof is not more than six feet from the ground; the sides of which are wattled and smeared over with mud; leaving three doors and four windows for the circulation of the little breeze we are sometimes favoured with. We hope, next dry season, to get a good stone Church and School. All the men in this Station are willing to give one week's labour towards building the Church. We have commenced getting stones: Government will find lime, and have allowed 33*l.*: also, the Market-fees of Hastings are to be appropriated to this object. These, with the subscriptions collected from the inhabitants, amount to 60*l.* The estimate cost, exclusive of the labour above mentioned, is 120*l.*: whether Government will make up the deficiency I have not been able to ascertain. [*Mr. John Weeks.*

Summary of Hastings Schools.

Day School:	
Number on the Books	90
Average attendance	74
Sunday School:	
Adults and Apprentices	100

Mountain District.

GLOUCESTER.

In the Sunday duties I have been constantly assisted by Mr. Graham; with

the exception of two instances, when attendance on the sick among our number required him to be absent. He has also repeatedly held some of the Public Services and the Weekly Meetings, when my health has not allowed of my attendance.

The Sunday-Afternoon and Wednesday-Evening Services at Leicester have been held, this quarter, by the Native Schoolmaster; who has also, for the most part, met the people for early Morning Prayer.

There is little to remark as to the state of the population in general; except, that it appears to have declined considerably in amount since last year, owing principally to a number of persons having removed to Freetown. As the Congregation, however, continues nearly as it was at the corresponding part of last year, it may be presumed that most of the persons who have withdrawn were such as, still preserving their attachment to Heathenism, have little desire to attend the Worship of the True and Living God. It is painful to state, that domestic quarrels seem to have become more frequent of late; and it is particularly so to add, that two of the Communicants have thus disgraced themselves: they have, consequently, been suspended from the Communion for a season. [*Rev. J. Raban.*

My labours in my Medical Capacity, during the Quarter, have taken up so much of my time, that very little of it has been given to the Schools. I think the Children make tolerable progress, considering the little attention they have received either from myself or Mrs. Graham, she having been unable to do much more than superintend the Girls in their Needle-work. But, perhaps, I am not an impartial judge in this matter. The Inspectors will be able to form a more correct opinion, when they pay us another visit. I cannot say that I see any decided marks of a change of heart in any of them; but I would labour in hope. The Sunday School has been pretty well attended, but no list has been kept.

[*Mr. Henry Graham.*

Study of Native Dialects.

The labours of the Rev. John Raban, in collecting Vocabularies of the Native Dialects, were noticed in our last Volume (pp. 314, 315). During his sojourn in this country last summer, he carried through the Press a small Tract, containing a Vocabulary of the Eyó, or Aku, and the Elements of the Grammar of that Dialect. His proceedings in the prosecution of this object, subsequent to his return to Sierra Leone at the latter end of last year, are related in the following passage of his Report to the Lady-Day Quarterly Meeting:—

Much of my time has been occupied, since my arrival, in the study of works connected with Language in general; in collecting words of different Dialects from the Travels of Clapperton and others; in comparing these with the Lists of Words obtained in the Colony, by Mrs. Kilham and myself; and also in revising my small Vocabulary of the Eyó, endeavouring to analyse the phrases, so as to discover, where practicable, the precise meaning of each word. My attention has been principally directed to this Dialect; not only from a persuasion of its importance, but also because an extensive acquaintance with one of the Native Tongues seems desirable, before entering largely into others. The work, too, of revising what has been already collected will require much attention, for some time to come. The little experience I have had this season tends to strengthen my former persuasion, that great advantages present themselves in acquiring the Native Languages by means of individuals who have some tolerable knowledge of English Grammar: of these advantages I hope to avail myself much more than I have yet done. The total of my labours this quarter, as far as regards the acquisition of new words and phrases, from the mouths of Natives, would fill only a few pages. Mr. Graham has put into my hands a List of Words collected by him in the Eyó Dialect, amounting to 200; half of which are either new, or include variations of some importance.

I will only add, that however weak the instruments employed in this work, the end aimed at, distant as it must yet be, is no other than the translation of the Scriptures of Truth into one, at least, of the Native Tongues: and surely, whatever labour may attend the process, whatever hand may be honoured to put the finishing stroke to the work, the completion will afford matter of unfeigned thanksgiving to the Bestower of *every good and perfect gift.*

Mr. Graham's Medical Report.

I have had the satisfaction of seeing

our Brethren Tubb, Young, and Lloyd safely through the Country-fever, without having occasion to call in the assistance of any of the Medical Men in the Colony. Richmond Turvey has been, and still is, under my care; and, contrary to my expectations at the beginning of the quarter, is much better, but, at the same time, far from strong. Mrs. Boston's Child has been, for some time, labouring under dysentery, which is now removed; but she is still much debilitated.

I have had other trifling cases, but not worth mentioning in a Report. I have also had continued applications for Medicines from the Natives.

Summary of the Gloucester Station.

Average attendance on Public Worship:	
Sunday Morning	370
—— Evening	130
Thursday Evening	60
At Leicester:	
Sunday Afternoon	70
Wednesday Evening	40
Morning-Prayer Meeting	25
Communicants	65
Day School:	
Admitted	40
Left	7
Number on the Books	192
Average attendance	161
Evening School:	
Number on the Books	71
Average attendance	60

REGENT.

Leaving it to my Brother and Fellow-labourer Lloyd to report on the state of the Schools, I proceed to give some account of the Church Services, Congregations, and Religious Meetings.

The Sabbath-Day Services have been continued without interruption during the quarter. They consist of one Service in the morning, at half-past ten; and one in the evening, commencing at five o'clock. It is worthy of remark, that about two-thirds of the Morning Congregation are young persons, for the most part under twenty years of age. A pleasing degree of attention is apparent during the preaching of the Word; and it is our belief that the number of those who understand much of what they hear is now considerable.

It has been found a task requiring no small degree of exertion, to preserve decorum at Church among the young Apprentices and Children; nevertheless, an improvement in this respect is visible.

The Candidates for Baptism and the Lord's Supper do not give satisfaction, as I perceive scarcely any growth in Christian Knowledge. There appears no hungering and thirsting after spiritual things, and but little tenderness of conscience among them: at the same time, I am happy to say, that no instance of open sin among them has come to my knowledge. They meet for Religious Instruction on Mondays; on which occasions I generally catechize them on what they heard at Church the preceding day.

The Backsliders seeking re-admission to Church Privileges are now only 21. Four have been dismissed for proceeding further in the paths of sin; but, on the other hand, six, who have given some reason to hope that henceforward they will walk more worthy of their vocation, have been re-admitted to the Lord's Table.

The general state of the town is orderly and quiet; but very frequently we hear the horn blowing at night, to assemble parties of them to their private meetings. I have been much at a loss to know the nature of these meetings; but some recent occurrences have brought them a little to light: they appear to be nightly feasts, at which persons of the same nation meet together, at each other's house, to eat, drink spirits, and make merry. I am sorry to add, that some of the Communicants have been found connected with these meetings. We are endeavouring to convince them of the impropriety of their being present at these parties.

Upon the whole, I do not think that we are going backward in any part of our labours at this Station. I wish I could more decidedly say that progress in the work of Grace is manifest. There is no lack of the means: we have our Schools for Adults, as well as for Children; on three days of the week we hold Religious Meetings for the instruction of different classes of people; on a fourth we have public Evening Service, in addition to the Sunday Services. All that appears wanting is, the breath of the Spirit, to infuse a life-giving energy into them. *Come* then, *O Breath, and breathe upon these slain, that they may live!* May the Spirit be poured out upon us from on high! then shall *the wilderness be a fruitful field, and the fruitful field be counted for a forest.* [*Rev. W. K. Betts.*

The School is going on prosperously. It suffered, however, no little since the last addition to the School, from want of

Teachers. To supply this deficiency, I am obliged to have recourse to the Second-Class Boys, who teach the Lower Classes alternately. This, you will be aware, cannot be done without greatly retarding their own progress. I have a hope, and I trust it is not a presumptuous or false hope, that many of the Children in Regent School will early be led to seek after God. Sometimes I am ready to hope much: at other times I am much discouraged. Since I came into this Colony, I have felt, more than ever—what I have no doubt many of my Brethren have felt before me—that all my efforts are vain and useless, without God's blessing. Under the influence of this feeling, I am enabled to cast all my care upon God; in the morning sowing my seed, and in the evening not withholding my hand, *not knowing which shall prosper, this or that, or whether they both shall be alike good.*

There appears in those who attend the Evening School a real desire to learn, which evinces itself in the progress which many of them make. The School is always concluded with Prayer; and no opportunity is omitted to impress on their minds, that they are taught to read in order that they may *know the only true God, and Jesus Christ whom He has sent: whom to know is life eternal.*

[*Mr. Richard Lloyd.*

Summary of Regent Station.

Communicants	186
Candidates	77
Baptisms	34
Marriages	35
Day School:	
Colony-born Children	229
Average attendance	207
Liberated African Children	108
Evening School:	
Number on the Books	56
Average attendance	37
Sunday School:	
Adults and Apprentices	158
Average attendance:	
Morning	122
Evening	83

BATHURST.

When we first entered on our work here, we feared that many were falling off in their attendance on the Means of Grace; but we are thankful to say that the attendance is as good as formerly.

The people appear to be attentive in the House of God; but when questioned whether they understand what is said, their reply is, "A little bit;" an answer calculated to keep one humble. Indeed, experience of the little they understand of what is spoken, shews me the need I have of Divine teaching and influence in order to become useful; and would deprive me of hope, did I not know, that it is *not by might, nor by power*, but by the Spirit of the Lord, that men are savingly taught the truths of His holy Word.

The Communicants and Candidates for Baptism meet, with those of Charlotte, for instruction; the Candidates on Monday, and the Communicants on Saturday Evenings; and they appear, generally, to walk consistently, as far as I have become acquainted with them. They hold a Prayer Meeting, on Tuesday Evenings, in each other's house alternately; conducted by my worthy Assistant, John Attarra; and it is well attended.

The Sunday School here affords evidence that those who have laboured in it have not spent their strength for nought; many being able to read the Word of God; and some, I have reason to believe, are savingly acquainted with its blessed truths.

The School of Liberated African Children, and what was termed the Infant School, have been united; as I wish to make as little distinction as possible between the Liberated Children and those born in the Colony, and to let each have equal means of instruction; it not being usual, formerly, to admit Liberated African Children to instruction, in the gallery, on the Infant-School System. The attendance, and the attainments of the Children in Reading and Spelling, is very satisfactory. Mrs. Warburton and Mrs. Boston report of the Girls, that their progress in Needle-work is good.

[*Mr. J. Warburton.*

Summary of Bathurst Station.

Average attendance on Public Worship:	
Sunday Morning	510
——— Evening	220
Thursday Evening	220
Early Morning Service	250
Communicants	32
Candidates	26
Day School:	
Liberated African Children	163
Colony-Born Children	200
Evening School:	
Average attendance	20
Sunday School:	
Number on the List	220
Average attendance	180

Digitized by Google

CHARLOTTE.

The Sunday Afternoon Service at this Village is conducted as usual, by John Attarra.

Summary of Charlotte Station.

Average attendance on Public Worship:	
Adults	80
Children	30
	—110
Communicants	6
Candidates	19

South Africa.

LONDON MISSIONARY SOCIETY.

In the latter part of last year, the Rev. Robert Moffat, of New Lattakoo, visited Cape Town: while there he attended a Missionary Meeting, at which he gave the following view of the

Success and Prospects of the Bootsuanna Mission.

The Bootsuannas are altogether ignorant of a future state: they have no idea of any existence beyond the present: they suppose that all the pleasures, enjoyments, and honours of this world terminate in annihilation. When the spirit leaves the body, they suppose that it has ceased to exist: if a plebeian's, the body is dragged away, and left a prey to beasts; and, if that of one more honourable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

The consequence of such deplorable ignorance is, that they participate in every species of sin, and think as little of plunging their spear into their neighbour's bosom as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favourable opinion of their humanity, their fidelity, and good sense; but far different will be the judgment of those who have half the acquaintance with the Native Tribes which the Missionaries possess. There you will see man tyrannizing over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins, without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world: if there be one of each sex, the female is the victim; if both are of one sex, the weaker is cut off. Their minds are debased: they are *earthly, sensual,* and *devilish.* There may be seen a nation looking to a man called a "rain-maker," to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintain their influence over the people, the Missionaries are made the butts of their indignation, and treated as the supposed cause of every evil which befals them.

In endeavouring to convey a knowledge of true Religion to the Natives, we taught them that they were men—fallen and sinful men; and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrine of the eternal state. They were startled, as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the Awful Day. We unfolded to them the meaning of the Gospel. In fulfilling the Ministry committed to us, our faith was tried; and often have we hung our harps on the willows, and mourned over the condition of thousands who were saying to us, "Away! Away!" and threatening to drive us back with the spear and with fire. One wave of affliction followed another: one cloud darker than another hung over our prospects, while we were exposed to the mockery and rage of a lawless people. Full oft have my brother Missionaries and myself prayed together for faith to maintain our posts, even though we appeared to labour in vain and spend our strength for nought: we felt determined never to leave our posts, even though our external resources should fail. In the mean time, the Language was acquired—portions of Scripture translated—Catechisms and Hymns composed; and while our eyes were weary of looking upward—while we were even yet praying—the blessing descended: it ran from house to house, from heart to heart; and, in a short time, the whole Station seemed to be filled with prayer and praise. That season was one which I cannot easily forget. It was indeed *a time of refreshing from the presence of the Lord.* Many received the Truth, and a Church was formed.

The Natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with Heaven, and to meet the King of Terrors with unshaken faith.

I wish I could place the Mission before you. You would see what would rouse you to increased exertions. How great the change! The untutored savage, instead of entering the church with a wild stare, now decently enters the Courts of Jehovah, and listens with attention to the Gospel of Peace. How great the change in those that believe! I have seen the contrast in death-bed scenes. I have attended the couch of some of the more respectable and best-informed of the Natives; but how gloomy and distracting! The untaught Bootsuanna, on the article of death maintains profound silence: the subject is revolting to him. I have recently seen the same people, on the brink of the grave, rejoicing in hope of the glory of God; telling their weeping relations that they die not as the brutes, but die to live for ever.

They have been taught industrious habits, and to appreciate and be grateful for the boon which has been handed to them by British Christians. A temporary Place of Worship has been built, free of expense to the Society; but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A water-course, extending for miles in length, six feet wide and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the Station. The Station is increasing in size: its capabilities are great: its prospects are encouraging. The Natives have now acquired an unbounded confidence in us: indeed, they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends; and even our names are sometimes used by the travellers into the interior, to ensure safety.

Our Station is very frequently visited by parties of Natives from the interior: what they see, and the treatment which they experience, inspire confidence in us, and are preparing the way for the advances of the Heralds of the Cross. We maintained our post when the Natives themselves were driven from their homes by hostile bands, and when we ourselves were surrounded by war, bloodshed, and rapine: from this circumstance, they consider us even the lawful owners of the country.

We have an extensive field of Missionary Labour. We have hundreds on the Mission Premises, and thousands in the neighbourhood. It must be recollected that the Bootsuannas congregate in towns which contain from one hundred to twelve thousand persons. They call for your sympathy, your assistance, and your prayers. Considerable portions of the Scriptures have been translated into their language, and are ready for the Press. By the favour of the Colonial Government we have been permitted to print at the Government Press the Gospel by Luke, which is nearly completed. We are taking a printing-press with us to Lattakoo; and trust soon to put most of the Scriptures into the hands of the Natives. They are anxious for books: a pastoral people particularly need books.

They come from a great distance to hear the Gospel. Some time before leaving Lattakoo, I was in the habit every Sabbath Morning of leaving the Station at day-light, on horseback, and visiting two and sometimes three villages at eight miles' distance. On these visits I have continually met parties—occasionally a mother, her children, and servants—even before sunrise, coming to enjoy the Sabbath Services on the Station.

The Bootsuanna Language is extensively spoken. It is not confined to one tribe, or to twenty tribes. I have met with many persons from many different tribes living at a remote distance, and conversed with them in that tongue. I have seen individuals from within the tropics, and found no difficulty in holding converse with them; and have good authority for believing that the Damaras on the western coast, the Mosambiques, the inhabitants of Delogoa Bay and of Central Africa, speak different dialects only of the same language.

The effects of Missionary Labours are far more extensive than people are generally aware. To see the results, we must look beyond the precincts of a Missionary Station. We must look to distant tribes, and listen to their cry, *Come, and help us!* The light is reflected from the mountains and plains of the interior. The Barolongs are soliciting Missionaries. The King of the Wankatsens, that populous and powerful nation, has repeatedly applied for Missionaries. Nor is that the extent of Missionary Influence. A

tribe, nearly four hundred miles to the east, heard of the Lattakoo Mission; and, as if a star had been seen, Moselekatse, the King of that nation, sent two of his powerful men, with their attendants, to see what kind of beings we were: they saw our manners, regularly attended Divine Service, and experienced our kindness: a report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country*: I consented; and that journey was to me one of the most interesting which I ever took. We had no sooner entered the territories of Moselekatse than I was treated with the greatest kindness and respect: at every place where I slept, I was presented with an ox for slaughter; and, as I approached the residence of the King, I received numerous testimonies of the pleasure which he enjoyed in the prospect of seeing me. On the day of our arrival at the metropolis, we saddled our horses and preceded the waggons. We entered a large fold capable of holding 6000 head of cattle: a semicircle of 400 warriors, four deep, stood in the centre—all silent. When we alighted, about 300 men, who were lying in ambush at the entrance, rushed in, according to direction, and joined the main body. Some war-songs were sung; and, after three shouts, all paused; when Moselekatse came walking up to us, and shook hands with us in the most affectionate manner—welcomed us to his town—and presented us with refreshments. During the time I stopped there I had frequent opportunities of conversing with him, and experiencing the greatest kindness. He told me that he was at a loss how to express the gratitude which he felt for the attention shewn to his people who had visited our Station. On one of these occasions he addressed me as follows:—"My friend! my heart loves you. You, although a stranger, have loved me. You have fed me—shielded me from danger—carried me on your arms—and blessed me." I replied that I was not sensible of having done him any service of the kind. He rejoined, pointing to the two chief men whom he had sent to our Station, "These are principal men among my Chiefs; therefore I sent them to you. They are my eyes, my ears, my mouth; and therefore, what you did to them, you did it to me." Laying his hand on his breast, he added, with all the ardour of his soul, "My heart to-day is whiter than milk"—signifying great joy. He accompanied me a day's journey from his town—sent me away with blessings—and the last thing which he said was, "Visit me soon again, and bring Missionaries. I wish to have things here as they are at the Lattakoo Mission."

These facts call for our gratitude, and encourage us to hope that the time to favour Africa is come. Whether we look to the interior or to Caffreland, the prospect brightens, and inspires hope. The boundaries of God's Kingdom are daily extending, and Ethiopia is stretching out her hands unto God. In my late visit to Caffreland, I stood on an eminence and cast my eyes on the spot where Van der Kemp first pitched his tent. How changed the scene! Compared with that period, the desert now rejoices. His faith descried at a distance what we now realize. At the grave of our Missionary, Williams, I stood with indescribable emotions; and gazed with transport on the host of Missionaries of different Societies, who hastened into his labours, and who are extending their exertions over the hills and dales of Amakosa.

* "A remarkable fact, that the name of Missionaries not only protects the European Traveller, but they are looked up to for protection by the Natives themselves in passing from one nation to another."—*Editor of the "Commercial Advertiser," at the Cape.*

WESLEYAN MISSIONARY SOCIETY.

THE acceptance of Mr. Richard Haddy as a Missionary by the Tambookie Chief Vossanie, and the subsequent death of that Chief, were briefly noticed at p. 14. Mr. Kay, of Butterworth, accompanied Mr. Haddy: from their communications we shall extract an account of the

Formation of the Tambookie Mission.

Mr. Kay writes on the 2d of June of last year—

As Vossanie had only been a few weeks on the spot where we found him, the whole of his establishment consisted but of four or five small grass huts, and a cattlefold; on the lower side of which were a number of the Chief's Councillors, squatted on the ground in the form of a circle, and apparently engaged in conference. Some of them had their heads and faces daubed with fat and red ochre. The Chief's seat was distinguished by a

goat's-skin, which was spread on the ground: he was absent at the moment of our arrival; but soon made his appearance, and received us with apparent satisfaction: his disposition being somewhat taciturn, he said but little to us. On informing him, however, that Br. Haddy had now come, according to his promise, to reside among his people, as their Teacher, he laconically signified his approbation, and ordered a basket of curdled milk to be set before us. This, like the "leben" of the Arabs, constitutes the Caffres' common dish; and, before the stranger partakes of it, the servant usually takes a draught himself, in order to shew that it possesses no deleterious quality. Want of confidence, and tormenting fears, form no small part of the train of woe inseparably connected with Heathenism, in every quarter of the globe.

After spending several days in search of a proper site for the Mission, Mr. Kay writes on the 5th:—

Having happily succeeded in determining on a site, we mounted our weary horses again this morning, and proceeded to apprise the Chief. He fully approved our selection; nor was there a dissentient voice raised by any individual in his retinue. Consequently, the thing was immediately ratified—the waggons prepared—the oxen put to the yoke—and the King and his Council, together with a host of other Natives, escorted us to the very spot; and thus publicly recognised and established our right of settlement in the eyes of all his people.

Of the proceedings on the next day, Sunday, the 6th of June, he thus speaks:—

We this morning arose on ground where the Sabbath was never before kept, and among a people to whom this Divine Institution has hitherto been altogether unknown: from their infancy, therefore, to the present day, they have invariably spent it even as other days, as did their ancestors before them. At an early hour, many of them visited us with articles of various kinds for sale; supposing, doubtless, that traffic and gain formed at least one part of our object: one brought a fat beast; another, a hide; and several females came laden with baskets of milk: all stood astonished, on being told that it was the Day of the Lord; and that the Word of God enjoins upon us to do no manner of work therein, but to rest and keep it holy.

A messenger was sent to the Chief, for the purpose of informing him and his Amapakati, as also the inhabitants of the neighbouring villages, that we were about to join in the service of the Most High God, and to proclaim to the congregation the glad tidings of the Gospel. Vossanie, however, had made a feast for his courtiers: hence, neither he nor they came near us. But, about half-past eleven o'clock in the forenoon, between 50 and 60 Natives, of both sexes, arrived; to whom I preached from a part of the Third Chapter of St. Matthew's Gospel. All our Hymns were in the Native Tongue; which circumstance seemed forcibly to arrest the attention of our sable visitors. I felt my own mind deeply impressed, while commencing the Service with the Ten Commandments: and, while those around me were endeavouring to join in the solemn responses, saying, "O Inkosi enkulu! Sinike ufefe lwako pezukwetu, &c."—"Lord have mercy upon us, &c."—the affecting thought, that this was the first time that ever those poor creatures heard the Law of Heaven in their own language, seemed completely to overpower my spirits. When I had concluded, the Interpreter addressed the strangers at some length, respecting the happy privileges which were now brought to their doors—the lasting benefits which Christianity would confer on them and their children—the good which it had already effected among the other tribes—and the blessings which accompany it to all who heartily embrace it. They then rose from their seats; and requested that he would apprise them previously to the Afternoon Service, as they should not otherwise know at what hour they ought to attend: this was done; and Br. Haddy preached to them a very impressive and appropriate Sermon. In the evening, Divine Service was held in English, for the benefit of the Mission Families: one of Mr. Wesley's Sermons was read; and the Throne of Grace earnestly supplicated in behalf of the perishing Caffres.

Thus was spent and closed the first Sabbath on our Station in Tambookland; which, by hymns of praise and many a fervent prayer, was sacredly consecrated to the service of our God. In *His Name* alone *we set up our banners.*

Mr. Kay gives the following

Description of the Tambookie Station.

A more healthy situation than the one

on which the Mission Village will stand is rarely to be met with in Southern Africa. It is backed by a ridge of mountains, sloping gradually off from the summit to the base, and everywhere clothed with abundance of grass. On each side, hills project from the main chain; like arms thrown out, to embrace the sacred spot: these, however, from their quickly falling off into the plains below and terminating at almost equal distances, constitute little or no obstruction to the prospect on either hand. In front, which looks south-west, there is an extensive view, stretching over hill and dale, for many miles: to the eastward, it is bounded in the distance by the mountains, among which, the Bashee has formed its sinuous course, and which appear as if rolled, like heaps upon heaps, in all that majestic grandeur which characterizes nature in Africa: turning to the opposite quarter, the eye rests upon another prodigious chain, whose lofty peaks are at present covered with snow. No less than six distinct native hamlets may be seen from the door of Br. Haddy's tent: the most distant of them is not more than a mile, or a mile and a quarter, from the same point; while still more than that number are equally near, although concealed by the little hills or in the surrounding glens: some of them are but a few hundred paces from where the Mission Houses will be built; so that there is already a good Congregation on the spot. On each side of the Mission Grounds, there is a fountain, issuing from the rocks above; and in the foreground, at the distance of about three-quarters of a mile, the Umguwala rolls its fine stream along, furnishing a considerable population, settled upon its banks, with more than an abundant supply of excellent water. There is also plenty of good arable land round about, as is evident from the numerous gardens made by the Natives, who have but just gathered in their crops. The comparative scarcity, however, of building-timber in the immediate vicinity will occasion difficulty. On the right, resides one of Vossanie's chief Councillors, within about twenty minutes' walk; and, on the left, is the residence of the Chief himself, at the distance of little more than a mile from the Station. These circumstances, coupled with the very favourable disposition of the people, cannot be otherwise regarded than as a most auspicious combination; and one which promises greatly to facilitate the future operations of the Mission.

Death and Burial of Vossanie.

The Chief, who had thus welcomed the Missionaries, lived but a short time afterward. Mr. Haddy writes on the 18th of August—

Vossanie is no more! He this night slept the sleep of death. About the first cock-crowing, my Interpreter heard a bitter lamentation in the direction of his kraal, and soon after went to see what was the cause of it. He found Vossanie's wives outside the house, weeping; and on asking some men, who were sitting near, what was the matter, they said, "Do not you see? all is over." Loud noises, the voice of mourning, we heard from the neighbouring kraals. Not knowing the Gospel, they sorrow as men without hope.

About noon, Mr. Staples the Assistant, and I, with the Interpreter, rode to the kraal. We saw the Chief interred. Four or five men were selected to bear him to the grave; which was a small hole about three feet deep, and sufficiently large to contain the body in the position in which the Caffres sit on their heels, dug very near the hedge or fence of the cattle kraal, on the outside. These men have also to take care of the grave; which they will have to do, unless driven away by the enemy, for some years: they will not be allowed to go off the place, not even to go to their wives and families; and whatever they may be guilty of, none dare punish them. The grave will be enclosed by a sort of fence, forming a kraal; into which will be put, every night, a certain number of cattle selected for the purpose, which will never be slaughtered.

The manners of the Amatembu (Tambookie) Nation differ, in some respects, from those of the Amaxosa (Caffre) Nation, relative to the death, interment, &c., of Chiefs. The Amatembu do not immediately, on the death of a Chief, flee to the woods to mourn, as is the case with the Amaxosa: indeed the differences were so great, that my Interpreter appeared nearly as ignorant of the manner as we were ourselves.

As soon as we arrived at the kraal, we desired permission to go and see the body; but they objected, saying, when it was brought out we should see it in common with themselves. Instead of bringing the body out of the hut by the

door, a place was broken in the side of it for that purpose, which was done by one or two of the Chief's wives. He was carried to the grave in the kaross which he wore when alive. When they arrived at the grave, he was laid by its side; and first one, and then another of the men appointed to bury him, took an assagai, and cut off some part of his hair. While we were thus standing and eyeing their movements, we were informed by the Interpreter, who had been called by some of the principal men for that purpose, that they were afraid to let us go too near the grave; lest it should be said that WE had buried the Chief, and the inquiry should be made, "Were there no Captains in the land, that the People of the Institution were obliged or allowed to bury him?" His ornaments, and the little furniture which he possessed, a couple of iron table-spoons, together with some wearing apparel, were put into the grave. Before the body was deposited in the grave, they washed it, by dipping a handful of the leaves of a green weed in a bason of water, and gently rubbing it over the different parts thereof. When the mortal remains of the Chief had been committed to the ground, the Captains and all arose and moved a little nearer the grave; and, standing about the distance of six or eight yards from it, all together took their leave of him, by saying simultaneously, "Chief! look upon us." They then retired.

Mr. Haddy thus speaks of the

Favour shewn to the Mission by Vossanie's Successor.

Not only is no obstacle likely to be thrown in our way by the death of Vossanie, but this event has led to a more distinct explanation of our main object. Vadana, the next brother to Vossanie by the same mother, sister of the late Islambie, who will govern until the rightful heir be of age, paid us a formal visit. He came for the purpose of answering some questions which I proposed when Vossanie was interred, in regard to our residence among this people. He was accompanied by ten or twelve old men, most of them strangers to me.

The substance of a message sent on the day that Vossanie died, was repeated. "The Chief is dead, but you must not be alarmed, nor run away. His children are alive, and you can take care of them. It is the law of our Maker that we must all die. The King of England dies. But here is the man (Vadana) who will take care of you; and what you have to say, you must say to him. We have brought him here to day, that you may see him, and say all that is in your heart to him." I took occasion to remind them of many sayings which had been uttered by Vossanie, expressive of his friendliness toward us, and his intention to afford us all the protection in his power . . . and told Vadana, that when we came to the great place to hold Divine Service, I expected him to assemble the people to hear the Gospel; and that, when any person apprised them of its being the Lord's Day, they should come to the Institution; and, moreover, informed him that we intended to preach the Gospel at every kraal throughout his dominions, and hoped that in future the people would receive us without any objections.

The business being concluded, they presented a fine young ox; and asked a kaross for Vadana, and some handkerchiefs for Vossanie's widow: as they said, that that which had been worne during the Chief's life, they should now, according to custom, throw away. I desired to know whether I should consider the ox as the present which I had asked of Vossanie, (for in this country a person is scarcely thought sociable unless he is frequently begging,) or whether it were the gift of Vadana: they answered, "Neither the one nor the other; but, considering that your heart is sore on account of the Chief's death, and we at the great place do not on such occasions drink milk, but slaughter cattle and eat meat, we have brought you this bullock that you may be able to eat meat also."

I could not but feel thankful at the close of this conversation, for this renewed indication of Divine Good-will toward us, and that our way was made so plain. Surely the Lord hath heard and answered our prayers.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

WE wish to bring our Readers as well acquainted with the moral and religious condition of different countries as our means may enable us to do. With this view we lay before them, as drawn up by Mr. Goodell, the following

Contrast of the Inhabitants of Syria with those of Malta.

The difference between the Native Inhabitants of Malta and those of Syria, both in respect of their character and condition, is very great.

The MALTESE, in general, are not a reading people, and their language can scarcely be said to be a written language: it is only a few years since it was reduced to writing; and nearly all the books which have ever, to my knowledge, been published in it have been published within a very short time, and mostly by Mr. Jowett, or at his press; consisting of the Four Gospels and the Acts of the Apostles, a Collection of Maltese Proverbs, and several Elementary Books: and perhaps not twenty persons can be found, among the native population of the whole island, who are able to read them. In SYRIA, though there is a sad deficiency of books and of Schools, and consequently of intelligent readers, yet, of all these, there is, in comparison of Malta, no inconsiderable number.

As the MALTESE are not generally able to read, so are they not accustomed generally to think for themselves on religious subjects: not having a Bible in their houses, (and it would be a sealed book, if they had one,) and never hearing in the Church a single verse read in a language which they understand, they have no ideas on religion, except what are derived from their priests, and are of course excessively bigotted and superstitious: they manifest no desire to hear any new doctrine: if they have such a desire, they do not dare to express it. In SYRIA, on the contrary, the Scriptures in the vernacular tongue are found in most, if not all, of the Churches; and also in many families, where some one is able to read them: the people are not so entirely dependent on their priests for every religious thought and feeling; and, though we everywhere see enough to remind us *whose is the image and superscription* which is impressed upon them, yet we find also much which reminds one of the Athenian character—*They love to tell or hear some new thing.*

In MALTA, there is an appearance of almost entire servility and tame submission to the ghostly fathers. In SYRIA, there is more of a bold, fearless, and refractory spirit; more ability and forwardness to cope with their priests in argument; and more of a disposition to call their decisions in question, and to think and judge for themselves.

In MALTA, what is not superstition appears to be, for the most part, rank infidelity. In SYRIA, there is an abundance both of superstition and of infidelity: but there is also a middle class, who would by no means speak against Christianity; and yet are too enlightened to be satisfied with unmeaning ceremonies, and desire to be free from the galling chains of superstition.

In MALTA, it is extremely difficult, on account of existing customs, to have much intercourse with the native inhabitants; and FAMILIAR, UNRESTRAINED intercourse is next to impossible. In SYRIA, it is very different: the customs there are such, that, were it not for fear of excommunication, kind-hearted Missionaries, who are willing to suffer some inconveniences in order to benefit the souls of the people, would be often excessively annoyed by them: they intrude at all hours; and, like the frogs of Egypt, come without ceremony into their houses, and into their bedchamber, and (unless kept off) upon their very bed: this custom, though contrary to our ideas of propriety, and often vexatious, yet for the Missionary has many advantages.

In MALTA, there is, among the Native Inhabitants, but ONE religious sect; and for any person to change his religion is, of course, a thing scarcely ever heard of. In SYRIA, there are DIFFERENT religious sects; and a change from one to another is very common: this state of things naturally provokes discussion among themselves—renders the idea of a change altogether practicable to them—and makes it less difficult for Missionaries to excite their attention to the truth, and to bring them back to Primitive Christianity.

In MALTA, the priests are exceedingly numerous: it is said, that as many as one-sixth of the male population belong to the Ecclesiastical and Monastic Orders: it is hardly possible to turn a corner in the street, without meeting with a greater or less number of them. In SYRIA, the priests are much less numerous. In MALTA, they generally know much more than the people; in SYRIA, the people know quite as much as their priests.

In MALTA, notwithstanding all the protection, which the English Government guarantees equally to all her subjects of whatever religion; notwithstanding all efforts to enlighten and benefit the people, by establishing Schools, and by forwarding the wishes of the benevolent; notwithstanding all the intercourse, which the Papists have now in various ways

for many years had with the Protestants; and notwithstanding all the novelty, which there is in the presence of another priesthood and a different mode of worship in the island—nothing like a spirit of general inquiry has appeared to be excited among the Maltese: notwithstanding all that has been done in the midst of them and for them; and notwithstanding the gradual change for the better which has certainly taken place among them—yet, to this day, they appear like a mass of inert matter, or like waters perfectly stagnant. But, in SYRIA, with scarcely any of those exciting causes above mentioned, it requires all the vigilance and power of the Civil and Ecclesiastical Authorities to check the spirit of inquiry, which has gone forth among the restless and turbulent spirits of Mount Lebanon. MALTA, indeed, on account of the favour and protection of the English Government, seems, for the present, to be the best place for the printing establishment: for the same reason, also, it affords some facilities for Missionary Operations, which SYRIA does not; and, though a *great* and *effectual* door can by no means be said to be open in SYRIA, so long as the Civil Power, so *terrible from its beginning hitherto*, lends its aid to the Ecclesiastical to put a stop to all religious excitement, to all change of sentiment and all renovation of heart and life, yet, after all, it appears to be a far more promising field for Missionary Labour, than MALTA: almost any thing is better than a dead calm.

This view of the state of the Maltese should redouble the diligence of those who have entered on the plan of bringing them to read and think for themselves, and of preparing for them in their own tongue the invaluable boon of the Scriptures.

CHURCH MISSIONARY SOCIETY.

Visit of the Rev. Theodore Müller to the Faioum.

THE general state of the Egyptian Mission was detailed at pp. 180, 181. At the date of the last advices, which was the 27th of March, the Rev. W. Krusé's health was re-established. Mr. Müller had visited the Faioum: his Journal, extracts of which here follow, exhibits but little improvement in that oasis since Mr. Lieder's visit in 1827; an account of which, with a Map, is given at pp. 336—344 of our Volume for that year.

March 1, 1831 — Arrived at Tomieh, the first village in the Faioum, on the borders of the Desert, at 10 o'clock A.M. I was so exhausted, that I was obliged to stay in the khan of Tomieh until the following morning before sun-rise, when we set off for the Medineh El Faioum. We had again to ride on desert ground, for several hours; and we then entered a field where people were busy in gathering the barley harvest, and others were watering the field. I was pleased with the different notes of the singing-birds, which I never before heard in Egypt. But the wretched state of the inhabitants of this, as well as every other part of Egypt, takes away the pleasure which the fruitful fields and the luxuriance of nature afford to the traveller. The poor husbandman in the country walks about half naked, and is actually starving in the midst of plenty. The villages which I passed, looked more like old ruins and heaps of clay, than habitations of men. There were once 166 villages in the province of Faioum; but now there are only 66. Under this painful impression of the present wretched state of the people in Egypt, and with a gleam of hope for the future resurrection of these dry bones, I approached the town; inwardly praying that the Lord would enable me to do the work of an Evangelist, and bless my efforts in preaching *the Gospel to the poor*, in healing *the broken-hearted*, in proclaiming *deliverance to the captives, and recovering of sight to the blind*. I arrived in the Medineh (town) at 11 o'clock A.M., after a six-hours' ride from Tomieh; and was brought to the khan, where strangers generally take up their lodging. In the khan I met with Mr. Drouetti, a relative of the former French Consul-General, who proffered me a Catholic Convent for a lodging; which, being in the quarter of the Copts, was just what I wanted, especially as the Friar, who formerly inhabited it, lives at present at Cairo. Thus the very place which I thought would be an obstacle in my way serves me as a convenient lodging: the whole convent stands at my command. The Terra Santa began to build a church in this convent, hoping soon to bring over to their party all the Copts who live in the town and have no church, but are obliged to go to their convents

to hear Divine Service. But the Catholics were compelled to abandon the building of their church, after it was half finished; partly from want of money, as Mr. Drouetti says, and partly because the Copts and Mahomedans do what they can to hinder it.

March 3, 1831—Mr. Drouetti was so kind as to introduce me to the Governor, to whom I shewed my Firmân. He received me very kindly, and promised his assistance wherever I should want it. Yesterday evening I presented two Tracts to the servant of the convent, begging him to read especially the "Dialogue between a Real and a Nominal Christian;" and this afternoon I asked him, whether, after reading that Tract, he considered himself a real or a nominal Christian. The answer, as generally, was, "A real Christian:" however, he wished to know the difference between a real and a nominal Christian, which I explained to him. In the mean time, people came to buy books, to whom I recommended the Word of God; and in order to make it as plain as possible, I told them that the Bible was like a Firmân from the *King of kings and Lord of lords*, in which He shews His subjects His good-will, and the way to His Kingdom.

March 4—Abuna Gabriel, the first and most sensible Priest in the town, came to pay me a visit. I made him a present of the Four Gospels in Coptic and Arabic. After some conversation, another Priest came in, and wanted the same present; but I told him that I had no authority to give all the Priests these Four Gospels without money. He replied, that he drives out devils, and heals the sick, by the Gospels; and therefore I ought to give them to him without money. Another Copt, being present, said to the Priest:—"Well, if you drive out devils and heal the sick, why do you not heal such and such an one?" The Priest made no reply; but pleaded the binding and the cover as a reason why he wished to have it. This led me to observe, that we ought not to *look at the things which are seen, but at the things which are not seen*. However, I gave him a New Testament in Arabic.

March 5—Early in the morning two Priests came, also a Schoolmaster, and two Scribes, with whom I spent nearly the whole afternoon in, I hope, not a useless conversation. I spoke with them on the necessity of reading the Word of God, and that it is now *high time to awake out of sleep* and to seek our *salvation with fear and trembling*. I reproved them very sharply for their seeking consolation in strong liquor, instead of seeking it in the Word of God and the consolation of the Holy Spirit. They could not deny it: I often heard them, both in Upper and Lower Egypt, say that they drink liquor in order to forget their oppressed state. Abuna Gabriel said, if he or another Priest spoke to his people in this way, they would send him out of the house. "But," said he, "we, who are obliged to live by the good-will of the people, dare not offend them, else we should starve." I reminded him of Ezek. xxxiii. Thus these Priests pollute the Lord among the people, *for handfuls of barley and for pieces of bread*.

March 6—To-day the Christians are feasting and making merry, because their Great Fast begins to-morrow. There is neither preaching nor teaching here on a Sunday, because all who are in the Pasha's service are obliged to labour on a Sunday as well as on a working-day: and as the convent where the Copts of this place go to church is too far for them to be back in due time, they neglect Divine Service altogether, except on some peculiar holidays and feasts during the year. Yesterday I sent my Servant to Damieh, a village in the neighbourhood of the Medineh, in order to hawk the books about. He came back this afternoon, complaining that the people like their piastres more than the Word of God. "Besides," said he, "the people are so poor, that they must first sell something of their household-stuff in order to buy the Gospel."

March 7—Visited the Schools in the Medineh, and gave to each School-boy a Spelling-book. I exhorted the Schoolmaster, in each of the three Schools, to take care of his little flock; not forgetting that he must give an account before the Judgment-seat of Christ, whose little flock he is entrusted with, to lead and to direct them into the way of everlasting life. I was pleased to find the oldest class reading in the Gospel which Mr. Lieder presented them with some years ago.

March 8—Went into the khan, to see a venerable old Armenian Christian. There I found two Turkish Effendis, who were desirous of seeing my Books. When they read on the cover of the Tract the passage, *Verily, Verily, I say*

unto you, except a man be born of water and of the Spirit, &c., they were astonished; and each of them wanted to explain the meaning to the other. I then told them, that as a fish cannot live on dry ground, except his nature be changed, so we, who are accustomed to do evil, cannot enter into the Kingdom of Heaven, except our nature be first changed by the Holy Spirit.

March 9, 1831—Had a long, and I hope a profitable, conversation with those who came to buy the Word of God. I first read to them part of that excellent Tract, "The Traveller and Yourself," or, as it is called in Arabic, "A Dialogue between a Nominal and a Real Christian." I told them that the good people in England who sent them these books do not wish so much that they should change their name with regard to their outward profession, as that they may be enabled to change their heart and mind by the grace of the Holy Ghost. After this I read the 3d of Colossians, on which I made some remarks. When I came to the 9th verse, *Lie not one to another*, I exhorted a young Priest who was present, and who a few minutes before told me a lie. But an old blind Schoolmaster began to excuse him, and said to me, "You must have patience with him; for he has just entered the Church, and does not yet know his office well."

In the afternoon my servant came from Senores, a village about three hours' journey from the Medineh. He said the Christians there would not accept my book, for fear of being afterwards made slaves by the English. The fact is, the people in the country know neither the English nor the French; but think that these books are sent by the Pasha, in order to make them more skilful in his service.

March 10—Two Priests came, with whom I spoke on the abuses in the Eastern Churches. They have no idea of the awful consequences of backsliding from the simple way of Truth. One of them said: "If I do not follow my Church, and the rules which the Bishop prescribes to me, from whence shall I live? I should be at once considered as a heretic, and lose my bread." The whole day my house was like a market: from morning to evening Children and Adults came in search of books, but most came without money.

March 11—Had a long dispute with a Schoolmaster who lives near my lodgings. The chief subject was St. George (whom the Copts have in veneration as a Semi-God), and other abuses of the Coptic Church. If they confess to the Priest, the penitent says to his Confessor: "O my father! bear my sins:" and the Priest says, "I have borne your sins."

March 14—At three o'clock in the morning I left the Medineh, in company with Mr. Drouetti, in order to return to Caïro. We arrived at Tomieh at eight o'clock A. M.: we rested there a few hours, and then set off for Dashour, where we arrived at nine o'clock in the evening, after riding for ten hours through the Desert. We slept at Dashour, in the khan, in the open air, among asses and cattle.

In the morning of the 15th we left Dashour, passing along the Pyramids of Saccara and Gizeh, and the Ruins of the Ancient Memphis. I feel much obliged to Mr. Drouetti for his kind attention, both in Faioum and on my way back to Caïro. We arrived at Old Caïro in the afternoon.

My visit to the Faioum was but a short one; but I hope and pray that it may prove a lasting blessing to those to whom the Lord has purposes of love. I sold and distributed 4 Arabic Bibles, 36 Arabic Testaments, 23 Arabic Gospels, 10 Coptic and Arabic Psalms, 7 Coptic and Arabic Gospels, 20 Arabic Genesis, 38 Arabic Psalms; for which I got 12 dollars 9 piastres for the Bible Society. For Tracts I got 3 dollars and 3 piastres: together, 15 dollars.

Mr. Müller having obtained the sanction of the Committee to visit Europe, sailed from Alexandria on the 14th of April, and arrived at Leghorn on the 4th of May.

It was his purpose to visit England by way of Switzerland.

JEWS' SOCIETY.

Condition of the Jews exiled to Cæsarea.

Some account of these Converts appears at pp. 443, 444 of our Volume for 1829; and notices of them, transmitted by Mr. Lewis, occur at p. 182 of our last Volume: finding it very difficult to procure correct information of their state and circumstances, he determined to pay them a visit; and, accordingly, left Smyrna on the 17th of

Digitized by Google

March, 1830; and reached Cæsarea, after a journey of three and twenty days, on the day before Good Friday. Of his competency to form a judgment in the case, and of the painful conclusion to which he was compelled to come, he says—

I spent upward of two months at Cæsarea; and, having conversed with all the converts, watched their movements, and made inquiries about them in various quarters during that time, I was pretty well able to form a right judgment respecting the whole party, and of the manner in which they were treated by the Armenians. I would now give it, then, as my decided opinion, from what I saw and learned at Cæsarea, as well as from information which I afterward acquired from Armenians themselves at Constantinople, that the greater number of the converts embraced the Christian Faith over hastily, and with much imprudence —that they were encouraged to take the step which they did by the Armenians, when in a state of ignorance respecting the essential doctrines of the Gospel— and that, on their being sent into exile, they were disgracefully and cruelly neglected by those, who would have us believe that they were their best friends, as well as their deliverers from error and spiritual bondage.

From Mr. Lewis's communications we make some further extracts, relative to the proceedings and state of the Armenians.

Premature Baptism of Jews by the Armenians.

That some Armenians, individuals of an Oriental Church, should have conceived the plan, and stepped forward with zealous exertions, to proselyte the Jews around them, was certainly a new thing for Turkey; and one by no means to be looked upon, in enumerating the signs of the times, as a matter of small moment. No doubt, the Armenians knew that there had been a considerable stir among the Jews, some time before; and which was again beginning to manifest itself. It was, in most cases, perhaps, a certain capricious (shall I call it?) but anxious desire on the part of these people to free themselves from their Rabbinical shackles; though I have reason to believe that the Hebrew New-Testament, as well as some Tracts of our Society, tended in no little degree to increase, if not to cause, the excitement, in many instances. The Armenians, moreover, who displayed their zeal so particularly on this occasion, must have felt, as I should think, that their Nation had at that time considerable influence with the Turkish Government: as they had succeeded, notwithstanding all the opposition of the Jews, in setting at large the two Young Men so long confined in the Bagnio, and getting them under the Patriarch's protection; and not only this, but had also caused that terrible act to be put into execution, which required all the Popish Armenians, who were unwilling to conform to the Armenian Orthodox-Faith, to quit the capital in the depth of winter with their families, and go into exile. Jews were now roused; and, tempted at seeing their brethren who had been in prison at last living in liberty among the Armenians, became urgent in applying for Baptism also. The moment seemed to be come for the conversion of the Constantinople Jews: there were no English in the way; and, therefore, the most devoted of the Armenians might better now step forward and exert themselves for the glory of their Church. In short, these people made up their minds at all events to try the experiment: they not only received those who were known to be desirous to embrace Christianity, but they also sought out others; and, however ignorant the poor Jews might have been, they nevertheless encouraged them to become Christians without loss of time. Thus they commenced baptizing, without giving the candidates any previous instruction; without even paying any regard to their views and feelings on the subject of Religion, or making any inquiries with respect to their previous habits or general moral character. According to the accounts of the Armenians, numbers became most anxious for Baptism. One of the Wartabets declared, that had not so early a stop been put to the business by the Turks, he himself would have baptized to the number of 2000, including women and whole families.

Co-operation in Missions not to be sought from Oriental Churches.

English Christians can place but little dependence on the sayings or doings of their brethren of the Oriental Churches: and I am persuaded, the more I become acquainted with them, that, except in endeavouring to benefit them, and this

by simple and direct means, we should make no alliance with them whatever, but keep wholly clear of them in the Missionary Field. Men, indeed, in no country of the world, who are themselves unconverted to God, should be regarded as fit instruments to take part in the conversion of others: but this remark is, in particular, applicable to the members of the Armenian, as well as other Oriental, and the Roman-Catholic Churches; who, notwithstanding their sufferings for ages under the Turkish Tyranny, have yet shewn no willingness, at least as Churches, to *repent of the works of their hands*, (as one would suppose was predicted of them in Rev. ix. 20, 21,) that they should not worship deified men or demons, and idols of gold and silver; neither have they repented of their murders, their sorceries, their fornications, nor their thefts. The Bishops, moreover, as well as Wartabets and other Priests of the Armenians, are, in most respects, ignorant to an extreme; and are, consequently, most unqualified to instruct Jews in the genuine doctrines of Christianity, either before or after Baptism.

GERMAN MISSIONARY SOCIETY.

Mr. Pfander, who accompanied Mr. Groves (see p. 24) from Shusha, thus speaks of the

State of Jews and Christians at Bagdad.

A Jewish Rabbi is frequently visiting me, and begins to ask with earnestness —"What must I do to be saved?" and he begins to see that faith in Jesus Christ, as Messiah and Redeemer, is necessary for the salvation of his soul. He is reading the New Testament with serious interest.

Having, through the assistance and mercy of God, been enabled to establish a School among the Armenians here, we were rejoiced to see it frequented by 45 children immediately; and have reason to hope that the number will soon increase. Even among the Jews here, I believe it would be very easy to establish a School; and Bagdad, I think, would be an excellent Station for a Missionary among that people. He might be able to do much good among them; and could also easily visit Mosul, Merdin, Kermanscha, Hamadan, and Bassora, in which places also Israelites live.

The Jews here live in great ignorance and superstition, and their moral state is very distressing. Few of them understand Hebrew. They have five Synagogues and three Rabbies; and also a School, where they only learn to read Hebrew. They are governed by "the Prince of Captivity," as he is called; he has also the title, "King of Israel:" he is appointed by the Pacha, and is wholly dependent on him. The Jews in Mosul, Merdin, and Bassora also stand under his government.

On the whole, Bagdad is a very suitable Missionary Station. Even the Mahomedans here, though they are proud despisers of the Gospel, and very fanatic, yet their hatred against Europeans begins to be diminished: a Missionary may live here as safely as in any Mahomedan Country; and may from hence easily travel among the Christians in the mountains on the northern side of Mosul and Merdin, and in Mesopotamia and in the Southern Provinces of Persia.

There live in Bagdad about 450 Christian Families, and about 2000 Jewish. Among the Christian Families, 300 are Roman Catholics, and 150 Armenians. Among the Roman Catholics, 30 families are of Armenian origin: the others are Syrians and Chaldeans.

The Roman Catholics have here one Church and two Priests; with one Bishop, who is sent to Bagdad from Rome: all the Roman Catholics in Mesopotamia are under him. The present Bishop is also French Consul. He has a School of about 30 children. Their Bishops have always tried to keep out the enlightening influence of Bible Knowledge: the present Bishop has forbidden the Roman Catholics to accept of any book, Bible or New Testament, from Englishmen, if not printed in Rome; and has tried to persuade them that all New Testaments and Bibles not printed in Rome are not genuine. He has not, however, succeeded in excluding the Word of God wholly from the people, who willingly receive it as the ground of their faith.

The Armenians have shewn themselves much delighted at our undertaking to establish a School among them. They have great confidence in Englishmen, but none in the Roman Catholics. They have one Church and two Priests, and are also very ignorant. They are under the Patriarch of Echmiazin. Arabic is the language commonly spoken in Bagdad. The Armenians speak a dialect of vulgar Armenian.

India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

THE Directors have lately published the subjoined view of the

State and Influence of the Mission at Singapore.

The Society's Mission in this island was commenced in October 1819: at which time the population amounted to about 5000; of whom 2500 were Chinese, and the rest Malays, Bugguese, &c. Since the final cession of the island to the English, which took place in 1823, the population, chiefly by means of an increase of settlers from the surrounding countries, has rapidly increased: so that, from a census taken in 1830, it appears that the number of inhabitants had then augmented to between 16,000 and 17,000; of whom about 6500 were Chinese, about 5000 Malays, and the rest Javanese, Bugguese, Balinese, &c.

Very few decided converts to Christ, from among the Heathen, have rewarded the labours of the Missionaries at this Station. Some knowledge of Christianity has, however, been disseminated among a considerable number of Chinese and Malays, by means of the public preaching of the Gospel, by conversation, by the distribution of the Scriptures and Tracts, and by Schools; and, although the visible effects produced by the use of these various means have hitherto not been great, they are, nevertheless, such as to afford encouragement to proceed in the work. A spirit of inquiry has been awakened, and is daily increasing; and neither the Chinese nor the people generally object now to the use of Christian Books in the Schools: formerly, although the parents were not averse to the instruction of their offspring, they, nevertheless, would not allow them to be taught except in their own moral books: this change is, therefore, an important step in regard to the future usefulness of the Schools at this Station; among which are now to be reckoned two Chinese Girls' Schools, which excite a lively interest in the European visitor, as well as afford encouragement to those under whose care they are placed.

The attempts made to impart the benefits of education to the Malays, at Singapore, have been hitherto attended with little success. This is attributable to various causes; among which their extreme degradation — their dislike to change and personal exertion—vassalage to their chiefs—and the influence of their priests, are the principal. Small, indeed, is the proportion of the readers among the Malays, compared with those who are able to read among the Chinese; probably not more than that of one to a hundred. The Malays will, however, generally listen to any thing which may be read to them; and even among this ignorant and degraded people a desire to obtain instruction is here and there manifested, in spite of their prejudices and their fears.

As to the higher and more intelligent classes of Mahomedans at Singapore, the following facts may serve, in some small degree, to exhibit the apprehensions entertained by them as to the permanence of their own faith, and the light in which they are disposed to regard the Missionaries there. After they had received information of the destruction of the Turkish Fleet at Navarino, an event which excited considerable consternation among them, some of their number went to the houses of the brethren, to inquire whether their sacred books contained any prophecies relating to the duration of the present state of Mahomedanism; apparently entertaining an expectation that it would be superseded by a superior dispensation of religion, which would extensively prevail in the world, and continue to the final consummation of all things. One of their visitors, a Hadjee, or pilgrim, who read Arabic, was presented with a Bible in that language; and, on being directed to those passages in the Old Testament which describe the nature and extent of the Messiah's Kingdom, acknowledged that the representation which they gave appeared to him more like the Word of God than any thing which the Korân either promised or portrayed.

But there is reason to believe that the most extensive good effected by means of the Mission at Singapore has been accomplished through the instrumentality of the Press, which the Missionaries there represent as a powerful means of diffusing the knowledge of God through Eastern Asia. The Mission Printing-Office at Singapore, and that at the neighbouring Station of Malacca, have furnished abundant copies of the Scriptures and Tracts in Chinese and Malay, which have been widely dispersed in that part of the world; extending, as to the Chinese Language, even to the vicinity of Pekin.

The following statement, relating to the distribution at Singapore, cannot fail to interest our readers :—

Perhaps not less than one hundred junks, of various sizes, pay at least an annual visit to Singapore; and afford abundant facilities for sending the Sacred Scriptures into the Empire of China, and to almost every important Chinese Colony in the Indian Archipelago. The large junks from China are chiefly from two places, Canton and Amoy: they arrive early in the year; and, as they stay some months, we have an opportunity of paying them several visits, and of holding conversations with the people. All the readers on board each junk are supplied with books; and then a small "export cargo" is entrusted to the Captain, or other intelligent and well-disposed persons among the crew, to be dispersed among their friends, on returning home. A complete copy of the Scriptures is usually given to the Captain, for his own use. In all our intercourse with these visitors, as well as those from other parts, we have uniformly met with a friendly and even kind reception; and the books are generally received with cheerfulness, and not unfrequently with strong feelings of gratitude. During the present season (1830) we have, indeed, met with increasing friendliness; and often found it difficult to avoid numerous and pressing invitations to share their hospitality.

As to the effects resulting from these latter operations, they must, from their very nature, to a great extent remain unknown to the Missionaries; but there is reason to hope that they may not unaptly be compared to those smaller portions of light which are diffused over the surface of the earth at the first break of day, which, though scarcely sufficient to strike the eye, are not the less real, nor the less necessary to the increased body of light that follows.

The above-mentioned and other similar indications, warranting the expectation of more favourable results, in future, from this Mission, are adapted to cheer our hopes and to encourage our exertions. Let us add our earnest supplications to God, that He would be pleased to put forth His Almighty Power, and break down those formidable barriers which still obstruct the progress of Christianity in these extensive and populous regions —increase the facilities, and open more and wider doors, for the diffusion of Truth —and pour forth abundantly the influences of His Spirit, to give efficacy to the means employed by Christian Missionaries for the purpose of turning the population of the Eastern World from the vain philosophy of Confucius, the absurd theology of Buddhu, and the fatal delusions of Mahomed, to the faith and obedience of JESUS CHRIST.

BRITISH & FOREIGN BIBLE SOCIETY.

THE Rev. S. Kidd and the Rev. Jacob Tomlin, of the London Missionary Society, have transmitted from Malacca, under date of the 17th of December, some

Notices of the Circulation and Influence of the Scriptures.

Our prospects, we think, are gradually brightening, both here and at Singapore. Knowledge is silently, yet surely, making its way among the Chinese. We frequently come in contact with Chinamen, who have at least a partial acquaintance with the doctrines of Christianity, and are familiar with the Saviour's name and character.

Not wishing to be confined wholly to our particular Stations, we shall embrace every opportunity of going forth on Missionary Tours and Voyages to the neighbouring Islands and Continents: it is our principal object thereby to disperse the Word of God more widely than could otherwise be done.

In our recent visits among the Chinamen dwelling in the town and neighbourhood of Malacca, we have taken the occasion of giving away a good number of parts of the Tamul Scriptures to the Kling People; who come from the coast of India, and reside here, in considerable numbers, for the purpose of trade: with them, we have very little trouble; for, having once found out that we have such books to give away, they frequently stop us in the streets, or come to inquire for them at the College. Now and then we can also distribute a few Malay Scriptures; and, occasionally, an Arabic Bible or Testament, to a Native Schoolmaster.

Mr. Gutzlaff is still in Siam: he has sent down to Singapore a copy of the Siamese New-Testament; having revised it lately, two or three times. Before printing the whole, we shall probably try the experiment of printing a single Gospel.

They add, on the 23d—

During the last five or six days, we have had a great many visitors at the College, anxiously inquiring for Malay Testaments: these are chiefly Malays and Arabs, who have lately come in prows from Java, and from Palembang (a considerable settlement on the Suma-

tran Coast): several also resident in Malacca have been stirred up. Among our foreign visitors, there is a pleasing and grateful spirit manifest: several of these are respectable and intelligent persons, of Arab extraction, who read both the Arabic and Malay, and usually wish for the Scriptures in both languages: besides supplying their own wants, they commonly request a few more to disperse among their friends at home. We can truly say that we never witnessed such a frank, cheerful spirit in this people before; and such an eager desire for the books seems to indicate a real hunger for the Bread of Life. Yesterday and to-day, small parties have been dropping in continually, so that we have been much occupied in ministering it to them: perhaps not less than 80 copies of the Old and New Testaments have been taken away within the last three or four days.

AMERICAN BAPTIST MISSIONS.

Inquiry and Persecution at Rangoon.

THE Rev. Jonathan Wade writes—

The Native Assistants have been about the place, daily preaching the Gospel of Christ. The number of hopeful inquirers has, however, diminished rather than increased: but the faith of a great many in Gaudama is undoubtedly much shaken: for, though greater exertions have been latterly made on the part of the priests than ever before, yet the offerings have been much fewer: some things which they had undertaken, particularly the repairing of a pagoda, have been abandoned, in a half-finished state, for want of offerings. These things have alarmed them and their votaries to such a degree, that they have lately appointed PREACHERS of their own religion in every neighbourhood, to confirm the people in the Faith of Gaudama, and to dissuade them from listening to the New Religion—a thing which they have never been known to do before.

The following extracts of his Journal at a later period shew that the spirit of Inquiry had greatly increased:—

June 28, 1830—To-day had more company than usual, being at least 50 persons assembled at a time. One, whom we have for some time considered a hopeful inquirer, spoke quite boldly to-day on the side of Truth, before a large collection of people; but he lives at a distance, and is going off in a day or two.

July 6 — Yesterday, the long expected Tracts arrived: the demand for them is so great, that 300 are gone already; and we are obliged to refuse many who ask for them, lest we should be entirely out again before we can possibly get more. The Scriptures we are obliged to give very sparingly, as there are but a few copies in print. The people who come for books are from all parts of the country.

July 7—As great a demand to-day for Tracts as yesterday. One priest, who had received St. Matthew some time ago, sent it back to-day, saying that he had copied it, and begged we would give him another volume.

July 12—It begins to be said that Government keeps a look out, to see who are in the habit of coming to listen to the Gospel; and though it is undoubtedly a false surmise, yet it will frighten some, and prevent them from listening to the Truth: however, there does not seem to be any falling-off of company, or to be any less demand for books. It grieves us to be obliged daily to send many away empty who beg importunately, because we have not wherewithal to satisfy their demands.

July 22 — For two or three months past, there has been a great influx of people from every part of the country, consisting of troops lately raised, and who are called to this place to have their military equipage examined: immense numbers of these have been here for books; and, if we had had a sufficient number to supply their demands, Tracts would at this time have been scattered through nearly every town and village in the province: as it is, they have been very widely circulated; and we frequently hear with what avidity they are read in those places which they have reached. Numbers, who live several days' travel from this place, have called, and said, "We have heard the fame of this religion, and are come to hear and get books."

Dr. Judson writes, under a still more recent date—

Efforts have been made to check the progress of religious inquiry. At one time, men were stationed at a little distance, on each side of the house, to threaten those who visited the place, and take away the Tracts which they had received. Reports were circulated that Government was about to make a public

example of heretics: the crowds, which used to come for Tracts, all disappeared; and Ko Thaha, who continued to occupy the house, became intimidated, and retreated to his own obscure dwelling. Things are, therefore, at a very low ebb: but we trust in God, that the tide will flow again in its own appointed time.

These trials served as tests of the sincerity of the professed Converts. Mr. Wade observes—

While we were examining the Candidates for Baptism, and asking some close questions, one of the Members remarked, that we need not feel anxious about the sincerity of those who ask for Baptism; since the opposition and reproach are so great, that we could not possibly persuade, or even hire a person to embrace this religion, unless he were truly converted.

India within the Ganges.

FROM a late Number of the Serampore Periodical Accounts we extract a statement of the

Measures which led to the Abolition of Suttee.

It is now more than twenty-four years, previously to Marquis Wellesley's return from India, since Dr. Carey submitted three Memorials to Government; the first relating to the exposure of infants, chiefly in the northern parts of Bengal, and that of persons devoting themselves to death at Saugor Island and certain other places: the last two practices were abolished by an order of Government; but the burning of widows has been suffered to continue till a recent period.

In 1817, a valuable document was drawn up, in Sanscrit, by the Chief Pundit in Fort-William College, then Chief Interpreter of Hindoo Law to the Supreme Court: this being done at the request of Mr. Harington, First Judge of the Chief Native Court of Justice, it was deposited and is now preserved in the Library of Serampore College. He here examined the Shasters, of the highest authority, on the most extensive scale, embracing even those of the South of India; and proved, by a proportion of about THIRTY TO FIVE, that they did NOT sanction this horrid practice, nay, that it was expressly forbidden by high authorities.

In 1818, Rammohun Roy published an able pamphlet against the practice, which was very feebly replied to, but not answered; the mere RHETORICAL RECOMMENDATIONS of three or four authors being the only shadow of a foundation for such cruelty—recommendations, too, which stand in direct opposition to the Law of Munoo. Mrityoonjuy, the learned Pundit first referred to, had, in fact, exhausted the subject; quoting various authorities which declare, that "Women OUGHT NOT TO BURN," and that "the act is merely the effect of evil desire."

In 1822, the Serampore Missionaries, who have frequently dwelt on this dreadful custom, published, in their Quarterly "Friend of India," a powerful article on this subject; proving, 1. That this practice is no act of religion prescribed by the Hindoo Shasters. 2. That it is no civil command enjoined by Hindoo Law. 3. That the deed is esteemed, by the best Hindoo Authors, as mean, unworthy, and dishonourable. That, in short, the burning alive of a Hindoo Widow is, on her part, an act of self-murder; and, on the part of her Son who sets fire to the pile, and the relatives who assist, a murder without excuse—perpetrated under no command, even in their own system. They conjectured it as highly probable that the practice owed its chief support, in Bengal, to the increase of wealth and dissoluteness of morals, particularly during the last sixty years. They then urged, by many arguments, that, as the British Legislature set precisely the same value on the lives of its Native as of its European Subjects, there was a loud and imperative call to interfere on behalf of the bereaved Widow—the only surviving and natural guardian of the bereaved family; closing their appeal in these emphatic words, *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou say, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?*

Seven years more, however, had to pass away before any thing decisive was done. In our last Number of Periodical Accounts, we gave proof, that ten or eleven months before the Government Order, there were Pundits, up as far as Benares, who were prepared to hail the prohibition as a mighty deliverance; and now, at last, the friends of humanity cannot but rejoice to hear of its being issued,

not in Bengal alone, but at Madras and Bombay.

See, at pp. 361, 362 of our last Volume, the proof to which allusion is here made.

From the same Number of the Periodical Accounts, we obtain, in continuation of the statements given at pp. 331—333 of our last Volume, a detail of the

Proceedings of Natives relative to the late Abolition of Suttee.

However revolting to our feelings this most cruel rite must ever appear, by which probably more than A MILLION OF WIDOWS have been burnt alive on the funeral pile in Bengal alone; still it was scarcely to be supposed that its suppression would pass unnoticed. A practice so long continued—in consequence of the Brahmins, for their own advantage, having changed the Law of Munoo into the exception, and his exception, if there be one, into the law—a deed, holding out to the deluded and intoxicated victim even millions of delusive expectations—it was not to be supposed that all Pundits and Brahmins would remain passive and silent. The discussions and proceedings, however, to which its Abolition in Bengal has led, being all conducted with decorum, actually promise, in their result, far more benefit to the Hindoo Mind generally, than the suppression of the rite itself.

Previously to the order being issued by the Governor-General, one of the oldest Native Papers consoled its readers that Lord Bentinck never would do such a thing; and afterward—while confessing that, "under the English, we have certainly enjoyed as much felicity, as we suffered misery under the Juvuns or Mussulmans," and professedly lamenting the Order—the Editor adds, "but his Lordship has a SOUND JUDGMENT," and this inspired him with hope that the Order might be recalled! Before three weeks elapse, however, two parties appear among the Hindoos themselves—one in favour of the Abolition; the other, against it: not that this is a new thing, for the learned among the Hindoos have long differed extremely respecting their tenets; but the present being a question of the purest humanity, in which they have chosen to embark for a season, its discussion must, of necessity, be fraught with great ultimate good.

After noticing the intercourse of Natives with the Governor as before detailed by us, it is added, in reference to the meeting of the Anti-Abolitionists held on Sunday the 17th of January of last year—

Forming themselves into what they have called the "Dhurma Subha," or "Religious Society," with Governors, a Committee, Treasurer, and Secretary, they invite connexions and auxiliaries; and talk of erecting a building, when 20,000 rupees are subscribed. In two months we see a movement of the same kind up as far as Patna. The Newspapers carry on the discussion for and against the measure; while the Durpun, [a Newspaper in Bengalee, printed at Serampore,] now silent since the law was passed, reports their progress, but simply as intelligence: on the 12th of June the Editor glances at the subject as follows:—

We learn, from the Native Papers, that the Appeal to Parliament on the subject of Suttees has been at length prepared, and that to-morrow is fixed for receiving signatures. The Order abolishing the rite passed the Supreme Council on the 4th of December: more than six months have, therefore, been employed in preparing the Petition of Appeal, and no less than Nineteen Meetings of the Dhurma Subha have been held before it was completed. The Dhurma Subha was, indeed, established on the same plan which the English adopt when they have any measure to carry: a Committee, a Secretary, an Assistant Secretary, a Treasurer, a Sub-Committee of Finance, were appointed: books were opened for subscriptions: Branch Societies were established in the principal cities of this Presidency. All this is a close imitation of the English Practice; but, as it regards despatch, there has been a great departure from that mode.

Still, considering this as a first attempt, it will surprise many at home; and it gives hope that this activity of mind will, before long, find a better channel in which to exert itself.

Meanwhile, however, the other Native Party, entitled the "Brumha Subha," grateful for the abolition of this horrid rite, were not asleep; and, in one of their Native Papers, the Cowmoody, we find the following passage:—

Our present Governor-General, on the 4th of December 1829, in perfect conformity with the most celebrated of the Shasters and the dictates of reason, passed a Regulation abolishing the practice of burning women. In this affair, it is matter of astonishment, that some persons in this neighbourhood, calling themselves the Dhurma Subha, have drawn

out a New Law on the subject, which however they do not publish; and are about to send it to England, with a Petition to revoke the very beneficial Regulation passed on the subject, and to lay out 50,000 rupees in transmitting it. Having made this public, they have been collecting money from various classes of persons. The Editor of the Durpun, in the 640th Number of his Paper, asks why those who are opposed to the Dhurma Subha do not draw out their Legal Authorities and present them to Parliament. We suspect that the Editor is not informed on this subject: we would, therefore, beg to say, that the Legal Authorities against the rite have been put together at great length from the most celebrated Shasters, and that the small sum necessary to cover the expenses incurred has been collected—but this party has been at no such pains in regard to the collecting of authorities or the amassing of money, as the members of the Dhurma Subha; for it was the completion of their object alone which they kept in view. The Gentleman who will proceed to England with THEIR documents, was offered by them 5000 rupees to bear the expenses of his journey; but he absolutely refused to receive ANY THING for conveying to England the legal precepts, which referred to so righteous an act as that of saving the lives of women; and said that he esteemed himself sufficiently happy in having witnessed the extinction of female immolations: he is now going to England, to present the precepts. He, who is proceeding to Great Britain from the other party to establish the immolation of females, how can he accomplish his object without receiving 50,000 rupees from those divine incarnations? Our legal precept and petition have been prepared, and will be very speedily despatched to England.

We noticed at p. 72 the interruption occasioned to the voyage of the Agent appointed to carry to England the Petition of the Anti-Abolitionists, and the different comments of some of the Native Papers on this event in proof of the importance attached to the subject.

It is remarked by the Editors of the Periodical Accounts:—

It becomes a subject of no small congratulation, that the first appeal to this country on the part of the Hindoos, including Two Native Parties, for and against, should involve only a question of the purest and tenderest humanity. The discussion among themselves will lead to great good: the result of their appeal may be easily anticipated; and a future generation of Hindoos will find some difficulty in believing that such cruelty ever existed. The men in India, who have literally *devoured widows' houses, and for a pretence made long prayers* and incantations, are the only interested parties. The people, here and there, are coming to the knowledge of that God, who *establishes the border of the widow*, who is *a father of the fatherless, and a judge of the widows in His holy habitation*; and into this Resting-place and Sanctuary, it is the great object and desire of the Christian to bring his fellow-creatures.

Pretended Death, by Voluntary Starvation, of a disappointed Suttee.

The "Chundrika," a Native Paper in Calcutta hostile to the Abolition, published the following lamentable tale:—

The petition of Radharumun Nundee, of the village of Bykoontu, in the Purgunnah of Bhoorsootee, in the District of Hooghly.—On Sunday, the 17th Assar, at two P. M., my Father gave up the breath of life on the banks of the Bhugurattee: my Mother, devoted to her Husband and possessed of most excellent knowledge, being desirous of ascending to heaven in his company, I went to the respectable inhabitants of our village; and, explaining my request, said, "Gentlemen, lend me your aid: I am about to burn my Father and Mother, reckless of the punishment which Government may inflict on me." But the excellent, mild, peaceful inhabitants of the village, overwhelmed with fear lest they should incur legal penalties, instead of assisting me, said, "How can this sacrifice be performed, after the strict orders which have been promulgated? Perform the last duties to your Father without your Mother's knowledge; and thus her conjugal attachment will not be violated." Hearing this decision of those respectable men, my hopes vanished, and I was obliged to perform my Father's funeral rites without my Mother's knowledge, because no one would aid me. I was of little estimation, a simple oilman; what could I do? That devoted Widow then remained without food for eighteen days; and, on Wednesday last, about three in the afternoon, voluntarily resigned her existence. I entreat you, therefore, to oblige me by publishing the intelligence in the Chundrika. If these undeniable facts should reach the ears of our Governor, some plan will certainly be devised to enable Women to burn.—26th *Assar*, 1237.

The Native Editor of the "Chundrika" appears to have believed

this tale, for he adds this fanatical and dolorous commentary:—

Words cannot describe the distress which we have felt on hearing this intelligence; for, in this case, a virtuous and faithful Wife has given up life, after great mental compunction, through the irresistible prohibitions imposed in regard of Suttees by Government: yet this virtuous Woman, after her death, has attained felicity, for the Husband is the only instructor, the only God of a Wife; for that blessed Woman, overwhelmed with various anxieties, though she was not able to burn her own body with that of her Husband, reflecting on her Husband's feet as though they were her tutelar deity, has liberated herself from the body by refusing food; yet it is a matter of the deepest regret to us. How the children to whom she gave birth are able now to drag on their existence, it is beyond our power to say. The reason why men pray for children is, that those children may serve the parents while they live; and, after their death, secure their future happiness by performing the deeds prescribed in the Védas. It appears, therefore, that the children of that excellent Woman must now feel even existence a burden. What shall we say to them? It was beyond their power to burn their Mother. It is customary for those who are in deep distress to make it known to the Sovereign; but the Sovereign of this country is himself become the destroyer of this practice. Nor can he (Lord William) be brought to believe that it is under the auspices of virtuous women that kings rule. At present we see no mode of relief; but the Almighty Preserver of the three worlds is able to preserve that religious rite which he has ordained.

From the following remarks in the Calcutta Government Gazette of the 16th of August, it will be seen that this is a fraudulent attempt to bring discredit on the Abolition of Widow Burning:—

We lately adverted to a report propagated by a Native Paper, entitled the Chundrika, relative to a Widow said to have starved herself to death because she was not permitted to burn with her Husband's corpse; or rather, because others would not culpably lend their aid to her doing so. The Chundrika was very pathetic upon the occasion, and indulged in some profane nonsense about the Husband being the only God of a Wife, and so forth. Our native cotemporary's compassion wonderfully overflowed for the forlorn children, bereaved of their Mother by a voluntary act of starvation; although, had she been burnt to death instead, judging from the tone and leaning of his remarks, his sympathy would not have abounded so much for their distressed situation. We also expressed the regret which we really felt at hearing of this mistaken act of duty. We said nothing, however, of the scope and aim of the remarks, which were, obviously enough, a kind of side-wind puff against a certain Regulation of Government. We might, however, have spared our expressions of regret, as well as the Chundrika its pathos: both were premature; for it seems the Widow alluded to has acted much more wisely than the Chundrika supposed—or perhaps wished—for she is still alive and well, to take care of her family. This piece of intelligence we learn from the Cowmoody, another Native Paper, which made inquiry into the matter, and found the story to be perfectly unfounded. We hope the Chundrika, in future, will be more cautious. What kind of a cause must that be which requires to be bolstered up by such figments?

LONDON MISSIONARY SOCIETY.

THE Directors have lately furnished the subjoined view of the

Origin, Progress, and Influence of the Calcutta Mission.

The Society's Mission at Calcutta was commenced in 1816: and has had the benefit of the labours of many valuable Missionaries; several of whom it has pleased the Almighty to remove, by death, to a better world; while others, from ill-health, have been compelled to return to their own country.

For several years, the Brethren laboured without reaping any fruit among the Native Population. During that period, however, a Congregation was collected, and a Church formed, composed chiefly of English residents; and a commodious Chapel erected for their accommodation, the expense of which was defrayed chiefly by the zealous efforts and liberality of the Rev. Henry Townley (who first statedly officiated as Minister of the Chapel) and those of other friends on the spot. In connexion with Union Chapel (for that was the name given to

it) much good has been effected by means of the preaching of the Gospel, the institution of Sabbath Schools, and the religious tuition of Young Persons of riper years than those of whom ordinarily such Schools are composed. Mr. Townley was succeeded in 1822 by the Rev. James Hill, who is the present Minister.

No decided indication of conversion to God was apparent among the Natives before the year 1823; when a Hindoo of the name of Ramhurree, who had enjoyed the benefit of Mr. Trawin's Ministry at Kidderpore, having for some time exhibited evidence of genuine piety, was publicly baptized at that Out-station.

From that time, the work has been progressively advancing among the Native Population at that and other populous villages in the vicinity of Calcutta.

In 1826, the expulsion of an Idol from a Hindoo Temple at Rammakalchoke, and the subsequent conversion of the temple itself into a place of Christian Worship, signalized the partial decline of Idolatry and the introduction of the Gospel into that populous village. In 1827, three Hindoo Converts were baptized there; in 1828, four; and in 1830, ten; making a total of seventeen. The Congregation has continued good, notwithstanding many individuals and some families have travelled to worship a distance of from ten to fifteen miles. The Brethren describe the Native Converts at this village as being, in reality, a Church of Missionaries; and add, that, whether they are at home or abroad, in their own families or among their relatives or neighbours, one object seems to fill every mind, one subject to employ every tongue, and that subject Christianity; which almost every one of them has embraced in the face of oppression, and persevered in, in spite of persecution. Speaking of the children of the Native Converts at this place, the Brethren further observe, that they are as well acquainted with the Catechism, and as able to give answers to questions in the principles of Christianity, as the generality of those who have been born and instructed in a Christian Land.

Villages still more remote from Calcutta than Rammakalchoke have been visited by the Missionaries, who have usually met with attentive Congregations wherever they have gone. The Brethren state, that a general impression of the nature and importance of Christianity has gone forth over a thickly-populated country*, of many miles in extent, among the inhabitants of which a spirit of inquiry prevails.

At the villages of Kristnapore, Taroleah, and Gungree, many have offered themselves for Baptism; of whom several, after suitable instruction and affording credible evidence of genuine piety, have been baptized.

At Kristnapore, several villagers having heard of the change which had taken place in the views, as to religion, of some belonging to their own village who had formerly removed thence to Rammakalchoke, were led to doubt the truth of Hindooism. Two of them were induced to go over to Rammakalchoke, where they heard the Missionaries preach, and conversed with the Native Converts. In pursuance of their request, the Missionaries, afterward, on a day appointed, visited Kristnapore: where had assembled to meet them a Congregation of at least two hundred of the Natives, exclusive of children; who listened with the most serious attention to the offers of Salvation made to them in the Gospel. "Every one," say the Missionaries, "seemed interested; and, without an exception, all acknowledged the truth of what had been spoken. During this time the whole village had become agitated; and many persons from adjoining villages also came, all of whom manifested the most lively interest while listening to the glorious tidings, that *God so loved the world, that he gave his Only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" They describe the scene as exceedingly interesting; and were reminded, by the spectacle before them, of the multitude which sat at the feet of the Redeemer, listening to the gracious words which proceeded out of His mouth, while, seated on the mountain's side, He said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* The Missionaries continued occasionally to visit Kristnapore for two or three months; till, at length (in May 1829), a Bungalow Chapel was opened for Public Worship. Since that time the people have been statedly visited.

On the 20th of September, in the same year, the first Converts at Kristnapore were baptized at Calcutta. On that occasion Thirty Natives sat down together

* Rammakalchoke, distant from Calcutta about ten miles, stands in the centre of a number of villages, the aggregate population of which is at least 20,000 souls.

at the Lord's Table; and twenty others, from Kristnapore and Taroleah, gave in their names as Candidates for Baptism. Of these, seven were baptized in November last, at the first-mentioned village; on which occasion there were present about One Hundred Native Christians.

In June, 1829, after twelve years' apparently unproductive labour, a Native Church was at length formed in Calcutta itself, composed of eight members: in 1829-30, that number was increased to sixteen, and subsequently it has advanced to twenty-four.

The following is a statement of the number of Native Converts baptized; and who have been united to the Native Churches at Calcutta and Kidderpore, in connexion with the Society.

NATIVE CHURCH AT KIDDERPORE.		
1823	1	
1823—24 . . .	2	
1824—25 . . .	5	
1825—26 . . .	7	
1826—27 . . .	3	
1827—28 . . .	13	
1828—29 . . .	37	
1829—30 . . .	15	
1830—31 . . .	8	
	— 91	
NATIVE CHURCH AT CALCUTTA.		
1828—29 . . .	8	
1829—30 . . .	9	
1830—31 . . .	7	
	— 24	
		— 115*

While the labours of the Missionaries in preaching the Gospel have been continued with diligence, the Education of the Native Children has engaged a large share of their attention. Several children and young persons, who were baptized with their parents on the above-mentioned occasions, had been previously, or were afterward, placed, as their age might be, under Christian Tuition: and, indeed, in all the districts and villages in which the Gospel has been statedly preached to the Natives, they have uniformly endeavoured to establish Schools for the benefit of the Native Children, of whom several hundred, including both sexes, have been usually under Christian Instruction. The distribution of the Scriptures and Tracts has been carried on to a wide extent, and there is reason to believe with good effect; especially as tending to diminish the veneration of the Hindoos for their own Religious System, and promoting a spirit of inquiry among themselves as to the respective claims of that System and Christianity.

It would require a Volume to detail and explain the numerous ways in which Missionary Operations have exerted a beneficial influence on the general state of society, both European and Native, in this and other parts of the East Indies: suffice it to observe, that, independently of the direct personal benefit conferred by imparting the knowledge of Christianity to individuals, there can be no doubt that these operations have contributed to give a highly salutary impulse to the minds of the inhabitants—quickening the mental faculties—awakening reflexion — stimulating inquiry—directing the attention to the acquisition and circulation of useful knowledge and the promotion of beneficent objects. Many important facts in the recent history of the East Indies, corroborative of the truth of this remark, which, however, we cannot here particularize, will, we doubt not, at once occur to the recollection of our readers. On the present occasion we shall content ourselves by giving the following brief extract, relating exclusively to the Native Population at Calcutta, taken from a communication lately received from our Brethren in that city, dated 15th November, 1830: — "The state of things in Calcutta is more promising than on any former occasion. Nineteen or Twenty Societies for mental improvement have been established in the Native Town, by the Natives themselves. Others meet once or twice a week, discuss various subjects connected with Moral Philosophy, the customs of their own nation, &c." The Brethren add—"Many respectable Natives have professed their belief of the truth of the Christian System."

At an early period of the Mission, a Society in aid of it was established, called the "Bengal Auxiliary Missionary Society," which has rendered very effective assistance, while the members composing it have been uniformly distinguished by their Christian Liberality and Zeal. The Mission has also received considerable assistance from the benevolence of particular individuals; which, under the Divine Blessing, has in various ways tended to forward the great object in view: after specifying some of those services, the Committee of the Bengal

*This number includes the Native Converts baptized at Rammakalchoke, Gungree, Kristnapore, and Taroleah; some having joined the Church at Calcutta, and some that at Kidderpore.

Society say they "cannot speak too highly of those liberal and zealous individuals, whose conduct bears so striking a resemblance to the spirit which animated the bosoms of the first disciples of our Lord, and so eminently characterized the best and earliest days of Christianity." (*Report of the Bengal Auxiliary, for* 1829-30.)

Such, briefly, are some of the chief grounds for grateful acknowledgments to God, afforded by the more recent history of the Society's Mission at Calcutta; where, we rejoice to know, Missionaries from various other Societies also labour, and, we are happy to say, harmoniously labour, in different spheres, for the promotion of the same general object. The success with which it has pleased the Almighty to crown their efforts, is, in common with that which has attended the Brethren immediately connected with our own Society, calculated to excite feelings of common gratitude and thanksgiving—to stimulate to fervent and persevering prayer for future blessings—to encourage the hope of still greater measures of success, and of the ultimate triumph of the Gospel over ignorance, idolatry, imposture, and every species of superstition and false religion, in those parts of the Eastern World, and, eventually, over every region of the world itself.

CHURCH MISSIONARY SOCIETY.

As we are glad, when opportunities offer, to give information relative to Missions by parties not personally interested in them, we subjoin, from communications (in March, of last year) of the Rev. Allen Graves of the American Mission at Bombay, some

Notices of the Society's Stations in Malabar.

The Missions which we have visited, since leaving Bombay, are those of the Church Missionary Society, on the Malabar Coast, and in the Malayalim Language, which considerably resembles Tamul. Our ignorance of the language renders it improper to say much respecting the state of those Missions; but we are bound to mention the pleasure and encouragement which we felt in viewing them.

At Allepie, Mr. Norton has a large dwelling-house and a large Church; both built, partly at the expense of the Society, and partly by the favour of the Native Government. The ground on which they stand is, also, the gift of the late Queen. The Church has a belfry, bell, gallery, and organ; and resounds with Christian Hymns, in Christian Tunes, and in the Native Language. The Congregation consisted of about two hundred Natives, nearly half of whom had been baptized. The day we attended, a Hindoo Family was baptized, and some from the Roman Catholics received. But all who are baptized are not received to the Lord's Supper, nor supposed to give full evidence of a radical change.

At Cottayam, Mr. Doran instructs upward of one hundred Young Men in the Syrian College, mostly through the medium of the English Language. As some of them have learned to understand English pretty well, the Missionaries have one Service on Sunday in English, the other in Malayalim: they have as yet no Church, but hold their meetings in the Academy connected with the College: the Congregation is about two hundred. The population in their immediate vicinity is but small. Mr. Baker has the principal care of the Native Schools, and gives himself especially to preaching the Gospel. Mr. Bailey had the principal management of the printing, type-foundry, and book-binding; and had translated and printed the Church Service and the New Testament: two or three Books of the Old Testament were also translated: but he was seriously affected with a chronic liver complaint, and we have just heard he has gone to sea for his health. Mrs. Bailey was also in poor health. They have a large family of children; so have Mr. and Mrs. Baker. Mr. Doran is unmarried. They have three large dwelling-houses—one of them erected at the expense of the occupant. Mrs. Baker is the grand-daughter of the first Mr. Kohlhoff: she had a boarding-school of above 40 Syrian Girls, who work during a part of the day, and the other parts are diligently employed in learning to read, or in reading the Scriptures and other Christian Books in their own language: many of them repeated Dr. Watts's Second Catechism very correctly.

At Cochin, Mr. Ridsdale has an English, a Portuguese, and a Native Congregation. In Portuguese, he is assisted by a Priest recently converted from Popery, and instructed for a time in the

Bangalore Mission. Considerable attention and opposition have been excited among the Roman Catholics of the place. The large Jewish Town, which is very near, has no Missionary especially designated to labour in it; and few of the inhabitants attend on instruction at Cochin, though Malayalim is the proper language in which to attempt their instruction.

On our way from Cochin to this place (the Nilgherry Hills), we passed through a large town of Syrian Christians, among whom is also one Roman-Catholic Church. The Syrians were finishing their Christmas Holidays. The streets were filled with crosses, made of plantain stalks for the occasion, and at night illuminated: they had a costly and very noisy exhibition of fire-works. In the day-time, also, there was a procession of perhaps two thousand people, conveying three carved images. For music they had singing, violins, drums, tamborines, and cymbals. I was able only to reprove a few of them for their idolatry, in Hindoostanee, which only two or three understood. I however distributed many portions of the Malayalim Testament, and a greater number of Religious Tracts; and some, both of the Tracts and New Testaments, they tore in pieces. I would there could be a prudent, zealous Missionary established there! We suffered more abuse from them than, perhaps, we had ever done elsewhere in the same length of time.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Prosperous State of the Mission.

ADVICES have been received from New Zealand to the 4th of March. At that period the Missionaries were all well, and the blessing of God continued to rest on their labours; though the Natives were in a very excited state, and hostilities had taken place between two Tribes in the vicinity of the Missionary Settlements.

Mr. James Preece (see p. 256) arrived in New Zealand on the 6th of February. He thus describes his impressions on entering on the scene of his labours:—

I arrived at Sydney on the 21st of December; and remained at the Rev. R. Hill's till the 15th of January, 1831; when I came from Sydney to New Zealand by the "Olive Branch," belonging to the London Missionary Society; and arrived at Paihia on the 6th of February.

Arrived at Paihia on Sunday Afternoon, just before my dear Brethren were going to the English Service. My heart was greatly refreshed by the appearance of so many Natives attending the Service of God in this distant land. In the Evening of the same day I went to the Native Service. There were, I think, about one hundred present: they were very attentive and orderly. The Rev. W. Williams preached to them, in their own language. The Christian Chief, Taiwanga, frequently stopped Mr. Williams, and asked him questions, which Mr. Williams answered. This mode seems to exite the Natives to great attention; and I trust it will bring many to inquire what they must do to be saved. I have visited all the other Stations; and the same pleasing prospects appear.

I have been with my dear Brethren into several of the Native Villages; and there seems to be a spirit of inquiry amongst the people for the things that make for their everlasting peace. The Committee have stationed me at Waimate, which appears to be well selected for husbandry. There is an extensive field of usefulness opened to us there. We could form Missionary Stations in all parts of the land, if we had Missionaries enough to form them. Almost all the Tribes are inviting us, nearly in the language of the Macedonians of old, *Come over and help us.* Oh! did but the love of Christ dwell in the hearts of young men in England who call themselves Christians, there would be no want of Teachers when the Heathen are calling for help. If they could but behold the difference between those to whom the Gospel is preached and those that hear it not, I am sure that they would no longer refuse to come forward in this great Cause, the Author of which is God. I have frequently heard the Christian Natives, at midnight, praying and singing praises to their Creator and Redeemer.

Loss of Mr. C. Davis and his Companions confirmed.

We regret to say that the communications just received extinguish the hope which had been excited, of the preservation of Mr. and Mrs.

Davis and Mrs. Hart. In pursuance of the design mentioned at p. 296 of our last Number, the Society's Schooner, the "Active," sailed in quest of these friends on the 5th of January last. In a Letter, dated March the 4th, the Rev. W. Yate thus recounts the circumstances and result of the voyage:—

You will perceive by a former Letter of mine, that I was requested by the Committee of Missionaries to accompany the "Active" in her search for Mr. and Mrs. Charles Davis. I accordingly embarked, in the beginning of January, accompanied by Mr. W. Puckey and sixteen Natives of New Zealand. After a month's rough passage, we arrived, by the blessing of God, at Tongataboo; where we found Messrs. Turner and Cross, the Wesleyan Missionaries, labouring with great success in the Cause of our Common Redeemer. Having received all the advice I could from that quarter, and had a Letter of Capt. Christie's put into my hands, I determined to proceed to Lefooga; where I met with Chiefs from Feejee, Hamoa, Vavaoo, and several other Islands. The intelligence which I received from them, and also from a European, put the matter beyond all doubt, that the vessel spoken of was the "Cypress," taken by prisoners from Van Diemen's Land. No other vessel has been heard of, or seen, at any of the other Islands; so that there was not the least possible clue for any further research. With the advice of the Captain, Mr. Puckey, and Mr. Thomas, I departed from Lefooga to Tonga, on my way to New Zealand, where I arrived last midnight, after an absence of two months.

Guiana & West Indies.

CHURCH MISSIONARY SOCIETY.

Formation of an Infant School in Demerara.

Mr. Charles Carter, who acts as Catechist and Schoolmaster under the superintendence of the Rev. Leonard Strong, has lately established an Infant School on Success Plantation, Leguan Island, belonging to Richard Jones, Esq. As this is the first attempt of the kind in these parts, our Readers will be interested in the particulars which have been communicated. In August, when the School had been opened about five months, Mr. Strong writes—

Mr. Carter's School is a most delightful sight: it has prospered beyond my most sanguine expectations. It is quite a heart-cheering sight to spend a day in the School-room; to see their little laughing black faces, as they march round the room, beating time and singing; or as they gather round their lesson-posts, eagerly repeating their lessons; or in their gallery singing their hymns, repeating their catechisms, their rhymes, their Scripture Stories, &c. Mr. and Mrs. Jones are very fond of their School; and I do hope their example may be followed.

Mr. Carter thus describes the course of his labours:—

From eight in the morning to eleven, I have an Infant School, consisting of about 34 Creoles, most of whom are under working age. I pursue the Infant System with them as close as circumstances will admit. From eleven to one I have the working Creoles, which consist of 25: with these I have adopted Mr. Stoat's System at Islington, and find it answer very well in bringing the Creoles on in learning. The time they have for learning is only their breakfast hour; though I find them not at all dissatisfied with it on that account, but the contrary. At two o'clock I have the Creoles under working age again, until four, on the Infant Plan. About half-past seven in the evening I have Adults until half-past eight, when I have Family Prayers: about 50 or 60 attend, to whom I invariably read and expound the Scriptures.

My School on Sunday includes the three different divisions attending me in the week: though I devote most of my time on the Sunday to the Adult part, as they have the least advantages in the week. Their number is between 40 and 50 on the Sunday.

The progress the Creoles are making, in learning to read, is very pleasing. Gentlemen and Ladies, who have come to see the School, have been very much gratified, especially with the Infants' School, which has been much noticed, both for the advancement which the little things have made in learning, and for the method of instruction pursued. Though it now stands alone and unexampled, as a beacon on a hill, I trust it will soon become a general thing on Estates. The Creoles are much attached to me and to their School. I could not give them a

greater punishment than giving them what we call, at home, a holiday. I hear them, in their little cottages, repeating and singing their little Hymns very often till ten o'clock at night. Some weeks past I was confined to my room, for a day, with a bilious attack: I heard, the day after, that some of them were actually crying, and saying, "Massa is sick, we no school."

In January he adds—

The Infant School is the most interesting, and seems well adapted to the mind of the Infant Negro. This part of my School has been increased to 44; twelve of whom are now reading St. John's Gospel on the board: 7 are about to be removed out of the Infant School, as being too big for it; but will attend the 11 o'clock Class.

He writes in the latter part of March—

The Adults, I find, are much less apt in learning; and there are few of them who have application sufficient for the purpose. The less they are when put to it, the more they acquire; and for that reason the Infant School is the most advantageous for them, inasmuch as it takes them before they have acquired idle habits; and the system is so agreeable to their minds, that they catch at what is taught with avidity. The progress which they make is very pleasing. I have several reading St. John's Gospel very prettily, who are not five years of age.

Mr. John Armstrong, who has been employed as Catechist and Schoolmaster on some Estates in Essequibo, not having there sufficient occupation of his time, has removed, with the sanction of the Committee, to the new sphere of labour described by Mr. Strong, in the following account, dated the 14th of March, of the

Establishment of a Mission among the Indians on the Essequibo.

The call for a Missionary among the Indians being extremely urgent, I applied to His Excellency Sir B. D'Urban for his license for Mr. Armstrong, as a Teacher of the Gospel to the Indians in the Rivers Mazaruni and Essequibo, in connexion with the Church Missionary Society; as also for a grant of land to the Society, on or about the point of juncture between the said rivers, for the purpose of erecting a Chapel, School-room, and House, as well as for the provision-ground; which His Excellency has most graciously granted to me, as Agent for your Society. Mr. Armstrong is fully licensed, and is about to proceed to his destination immediately. He has Letters from His Excellency to the Protector and Port-holder of the Indians in that quarter; and, immediately on his arrival up the river, will choose out and designate the quantity as well as position of the land required, which the Governor has promised he will immediately grant. We intend putting up a Building forty feet square; which will serve, at present, for School and Church, for teaching Children, and Preaching; as the people amongst whom Mr. Armstrong settles are a stationary, half-civilized people, a mixture between Negro and Indian, supposed to have sprung from the Run-away Negroes of a Slave Ship, which, it is thought, was driven up the river, and wrecked, a great many years ago. He has had the promise of 300 Children, that may be brought to him for instruction, besides the regular attendance of some of them to the Preaching: and we think that putting up a regular place for Worship and Instruction will be the best plan. As for himself, he will at present do as well as he can. A small hut, thatched and closed round, he says, is all he wants: this he will obtain at no expense. The Building itself will cost, I fear, at least 90*l.* or 100*l.* There will also be some expenses in conveying materials up the river. I am already making collections, from a few friends, to assist in the work.

You can hardly imagine how happy I am at the establishment of this Mission. The state of the Indians has been a dead weight on my mind, ever since I arrived. *How can they hear without a Preacher?*

In a Letter of the 16th of April, Mr. Strong states—

Mr. Armstrong is at present traversing from Settlement to Settlement in a korial or canoe, living on Indian fare, speaking to them of Christ, and His free, all-sufficient salvation. He writes in great spirits about his reception. They are all glad to see him; and are about to assist in putting up a building for a School-room and Chapel.

Summary of the Mission in Jamaica.

From the latest accounts we collect the following numbers:—

Schoolmasters and Catechists	10
Schools	25
Scholars	1191

The Auxiliary Committee, in their Second Report, delivered on the 8th of December, state the amount of the Local Contributions of the Second Year to have been 316*l.* 18*s.* 1*d.* Currency; being an increase of more than one-half on that of the preceding year. They lament the want of additional Labourers, to occupy new fields of useful exertion, and adequately to supply the Stations which they have already occupied; and thus speak of the effect of the past exertions:—

The Committee are gratified in learning, from the Reports of the Catechists, that, in several instances, individuals have given proof, by holy and consistent conduct, that they have embraced the Truth of the Gospel, not in profession merely, but in heartfelt sincerity. While they regret that such instances are not more common, they rejoice in them, as proofs that the blessing of God rests upon their labours; and they feel thankful for the minor, but more general and extensive, effect produced by the Religious Instruction of their Catechists, in a greater attention to moral duties and the outward decencies of life. These effects, they trust, are the harbingers of better things.

In reference to difficulties which they had encountered, they say—

The Committee perceive, in these very circumstances, fresh cause of gratitude to the Giver of *every good and perfect gift*; since they have proved eminently serviceable in strengthening the bonds of union and brotherly love, which subsist among the Members of the Society; and, above all, in practically shewing to each individual where alone his trust should be placed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The Rev. David Jones, with Mrs. Jones and their family, arrived from Madagascar on the 29th of June: his health was much improved by the voyage—On the same day, the Rev. W. Swan, of the Siberia Mission, arrived in the Humber. He has brought, in manuscript, a Translation of nearly the whole of the Old Testament into Mongolian. During his stay in St. Petersburgh, he had an opportunity of laying an account of the state and prospects of the Mission before His Imperial Majesty, who was pleased to express, through the Minister of one of the Ecclesiastical Departments, his approbation of the Mission, and to confirm the privileges granted to it by his deceased brother, the late Emperor Alexander.

Fearful Growth of Intemperance—The following alarming statement appears in a Circular, summoning a Meeting of the London Temperance Society:—

The present habits and customs of Society are rearing up a generation of drunkards. The selling of Spirits to Children has of late become an important branch of trade. Four Millions of Gallons of Ardent Spirits were consumed in the United Kingdom in 1829, MORE than in 1828. Above Twenty Millions of Pounds Sterling was paid by the working classes alone last year for Ardent Spirits. Beggary and disease, crime, madness, and death, are the dreadful results of this awful intemperance. Temperance Societies have created a new era in America. They are working an amazing change in Scotland and Ireland; and it is only necessary for Englishmen to associate, and to declare their resolution TO ABSTAIN FROM DISTILLED SPIRITS AND TO DISCOUNTENANCE THE CAUSES AND PRACTICES OF INTEMPERANCE, in order to save their country from becoming a land of drunkards.

MEDITERRANEAN.

Church Miss. Soc.—In the latter end of March, the Rev. J. A. Jetter left Syra, in company with the Rev. J. J. Robertson and the Rev. J. H. Hill of the American Episcopal Church; and proceeded, by way of Egina, to Athens; where the American Missionaries wish to settle. Mr. Leeves having joined them at Athens, Mr. Jetter accompanied him to Smyrna, where they arrived on the 17th of May. Information reaching him that the Committee had sanctioned his removal to Smyrna which had been previously proposed, he writes, on the 1st of June, that he had engaged a house, and was on the point of returning to Syra to fetch Mrs. Jetter and their child.

INDIA WITHIN THE GANGES.

Amer. Board of Missions—The Missionaries Ramsey, Hervey, and Reed (see p. 78) arrived at Calcutta on Christmas Day, on their way to Bombay, after a passage from Boston of 145 days.

Church Miss. Soc.—The Rev. J. J. Weitbrecht and Mr. James Thompson (p. 41) landed in safety at Calcutta on the 27th of January, and were received by Archdeacon Corrie with his accustomed kindness.

NORTH-WEST AMERICA.

Church Miss. Soc.—From a Letter written by the Rev. D. T. Jones in November, it appears that the Rev. W. Cochran had been confined almost entirely to his house from the month of August, by an injury in his knee, received while assisting to put up the frame of a log-house: he had held Divine Service at home, but the care of the two Churches had devolved on Mr. Jones. A Third Church was erecting. In reference to the seven Indian Boys mentioned at p. 552 of our last Volume, Mr. Jones says—

The two Boys who went to see their friends across the Rocky Mountains returned this summer, with five others, all of whom are Chiefs' sons. The return of these Boys, and the addition made to their number, are reckoned a very great mark of confidence placed in the White People by those indomitable and independent sons of the Wilderness.

Missionary Register.

AUGUST, 1831.

Biography.

MARTYRDOM OF RAM-KISHORA, A HINDOO MISSIONARY.

THIS Christian Native was connected with the Serampore Mission. His end was melancholy, but honourable: he fell by the hands of his countrymen, a martyr for the Gospel—"the first event of the kind," Dr. Marshman writes, "which has as yet occurred in our Missionary Annals."

The following account of the circumstances of Ram-Kishora's death, which took place in the night of Monday the 14th of September 1829, appears in the Calcutta Government Gazette.

A few years ago, some inhabitants of the villages to the south of Calcutta, in occasionally passing the School-Rooms of the Missionaries at Kidderpore, listened to the Gospel which was preached in them. They became converts to Christianity; and, through them, the Missionaries were enabled to carry the Gospel into the villages themselves. Inquiry and information spread through the surrounding district; and, by degrees, intimacies were formed with converts of other Missionary Bodies, who then took a part in the still-increasing work.

The Serampore Missionaries were induced, a few months since, to send a Missionary to reside in Barripore, and labour in that part of the district referred to, nearest to that town, which was still unoccupied by any others. In Sulkea, a large village, about six miles distant from Barripore, nearly thirty persons had professed a regard for the Gospel, and thrown off the bondage of caste: it therefore became the central point of the Missionary's labours; and here it was proposed to erect a convenient hut, to serve the double purpose of a Chapel and a School-Room. A Native Christian, named Ram-Kishora, was sent to reside in Sulkea; to assist the Missionary, and conduct Religious Worship during his absence. He was a man upward of fifty years of age, and a Christian of long standing: he was not remarkable for any superior ability, but possessed a meek and gentle disposition—seemed always pleased to have an opportunity of speaking of the Gospel—and, in familiar conversation especially, was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts, and was among them as a father: he held meetings for Divine Worship with them constantly, at which many of the other villagers likewise attended; and the spirit of honest inquiry appeared to be rapidly extending. But what gained him the affection of some, excited toward him the bitterest enmity of others; and he has fallen a victim to their rage.

He spent Sunday, the 13th of September, at Sulkea, and conducted Divine Worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village but a short distance off, where one of the new converts resides, apart from the rest. At the house of this man he spent the day; and some of the other converts having called, they had worship together just before sun-set. After this, they two were left alone; and they retired to rest, in the same hut, at the usual hour. A little after midnight they wished to smoke; and Chand, the master of the house, taking his hookah, went to his brother's (not a convert) on the other side of the road, and, having obtained a light, sat smoking for some time. He then went to give the hookah to Ram-Kishora; but instantly ran back, calling to his brother, "Here are so and so," naming a number of persons, "with many more, come to my house, and they are murdering the Padree Sahib's Dewan." He went away again:

and his brother rose, and, going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight; and on his calling to them, they chased him with clubs, with which they were all armed. He called up another man, who lived on the same premises; and, returning with him to the road, they saw two canoes, full of men, making off, and also a number of other persons, going toward Sulkea on foot. Through fear, they immediately concealed themselves in their own house till daylight. In the mean time, Chand had gone round to the back of his own premises, and there heard the leaders of the party calling out, "Where is Chand? Murder him! murder him!" And there he witnessed the murder of the poor old man, who, after a few faint cries for help, fell under their blows, in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice fields, without being observed; and ran to Bankipore, several miles, where he gave notice of the murder. As he had not exactly ascertained the actual perpetration of the murder, he was sent back for this purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold: on the forehead was a great gash, evidently made by the stroke of a club, and the neck had been pierced by a spear. Death, no doubt, had followed instantly: there was much blood upon the ground.

It is gratifying to know, that, during the whole of his stay in the village, the conduct of the deceased had been in every respect blameless. It has been already stated, that his temper was mild and gentle, and he had certainly done nothing to prejudice the interests of any one. The last time he parted from the Missionary under whose direction he was placed, he seemed much depressed; and observed, "I am going, Sir, as a sheep among wolves;" and so it has appeared.

Dr. Marshman, under date of Sept. 17, 1829, gives the following particulars:—

About twenty-five years ago, our Brother Syam Dass was killed, on a journey (I think) to Cutwa, with 40 rupees; but we were not able to trace his death to any thing of a religious nature: he was probably murdered on his way by robbers, for the sake of gain, as are many of his countrymen to this day. But our Native Brother, Ram-Kishora, has been murdered entirely on account of Religion. This happened at Garda, a village about six miles beyond Barripore, toward the Sunderbunds. Garda is one among many villages between Calcutta and the Sunderbunds, in which a great desire after the Gospel has lately manifested itself: it is about 20 miles from Calcutta, in a southerly direction. This part of the country, for above 20 miles in length and perhaps as many in breadth, being nearly covered with water for several months in the year, is so unhealthy, that no European Missionary has gone fully through it, beside the Brethren Mack and Robinson. About two months ago, however, we ordained Mr. Rabeholm, a Young Man born and brought up near us at Serampore, to the work of the Mission at Barripore, within reach of these villages, where he is now stationed.

On the character of Ram-Kishora, and the consequences of his murder, Dr. Marshman adds—

Ram-Kishora was from Jessore, and came to Serampore 12 or 14 years ago. He was employed there in various situations. His conduct, though he was not free from the infirmities peculiar to his countrymen, was so correct, that I do not recollect his having once become the subject of church censure. He was remarkably quiet and inoffensive in his demeanour; and the employment which he most loved, was that of telling his countrymen what he knew of the Gospel of Peace. This made him highly useful in these villages, where he was almost constantly employed from morning till night among those inquiring the Way of Life. His death is, therefore, greatly to be lamented; but we are very far from thinking that this will stop the spirit of inquiry in these villages. It may, indeed, through the Divine Blessing, be the means of extending it far more widely.

We have every confidence that our aged Brother was fully prepared for a death so sudden and so awful, and that he fell asleep in the Lord. Our friends who, at the time he was murdered, had professed themselves believers in Christ have all continued stedfast; and several new inquirers have been added to them. The impression, also, made upon their

Digitized by Google

neighbours does not appear to have been of an unfavourable kind, but rather the reverse. The protracted and very serious judicial proceedings against the murderers have struck awe into the hearts of the violent, and given tranquillity to the peaceable in these villages. These proceedings are not yet terminated. When the trial came on before the Circuit Judge, we understand that the guilt of two of the chief parties concerned was fully established; but from a difference of opinion between the European and Mussulman Judges as to the extent of their guilt—whether they were the actual perpetrators of the murder or only accessaries, and therefore whether they were liable to capital punishment or only to lengthened imprisonment—the case has been referred to the Supreme Criminal Court.

One evil which we have to regret is, that our poor friends have been greatly distracted, sometimes by alarm, but chiefly by anxious attendance as witnesses at Court: and hence they have not enjoyed that extent of benefit from religious ordinances which they otherwise would have done: but, on the other hand, their sufferings and trials have wrought a depth of conviction and seriousness in their religious feelings, which is truly gratifying. We are perfectly satisfied that God has been teaching them in His own way, much better than we could have done in any way of ours.

OBITUARY NOTICES OF TWO NEW-ZEALAND GIRLS.

Mr. Richard Davis, of Paihía, in New Zealand, gives the following particulars relative to two Native Girls: those which concern the chief subject of the narrative are deeply interesting. His Letter is dated Sept. 25, 1830.

Since my last Letter to you it has pleased Almighty God to take to Himself the soul of my Native Girl, Betty. As the gracious dealings of God were so manifestly displayed towards her, I send you the following Narrative, which was drawn up by my Daughter Marianne, at my request.

About five years ago, Betty was left at our house by a Kaipára Chief, who had fled to the Kauakaua, to Tekóki, for protection, at the time that the Napúi Tribe first began to make inroads into that now depopulated country. When first brought to the house she was a sickly-looking Slave Girl, and rather more stupid than others; but regular living had a good effect on Betty's constitution: she soon became a growing healthy girl; and, after a time, became valuable in the house as a servant, although her abilities were not of the first rate.

For some time previous to the baptism of Peter* and others, Betty appeared unusually thoughtful and steady; but said nothing as it respected her views on religious subjects. A few days afterward she went to my daughter, and told her, that it was her wish to give her soul to God that night; at the same time requesting Marianne to meet her and the other girls who were living with us, and converse with them on the exceeding great love of Christ in dying for sinners. This request was agreed to; and they have been regularly met by my daughter, twice a-week, in a private room, from that period to this day; and I have no doubt but their meetings have been a mutual benefit. She appeared always much affected when the agony of Christ previous to His suffering was spoken of.

On the 11th of April she was received into the visible Church of Christ, through the ordinance of Baptism. When she returned from church, she expressed great joy at having been admitted to the Sacred Ordinance; and from that time till her death she seemed to enjoy much peace of mind. Soon after her baptism she became poorly, and symptoms of a consumption were visible upon her. She was very fond of two of the Native Girls who were living with us, and prayed with them every evening for a long time previous to her death. She exhorted them to turn to God ere it was too late. She would very often cry over one of the girls, whose name is Tuari, and say, "Oh Tuari! Tuari! it will not be long before I shall be gone from you; and why do you not believe? Do you think that God will not listen to your sorrows and prayers? Yes: He will listen gladly

* Feb. 7, 1830.

to all who pray to Him from their hearts. He is not like the Natives: He does not bear malice towards Believers. His love is great: it is not like the love of this world which soon dieth away, but it lasteth for ever and ever." She has been frequently heard to say to Tuari: "Tuari, go you and try the good things of God: if you do not like them, or if you find them less agreeable than a life of sin, then leave them: but I know, if you go the right way to find Christ, you will love Him too much to leave him again. He will hide your sins in His sepulchre: He will wash your heart in His blood: and when you are washed from your sins you will be happy, and not till then."

During Betty's illness, Tuari was attentive to her: on which occasions she would say, "Tuari, you are very kind to my body, but you care not for my soul. I used to pray WITH you; but as I can do that no longer, I will now pray FOR you." She would also talk very seriously to another of our girls, who made great profession of Religion, and say, "Rama, you profess to believe: you pray at our Prayer-Meetings: you exhort your friends; but your works do not correspond, as they ought to do, with your profession. Do pray, earnestly and often, that God, of His mercy, would preserve you when you are tempted. Mind, you cannot deceive God. No: He can see every thing; and He knows every thing."

A little before she took to her bed, she requested that the Men and Boys who were thinking on good things, and who wished to have Christ for their Saviour, might be permitted and requested to visit her alternately, in order that she might hear what they also had experienced of the love of God. At these visits she tried to impress on their minds the necessity of endeavouring to make their peace with God while they were in health; because they knew not the time when they would be called hence. She entreated all to turn to God, to pray that He would take the deceit out of their hearts, and wash them and make them clean through the blood of Christ.

On the 21st of July she was much worse; and was obliged to keep her bed, so that she was seldom up more than an hour a-day. Her conversation now became more heavenly, and she seemed to enjoy much peace in her soul. When the other girls were talking on trifling subjects, or were noisy around her, she would say, "Why do you continually talk of those things? they will afford you no comfort when Christ comes to judge the world. You are always talking about, and doing for, your bodies; but you forget your souls. You are now covered with a thick darkness from Satan; but perhaps, after I am gone, Jehovah will let the rays of His Sun dispel it from before your eyes, and then all will be light and joy and peace."

As my daughter generally spent a portion of time with her every evening, besides her regular Meetings for Prayer, she was always anxious for prayer-time to come, that she might, to use her own words, get food for her soul. "I am," she would say, "very hungry: come and read to me David's Prayer," meaning the 51st Psalm. "Tell me what St. Paul said about death, and its power. I am not afraid to die." She was asked why she was not afraid of death: "Because," said she, "Christ died for me. He passed the lonely road before me, and He will also be with me. It is only now that I have seen the great love of Christ in giving Himself to die for my sins." About this time of her illness a Native Girl died in the Settlement, after a short illness. When Betty heard of it, she anxiously inquired whether she had sought and found Christ previously to her death; and when she was told that she had died in a cold, careless state, she sighed, and said, "It is very good to be afflicted with a lingering illness, because there is more time to think and pray." Being asked whether she would not like to recover again and live longer, she answered, "No; because I should sin again, and make God angry. When I think of my former sins, it makes my heart very dark and sorrowful; but then, if I pray, God hides my sins from me, and puts His Spirit into my heart, and that makes it light again."

As her illness increased, her anxiety for the salvation of the souls of others increased also. But Betty was not without her trials. In the beginning of August, I presented her with a copy of the translation of portions of the Scriptures which Mr. Yate got printed when he was in Port Jackson: this she valued very much. About three days after the book was presented to her, the other girl, Rama, being jealous on account of the gift of the book to Betty, said it was

thrown away upon her, a sick girl. As these words were spoken in her hearing, they affected her very much; so much so, that she wished me to take back the book again. When I heard what had taken place, I went and reprimanded the girl who had made use of the expression, and endeavoured to comfort Betty. In the evening she was asked by my daughter, why she took so much notice of the words which were spoken by the girl. She answered, "Because I had not prayed in the morning, and consequently, not having been fed with food from Heaven, I was not strong: but as Rama prays for me, why did she say those bad words to grieve me?" My daughter asked her if she was angry with Rama. She said, "No. God has forgiven my sins, and shall I be angry with my friend for one word? No, no! I forgive her." A few days after, my daughter found her in tears, and asked her why she wept. Her answer was: "My path is almost trodden, and my love for my companions is great: will they repent and be sorry for their sins? Will they think on Him who died for them? Will they pray to Him for His assistance?" My daughter told her to pray earnestly for them. She said, "Yes: I often pray for them."

During her illness she frequently conversed with Mary Peter, entreating her to live near to God, and instruct her girls in the ways of righteousness, and endeavour to lead them to the only Refuge for needy sinners. The remainder of the Narrative I will give in my daughter's own words:—

Towards the latter end of August, a serious change took place in our poor Betty: her pain became more severe, and her cough much more troublesome; but, through mercy, she was so strengthened from on High, that I never heard her repine: on the contrary, she would frequently rejoice in the prospect of a happy release from all her bodily pains. On the 14th of September we saw but too plainly, from the poor girl's appearance, that she would speedily be taken from us. I went and stood by her bed, and asked how she was. She said, "Sit down by me." I did so. I said, "Betty, your pain is great." She said, "Yes, my pain is very great; but it is nothing to what my Saviour suffered: I feel happy." I asked how she felt in the prospect of death, and if she was not afraid to die. She said, "No, I am not afraid: Christ is waiting at the end of the road. I want to go. Do not let the girls make a noise to rouse me, and I shall soon be gone." She then gave me her book, and requested me to read to her. I did so; but while I was reading, she fell asleep. When she awoke, she said, "Why did you let me go to sleep? It is but a little while, and I shall hear you read no more." Seeing me much affected with her affectionate manner of expressing herself, she said, "Marianne, do not grieve: we shall be separated but for a short time." I was so affected, as to be obliged to leave her. When I returned to her, she said, "Do not leave me: come, sit down, and talk to me about Heaven." But looking up, and observing that I was still much affected, she said, "Call father." I did so, and my father came and talked to and prayed with her. After this she seemed more composed.

On the 15th she was much the same, and continued so during the whole of the 16th: but on the morning of the 17th, death was plainly depicted on her countenance. But, although her bodily pains were very great, she bore them with a great degree of composure. During the afternoon, she took leave of my mother and sisters, and of her companions. In the evening, as I was walking in the garden, a messenger came to tell me that Betty was dying. I immediately hastened to her. While I stood by, looking stedfastly at her, she opened her eyes; and seeing me, she stretched out her hand, took hold of my hand, and, in a faint whisper, bade me farewell. In a little time, I endeavoured to draw my hand from her; but she continuing to grasp it tight, I said, "Farewell, Betty; you are now going to Jesus." She said in a whisper, "Yes: I am light, light." After this, she spoke no more. I now went to my father, and acquainted him with her state: he returned with me, and prayed; but her marble features were now fast setting in death. We had not long risen from our knees, and were standing waiting the awful, or rather happy, moment, when her soul should leave its tenement of clay to join its gracious Redeemer, when one deep-drawn sigh informed us that her immortal part was fled. I took hold of her clay-cold hand, but her pulse had ceased to beat, and her happy soul had, we

trust, winged its way to glory.—Thus far, my daughter's Narrative.

As soon as we had ascertained that the soul of our poor suffering girl had quitted its frail tabernacle of clay, we again prayed. The prayers of the Believing Natives were very solemn and impressive. Truly it was a solemn season.

During the poor girl's illness, she was much visited, and prayed with, by all the Converted Natives; and I trust their prayers and conversations were a mutual and lasting benefit to their souls.

Thus have we given an account of the gracious dealings of a compassionate Redeemer with the soul of an humble Slave in New Zealand. Much, very much, might have been written; but I have merely sent you this, in order that those servants of Christ who have long prayed for New Zealanders may rejoice with us in the faithfulness of a Prayer-answering God. In the case of this poor girl, Christians will be able to see a faithful God dealing in the same gracious manner with the soul of a New Zealander, as with the soul of the privileged Englishman; and those gracious dealings having the same gracious effects.

The Native Girl, Rama, mentioned in the above narrative, died a few months after Betty. It is consolatory to learn that there is also *hope in her death*. In a Postscript to Mr. Davis's Letter, dated February the 22d, 1831, he writes—

Since I wrote the above Narrative, the Girl Rama has died: her end, I trust, was also peace. Her evidences were satisfactory, but not so bright as my poor Betty's were; yet I trust their happy souls have now met together in everlasting glory.

He adds—

The poor Natives are dying and decreasing fast. Oh that Christians would but be VERY EARNEST IN PRAYER for them! The Gospel is gaining ground. I hope, in about a fortnight, to see about ten more Natives received into the Visible Church of Christ.

Thus have we reason to bless God for *the testimony given to the word of His grace*, in New Zealand!

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

OUR Readers will receive much pleasure from the subjoined simple narrative of the

Efficient Distribution of the Scriptures by a Greenwich Pensioner.

I beg most respectfully to present the Report of the distribution of Fifty Testaments, which your kindness voted me. I have distributed some in Bethnal Green, among families who were destitute—a few in Deptford Parish—some in Whitechapel—some in Mile End—some I have left with parents whose sons have been executed; and I have given some to widows of those executed, who were destitute—also some in St. George's in the East. I have seen some of the Books at times, and they appeared to have been much read. In one of my circuits in the distribution of Tracts in Bethnal Green, April 25, 1831, I found seventy-four families destitute of Bibles or Testaments; and on May 2, I found twenty-five; and on May 9, I found sixty-four. In this visit I met a girl, about twelve years of age, who told me that she did not know what a Bible was. These three visits were in different parts of Bethnal Green: and there are some parts of Whitechapel which are wholly destitute of Bibles and Testaments at the present time: brutish ignorance, gross impiety, and great wretchedness, exist; and in many other parts it is the same. If, Gentlemen, you will please to vote me a grant, to distribute among such as I think will take care of them and read them, I shall be very grateful.

P. S. I beg permission also to mention, that the three German Testaments were received very gratefully, and with tears, by the three women who were in confinement in Horsemonger-lane Gaol;

Digitized by Google

and they used to read them diligently, and very highly prized them. At the expiration of their imprisonment, they took them with them.

BAPTIST MISSIONARY SOCIETY.

ANNIVERSARY.

THE Committee met the Ministers from the Country, at the Society's House in Fenchurch Street, on Tuesday Morning, the 21st of June: the Missionaries Flood and Cantlow, who had just returned from Jamaica on account of ill health, attended this Meeting.

On Wednesday Morning, at the Poultry Chapel, the Rev. C. E. Birt, of Portsea, preached from Psalm xlv. 3, 4; and in the Evening, the Hon. and Rev. G. H. R. Curzon, at Surrey Chapel, from Matt. x. 8. *Freely ye have received, freely give.*

A Prayer Meeting having been held, on Thursday Morning, at Devonshire-Square Meeting-House, the Annual Meeting took place in Finsbury Chapel; W. B. Gurney, Esq., in the Chair.

Movers and Seconders.

Rev. W. H. Murch, of Stepney; Hon. and Rev. G. H. R. Curzon, of Ledbury; and Rev. James Flood, from Jamaica—Rev. J. P. Mursell, of Leicester; and Rev. Eustace Carey—Rev. Dr. Steinkopff; and Rev. Howard Malcolm, of Boston, New England—Rev. Joseph Ivimey; and Rev. W. Groser, of Maidstone—and Rev. J. Tyso, of Wallingford; and Mr. John Benham.

Resolutions.

—That the present aspect of Divine Providence toward the world at large, viewed in connexion with the spirit of compassionate zeal increasingly prevalent in the Christian Church, awakens the delightful hope that the day is approaching in which the Kingdom of the Great God, even our Saviour, shall be universally established; and that, in this expectation, it becomes all His servants to pray more fervently, labour more diligently, and cultivate more earnestly in all their proceedings the spirit of meekness, humility, and Christian Love.

—That the presence and communications of the Rev. Howard Malcolm, one of the Secretaries of the Baptist General Convention in the United States of America, have afforded much pleasure to the Meeting; and that he be requested to assure the Brethren with whom he is associated of our earnest desire to hold friendly intercourse with them, in attempts to fill the world with the knowledge of the glory of God.

The Collections amounted to nearly 650*l*.

ANNUAL REPORT FOR 1830-31.

State of the Funds.

Receipts of the Year.	£.	s.	d.
For General Purposes.....	10879	0	7
For Translations.....	623	4	6
For Schools	220	18	11
For Female Education.....	365	5	5
For West-India Fund.....	499	6	10
For Widow and Orphans' Fund,	103	15	9
Interest of Money.....	28	4	11
Total.....£.	12,719	16	11

Payments of the Year.			
India	2851	8	3
Ceylon.....	453	5	1
Jamaica	6370	2	6
Honduras	252	13	4
South Africa.....	10	0	0
Continent of Europe.....	47	1	6
Students and Books	322	16	2
Widows and Orphans.....	256	18	10
Returned Missionaries.....	250	0	0
Printing and Stationery.....	339	4	10
Rent, Taxes, Salaries, Carriage, Postage, Journeys, Auxiliaries, and Incidentals	1285	2	6
Total.....£.	12,438	13	0

Missionaries sent out in the Year.

A considerable addition has been made, of late, to our Missionary Strength. Mr. and Mrs. Gardner, Mr. Shoveller, Mr. and Mrs. Griffith, have proceeded to Jamaica; where also Messrs. Whitehorne and Abbott have entered upon the field. Mr. J. D. Ellis, from Exeter, and Mr. John Lawrence, from Loughton, having been accepted by the Committee for the East Indies, have been designated for their important work, and have just embarked for Calcutta: Mr. Ellis is to act as a co-adjutor with Mr. W. H. Pearce, in the Printing Office, as well as in Missionary Labours: Mr. Lawrence will proceed to occupy the station at Digah, which has not till now

Digitized by Google

found a successor to the lamented Mr. Burton.

That Ministers of tried ability and considerable experience should have willingly offered themselves to the service of the Heathen, as well as Brethren just commencing their career of public service, is cause for much thankfulness. The Committee are happy to report, also, that the flame of Missionary Zeal has been kindled in other bosoms; and that, whenever it shall be found practicable and expedient to send forth more reapers into the harvest, men will be found adapted by grace and talent for the work.

CHURCH-OF-ENGLAND TRACT SOCIETY.

NINETEENTH REPORT.

State of the Funds.

THE Contributions amounted to 196*l.* 17*s.* 9*d.*; and the Sales to 239*l.* 19*s.* 6*d.* The Payments were 522*l.* 10*s.* 9*d.*

Printing and Issues of Tracts.

The total number of Tracts published during the year has been 168,050: those issued have been 133,275; being 92,790 by Sales in separate Tracts, 2504 sold in bound Volumes, and 37,981 by Grants.

New Tracts.

The New Tracts which have been published during the year have been four of the Larger Series—"A Clergyman's Address to his Parishioners on the Value of the Holy Scriptures"; the same "On the Apostles' Creed"; the same "On Family Prayer"; "Short Forms of Family Prayer for every Morning and Evening in the Week"; "The Reform Meeting, or the Churchman's Duty toward his Neighbour": also, of the Tracts for Children and Sunday Schools, "A Catechism on the Collect, Epistles and Gospel for Christmas Day:" with "A Clergyman's Address to his Parishioners on Family Prayer," and the same "On National Reform," as Sheet Tracts.

Publications of the Society.

The Publications now on sale consist of 89 General Tracts, 17 for Children and Sunday Schools, 12 Cottage Tracts on folio sheets, 4 Tracts in Welsh, and 3 in Manks.

Advantageous Distribution of Tracts by Visiting Societies.

In pursuance of a recommendation adopted at the last Annual Meeting, the Committee commenced their operations by appropriating 20,000 Tracts for the use of the Bristol Diocesan Visiting Society.

They hailed the establishment of such an Institution, under the favourable auspices by which it was introduced and recommended, as a measure of the utmost importance; calculated, alike, to aid the efforts of humanity, and subserve the interests of Religion. The wants, both spiritual and temporal, of a vast population, crowded together within the limits of a city, which the efforts of the Parochial Clergy, however laborious and well directed, were utterly unable to furnish, required to be met by a systematic investigation and extended application of relief, such as a combination of individual benevolence could alone supply.

Nor have their expectations been disappointed. The means devised appear exactly suited to the necessities of the case; and the happiest results have already attended the operations of the Visiting Societies. The parishes, in which the system has been adopted, have been regularly divided into sections; which are visited, not in a general and cursory manner, but with the utmost minuteness and regularity, by the persons who voluntarily engage in this work of Christian Charity. Scenes of misery, and guilt, and ignorance have been brought to light, which had long been concealed from the public view, and were therefore before unheeded; and assistance has been afforded in the most effectual manner, from a personal inspection of the necessities of the poor, at their own dwellings.

But it is as a most important channel for the distribution of their publications that this Society has in a more especial manner claimed the notice and excited the interest of the Committee. The attention of the visitors is not confined to the bodily wants of the poor: the communication of religious instruction forms a distinguishing feature of the system; and, for this end, the distribution of Tracts has been found a most efficacious means. The monthly reports of the visitors contain many pleasing accounts of good that appears to have resulted from the influence of Divine Truth, which has been conveyed through this simple medium: your Committee are desirous of embracing

Digitized by Google

every opportunity of extending the circulation of their Tracts, which the operation of this Society affords them; and would thus testify their conviction of the excellence of a plan, which, whether it be regarded in its bearings on the Church of England, or (what is still more important) in reference to the glory of God and the salvation of the souls of men, is one of the most comprehensive schemes of Christian Benevolence to which the present times have given rise.

It affords the Committee pleasure to remark, that the formation of District Visiting Societies is gradually increasing. Several applications have been made at the Depository for Tracts, both by grant and purchase, from Societies of this description in different parts of the country; and the Committee would express their earnest hope, that the time is not far distant, when there will not be found a single city, or parish of large extent and numerous population, destitute of such an auxiliary to the labours of its Clergy, throughout the Kingdom.

South Africa.

UNITED BRETHREN.

Br. Hallbeck, in writing from Gnadenthal in the early part of December, gives but a melancholy account of the

Infirmities and Sickness of the Missionaries.

A large party is now preparing to proceed hence to Europe in February or March next, namely, Brother and Sister Thompsen, and Brother and Sister Voigt, with their four children, and six children of other Missionaries, being in all 14 individuals. Besides these two couples, who are entirely unfit for service, we have a considerable number of invalids among us. Br. Luttring has, for a length of time, suffered from a pulmonary complaint; and is now under the care of a skilful physician, who has forbidden him to speak in the School or Church for at least three months, and has put him on a very strict regimen. Br. Stein had a large wen on the head, which increased in size alarmingly: he therefore went to Capetown, and underwent an operation, which lasted three quarters of an hour: he is now fully restored. Br. Clemens complains of a pain in the side, which I fear augurs no good; and Br. Hornig suffers more and more from a disorder which he had before he left Europe. Br. Lemmertz, who retired to Enon on account of a serious attack of rheumatism, appears to be restored; but is unfit to undergo great fatigue, and liable to a relapse every rainy season. In short, out of eighteen Brethren in South Africa, only nine can be said to be in good health; and here, at Gnadenthal, I am the only one at present who is quite well. We are, however, by the mercy of God our Saviour, enabled, as usual, to attend to our various duties, and a blessed spirit of peace and harmony prevails everywhere in our Mission Families.

In the same Letter, he thus speaks of the

State of the Mission at Gnadenthal.

In consequence of the free trade in grain, a much larger quantity is cultivated than formerly; and as there is rather a want than a superfluity of hands for the gathering in of the harvest, our Hottentots have had good earnings for some weeks past. Our Church and School are, in consequence, somewhat thinly attended; yet both the ordinary Services and the Schools are held in the accustomed order. For some time past, a considerable number of the neighbouring farmers have attended our Church regularly, and, we have reason to believe, with blessing to their souls.

We have lately been much encouraged by the happy departure of several individuals, who rejoiced in the prospect of soon being with their Saviour. In the course of this year, 69 individuals have obtained leave to live with us, many of whom have resided here in former years.

In January he gives further details:—

Our Services at the New Year were attended by such a concourse of people of all classes, that our large Church was completely filled. The greatest attention was manifested by all our visitors, and good order prevailed throughout the Settlement. Last Sunday, 7 persons became candidates for Baptism, 3 were baptized, and 11 received or re-admitted into the Congregation. Br. Sonderman and his Wife are now engaged in conversing individually with the Baptized, and the Candidates for the Holy Communion, previous to the celebration of the Lord's Supper on Sunday next. Our Schools are again in full activity, after the short interruption occasioned by the harvest. The Day Schools are attended by about 200 children of both sexes; and, last Sun-

day, I began a Sunday School for Young Men, at their own particular request: Br. Luttring attends to a similar institution for Young Women and Girls.

Although the mortality at this Settlement was greater than usual last year, our number has not decreased; and the same is, I believe, the case at all our other Stations, with the exception, perhaps, of Enon. But it is not to increase in numbers that we principally look, though it is certainly encouraging to the Missionary to have the sphere of his activity extended: we are far more anxious to discover real growth in grace among those who call themselves by the name of Christ. In how far this can be truly said to exist, is known to Him only who *searcheth the hearts and trieth the reins*: we, His feeble and short-sighted servants, can only here and there discover the outward signs of this inward work; and even the discovery of these outward signs in a great measure depends on the state of our own hearts. Hence, it too frequently happens, that those in whom we had the least confidence prove stedfast followers of Jesus; while others, of whom we had formed a very good opinion, disappoint our expectations: by such experience we become more wary in forming judgments of others. I trust, however, that, though there are everywhere tares among the wheat, the work of the Holy Spirit is going forward. This, indeed, becomes evident at the approach of death, when every earthly support must fail: on such occasions, we have generally the satisfaction to find, that those, who have embraced the Gospel and maintained their profession of it, rejoice at the prospect of meeting their Saviour. Proofs of this were particularly abundant last year, and afforded us no small comfort and encouragement. Our Young People, it must be confessed, exhibit, in general, a spirit of greater levity and obstinacy than in former times: yet seasons are not wanting when THEY too are led seriously to consider their ways; and such opportunities we seek to improve as much as possible, for the promotion of their spiritual good.

Mr. Hallbeck adds the following report of the

State and Prospects of the Tambookie Mission.

Great changes have taken place among the Tambookies, which, at one time, gave some uneasiness to our Missionaries, but, after all, appear to have been beneficial to the Mission. On the 29th of September, poor Bowana was murdered, while attending his cattle in the field; probably by some of Chelela's people, with whom he had been on bad terms for a length of time. Soon after, Mapas, the son and successor of Bowana, endeavoured to revenge the death of his father, surprised several kraals of Chelela's tribe, and took about 1000 head of cattle. On this expedition he passed and repassed the settlement on the Klipplaat with 52 warriors; and, as several of Chelela's people lived there, and his appearance was not very friendly, apprehensions were entertained that some mischief might occur. He had, indeed, a private quarrel with one of the individuals belonging to the Mission, which was, however, amicably settled by the interference of the Missionary and by the resolute conduct of the Hottentots. Br. Halter, in the presence of the whole population, put the question to the New Sovereign, whether he would leave the Mission undisturbed, and suffer the Tambookies to come and live there without hinderance or interference: which questions he answered in the affirmative, after a long and grave consultation with his counsellors; at the same time praying that a Missionary might also come and reside with him. Though the words of Mapas are not fully to be relied upon, it is, however, of importance to have this solemn pledge, to remind him of in future; and it is highly interesting and encouraging, that, when the Tambookies on the Station at first apprehended that Mapas would endeavour to disperse them, they all declared, that THEY WOULD RATHER DIE THAN LEAVE THE WORD OF GOD, and not a single person could be induced to follow Mapas. On the contrary, these disturbances had induced many Tambookies to seek protection at the Station: eight families had arrived in November, and more were expected. Besides these new-comers, the numbers of those who had been regularly admitted amounted to 192. One Tambookie woman was baptized, and two men and two women became Candidates for Baptism at the last Congregation Day.

The water-course for irrigation had been extended, and a considerable tract of land prepared for cultivation, on which upward of twenty gardens had been laid out: thus far the season had been very

favourable, so that both wheat and garden-plants promised a very abundant crop.

A rumour stated, that while Mapas was absent from home on the above expedition, another tribe of marauders (Samsoos or Fetkannas) plundered five of his kraals, and that he was thereby obliged to move nearer to the Klipplaat, for his own safety; and hence, it would appear that the Missionary Settlement is destined to become a place of refuge to contending parties. May they all learn there to follow the Prince of Peace, and to forsake their former course of bloodshed and spoliation! Much wisdom and grace from on high are needed by the Missionaries; and I have no doubt but our Saviour will be their support, and counsel them in every exigency. What has been already effected in so short a time, demands our gratitude, and is a striking proof of the power of the Gospel. Br. Halter is now busily engaged in preparations for building more durable and convenient houses.

LONDON MISSIONARY SOCIETY.

Baptism of an Aged Female Slave at Tulbagh.

Mr. Vos, who is advanced in years, is assisted at Tulbagh by Mr. Zahn: he writes in January—

The elderly person who was last year baptized and received as a Communicant is a Slave-maid, seventy-two years old, as far as I can ascertain. She was somewhat hard of hearing; therefore I was obliged to seat myself next to her, in order to question her as to what she had believed of the truths of Christianity. This took place at the meeting, in the presence of 200 persons, both Christians and Heathens, though the Heathens formed the majority; and because of the peculiarities of the transaction, which some friends have taken down, I will transmit to you what may seem to me deserving notice, and this in the defective and simple language in which she answered some questions proposed to her by me:—

Q. What have you learnt, from your hearing God's Word?

[She did not answer this question.]

Q. Do you not understand me?—How do you feel yourself?

A. Holy.

Q. Were you always so?

A. No; I was once a sinner, but now I am holy.

Q. Have you committed many sins?

A. Yes; many.

Q. How are you, then, now become holy?

A. By the Spirit of the Lord Jesus.

Q. What has the Lord Jesus done for you?

A. He has suffered.

Q. Has He done no more?

A. Yes; He has died.

Q. And what more?

A. He was crucified.

Q. But can He now do any thing more, since He is dead?

A. No; He is not dead—He is risen again—He does live.

Q. How do you know that He is risen again?

A. From the angels.*

Q. Has He remained on earth?

A. No, only forty days.

Q. Where is He then now?

A. He is ascended up into heaven.

Q. Who has seen and told us that?

A. The angels.

Q. What does He in heaven?

A. He intercedes for us.

Q. How do you know that?

A. I experience it in my heart.

Q. But may not your heart deceive you?—Where is, then, the Old Adam?

A. What, Sir [very bold], the Old Adam! He is gone. I will have nothing more to do with him.

Q. But where is his companion [Satan]?

A. I drive him away, together with his companion.

Q. Do you possess strength in yourself to do this?

A. No; I pray to the Lord Jesus, and He gives me strength.

Q. But you speak so much of the Lord Jesus—as if you loved Him: but suppose some person presented you with much of this world's good, on the condition that you should desert the Lord Jesus, you would surely then do this?

A. What, Sir!—[boldly pointing with her hand to her throat]—I would rather suffer my head to be cut off than that I should forsake my Lord Jesus.

Q. But then you die?

A. Well, it is good; then am I the sooner with my Heavenly Father.

After I had baptized her, and finished the prayer after Baptism, it was my intention to give her an admonition; and

* Matthew xxviii. 5.

I said—"As now all those who are present at the Baptism have their eyes fixed upon you, so will they still more observe your conduct." Here she interrupted me, saying, "It is true, Sir;"—and then turning to the assembly, addressed them to this effect:—"My Dear Sisters, Brethren, Friends, and Comrades! I advise you to hearken to what the good old Teacher says; and to seek the Lord Jesus, and come more steadily to the Divine Worship in this place. But before you come, pray; for so I do. When you cannot find any other spot for this exercise, then go into the stable, for so I must do, and then kneel down and pray. But you may say to me, You do nothing but run about—how can you, an old person, manage, in order to come here?—[she comes every fortnight, walking, and it takes her half-a-day to come.] And then you ask continually for Bibles and Tracts—[aiming at those who were able to read, and who had their Bible or Hymn-book on their laps]—but what does it profit you that you have the book on your lap?—what does that profit you, while you adorn yourselves with vanity?—if you continue thus, you render yourselves liable to condemnation. Therefore, my Dear Sisters, Brethren, Friends, and Comrades, pray hear! I was almost on the brink of death, but the Lord has saved me, for the young servant [looking at Brother Zahn] who has come among us, he has been like a brother to me, to help me. Hear, therefore: we have, for a long time, had only one Teacher, and now we have got a young one in addition. I have but a small spot whereupon I labour, and they attend well on me: and why do you not attend to your Teachers? I do what I can: do ye likewise."

Here I interrupted her, saying, "Now you must allow me also to speak;" for I believe, had she not been prevented, she would have continued the whole evening, for she became more fervent the longer she spoke. I then addressed, for a few minutes, first the baptised, and afterward the unbaptized, respecting what had taken place among us, and what they had heard and seen.

Hottentot Dinner to Dr. Philip.

We noticed at p. 14 the gratitude of the Hottentots to Dr. Philip, for his exertions in behalf of their liberties. Mr. Rolland, one of the French Missionaries, states that the Hottentots of Bethelsdorp arranged it among themselves, to give a Public Dinner to Dr. Philip and his friends, on occasion of the visit which they paid to that Settlement: we extract his account of this entertainment, as it shews considerable advancement in civilization.

The School House alone was large enough to contain all the guests; who, if we include the children, amounted to about 250. At three in the afternoon, the bell announced that all was ready; and, at this signal, we directed our steps toward the School.

The first thing that struck me, on entering the room, was two long tables, one with eighty dishes, the other with forty, containing different kinds of meat and vegetables, all dressed in the English manner. That which next drew our attention was the clothes of the Hottentots, which were much better made than those of our peasants in France: most of the men wore cloth clothes of different colours: some had short jackets, cotton trowsers, and waistcoats of striped calico. The women were clothed in printed cotton, white stockings, and black shoes: the most distinguished were those who waited at table, who had small silk handkerchiefs; and all had silk or red and yellow cotton handkerchiefs round their heads, very neatly put on. The boys who waited had all white trowsers, blue waistcoats, and black cravats: they had a napkin under their arm or upon their shoulder. The cleanliness of those who waited at table, the good quality of the different meats which were served, and the harmless gaiety which the repast inspired, were well calculated to remove the repugnance which is felt in Europe, when we speak of dining with Hottentots. But what struck us more than all, was the promptitude and skilfulness of the boys and girls who waited at table, whether they changed the plates, handed the bread, poured out the beverage, or helped the dishes: they ran, crossed, passed, and repassed one another, and acquitted themselves with as much dexterity as the waiters at the hotels of London or Paris.

You will perhaps think, after all I have told you of this dinner, that we were entirely occupied with our Hottentots in eating and drinking: but you mistake; for at the same time a scene was passing before us which raised our

thoughts above material things. We had scarcely begun dinner, when Thirty Young Girls entered, decked in their holiday dress, and placed themselves on a little gallery at the end of the room: they soon began to sing in chorus, English and Dutch Hymns. Nothing could be more sweet and melodious than their voices, for the Hottentots are naturally musicians. I have heard children of four or five years old sing different accompaniments perfectly; and they have, in general, so decided a taste for music, that they will sing a whole day without fatigue. We were delighted to hear these Young Girls sing the praises of their Creator and Redeemer. Our souls rose to God: we quite forgot our dinner, to give vent to the many feelings to which such a scene gave birth in our hearts. When the Young Girls had ceased, all the assembly sang a hymn of thanks.

Soon after, the little Children of the Infant School entered, and ranged themselves in a circle in the midst of the room, and commenced their exercises under the conduct of a little Monitor. Arithmetic, the principles of reading, geometry, mechanical arts, &c., all was executed singing: their motions were appropriated to the words, and the most perfect measure and harmony were observed. We were delighted to see them; and we could not sufficiently admire such a science reduced to a practical system, the execution of which is so easy: in effect, this is one of the most philosophical and useful discoveries which English genius has ever made. Children are, in this manner, brought up with gentleness: their moral and intellectual faculties are developed: they acquire the principles of social life; and their minds are prepared to receive, at a later period, a more extended and enlarged education. Constraint is never employed in this school, and the infants never feel that dislike which is generally seen in children when at their lessons. They go to school with joy, and at their own free will: even the youngest, forgetting the bosom of their mothers, cry to go, and join their songs with those of their little companions; and in going out of school, not contented with what they have done during their lessons, they cheer the village with their songs, and repeat everywhere what they have learned. Dr. Philip, addressing himself to the parents of the children who were present, said—"Let the Fathers who do not love their children visit this school: their hearts will then melt, and they will be constrained to love them. Let the Mothers, who feel no tenderness for them, and who know not how to make them obey but with the rod, come here, and they will learn that neither the rod nor constraint is necessary." Many shed tears; and this sight, joined to that of the children before us, presented the most interesting and touching scene.

This was an entertainment which may serve as a pattern to some at home, if such entertainments must be held: but we greatly fear, that, however the pecuniary interests of Societies may be aided by Public Dinners, it is almost impracticable, as men and things now are, not to weaken by them the moral strength of an Institution.

WESLEYAN MISSIONARY SOCIETY.

Mr. Kay, of Butterworth, in speaking of Sunday the 8th of August of last year, thus describes the

Baptism of Six Adult Caffres.

At the conclusion of my Morning Sermon, six adults—four women and two men—came forward, for the purpose of publicly renouncing, not only their Heathen Names, "but," said one of them, "our Heathenish Lives, and Customs, and Vices likewise," by being baptized in the Name of the Lord Jesus Christ. They have all been under a course of instruction for a considerable length of time, and continue uniformly to evince a strong desire for salvation. Not one among them appeared in a beast's skin: each was *clothed, and in his right mind.* Both the men and women were particularly neat and clean, and clad chiefly in European apparel.

One of the women appears to be full seventy years of age; and, to use her own expression, "cannot sit upon the edge of the grave much longer." She has been very weak for some time; and, like the aged and worne-out Caffre Females in general, she is pitiably sinking under the intolerable pressure of want and neglect. A Husband, indeed, she has; but she derives no succour from him: polygamy has rendered him deaf to the calls of her necessities; and he evidently looks upon her only as he would upon one of his herd, when, through age, it has become almost useless. Appre-

hending, from her weak and reduced state, that she would scarcely be able to walk so far as the Chapel to-day, I visited her in her hut last evening; and told her, that if she was unable to get out, I would, after baptizing the others, come down, and administer the ordinance to her there. "No," said she, "this is a great thing which God has done for me, in my last days—great, great indeed! Shall I not go, then, to God's House, to receive this great thing? Yea; I will go: I will go a little—and a little—and a little, until I get to the Inhlu ka Tixo. Perhaps, thither I shall never get again: therefore, if I cannot walk, I will creep." I felt much, while sprinkling the water upon her hoary head; which is now white as snow, and forms a striking contrast with the dark hue of her sable countenance.

Three of the persons (one man, and two women) baptized on this occasion belong to the class of people to whom the Caffres have given the name of Amafingu—because poor: and poor indeed they are; for, excepting those who have become resident on the Mission Stations, few, or any of them, can command any kind of property which can be called their own. Most of them are the complete vassals of those who may entertain them; and to this state of servile subjection they submit, for the sake of a mere subsistence. They are, in short, strangers in a strange country; having for years been beaten about, by the enemy, and the perpetual wars of the interior. Ask them respecting their own land, and the place of their nativity, and tehy almost invariably reply, "Far, far, far." That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrollable occurrences, at the very time when Christianity was becoming established in the land, and when the Gospel was pushing its way onward, as if to meet them—that a strange variety of circumstances should have attended to scatter such numerous groupes of them around our respective Stations, and that increasing numbers are now to be found among the inhabitants of every Mission Village in Caffraria—are facts, in which not only the Missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of Missionary Operation; but, by a distinguished and remarkable readiness both to hear and to receive the Gospel, they are obviously becoming special objects of Missionary Attention: although equally, if not more superstitious than the Caffre, in general they appear to be much less influenced by that sceptical spirit which he so frequently manifests. It is clear, that Jehovah, according to one of their own significant figures of speech, is placing them "under the Missionary's wing." Our Stations are evidently becoming their asylums; and I verily believe, that the period is not far distant when many of them will be added to the Church of our God. Isaiah xviii. 7.

While I reminded the Candidates, when standing before the Congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness—who had preserved them in the desert, and kept them alive among the dead—who had prevented their falling a prey to the enemy, or perishing in the field—and who had, at length, brought them to his *tabernacle, and to his holy hill*, the tears trickled down their sable cheeks, and the whole assembly were deeply affected.

In reference to a subsequent Sunday, the 22d of August, Mr. Kay gives the following account of the

Marriage of Six Caffre Couples.

At the conclusion of my Morning Sermon, six of the Natives came forward, and requested to be duly and lawfully joined together in the bond of Matrimony; which was done accordingly, in the presence of the whole Congregation. Part of them have been living together, agreeably to the custom of the country, for several years; but with this they were no longer satisfied, and therefore determined on ratifying their engagements to each other in the House of God, and in the manner required by the Christian's Law. One thing is particularly worthy of remark, as it goes far toward proving their sincerity in this public renunciation of heathen practice—the men did not so much as intimate a wish to take new wives. To be bound to those which they had, and to those only, and that for life, was the unanimously-expressed wish of them all: nor was it a little pleasing to hear them afterward rejoicing in hope that the solemn combination of circumstances attendant on their union would for ever prove a safeguard against the vile and polygamous habits of their heathenish countrymen. No one of their

number had upon them any article of native costume: their beast-skin garbs had been wholly left at home, as they almost invariably are, on the Lord's Day, by all those who have got more decent clothing.

Marriage, saith the Apostle, *is honourable*; and when the polygamous African is convinced of this and constrained to acknowledge it, a great point indeed is gained. It is, therefore, an encouraging fact—that all those who have been thus legally married, and who are conducting themselves with propriety, each man as the husband of one wife, not only regard themselves as having attained a degree of respectability and moral rank, of which their two, three, and four-wived friends are unable to boast; but, even many of these friends are now beginning to recognise their superiority on this very ground. On coming out of the Chapel, the newly-married couples were loudly and heartily greeted by their neighbours and acquaintances, who gathered round to congratulate them on having attained a state and name so honourable. To their credit, however, be it spoken, no feasting or confusion followed, as is too frequently and disgracefully the case, on similar occasions, even in civilized countries: assembled together, in one or other of their huts, the party spent their time, between the hours of Divine Service, in conversation, singing, and prayer, under the direction of one of the elder members of the Society.

Two out of the six were young persons, who wished to have been married some weeks ago; but were prevented by the young woman's father, who refused to give his consent, because the man was not able immediately to pay the price which he demanded for his daughter—eight or ten head of cattle. Out of this circumstance has arisen a controversy among the people, which promises fair for producing the most important results. I have, therefore, watched its progress with no ordinary degree of interest. By one party it is argued—"How can we give up a custom which was established by our forefathers, and which continues to be one of our chief sources of profit?" While the other contends—"Is it right for us, because our forefathers were ignorant, to adhere to a custom which degrades our children to a level with the horned beast, since we are convinced that they, like ourselves, have immortal souls?" This question having been repeatedly put to the old man alluded to, by one and another of our native members, he at length gave up the point, and fully consented to the marriage, without any further stipulation.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

Visit of Rev. Isaac Bird to Tripoli and Tunis.

Of this Visit, which took place in 1829 from Malta, the last Report of the Board gives the following summary view:—

For several years past, the Missionaries in the Mediterranean from different Societies, and their employers at home, have been desirous of ascertaining what encouragement there is to attempt Evangelical Operations in any of the Barbary States. In the Autumn of 1824, Mr. Greaves, an Agent of the British and Foreign Bible Society, visited Tunis; and made such inquiries there, as would naturally be suggested to him in the discharge of his office. With this exception, nothing had been done by Protestants to explore this field of Missionary Enterprise.

Soon after the return of Mr. Bird from Beyrout to Malta, he determined to visit the Coast of Africa, if possible. An arrangement was planned, by which he and Mr. Nicolayson, a Missionary from the Jews' Society, expected to make the tour together: but Mr. Nicolayson was called to go in a different direction, and Mr. Anderson arrived from America; so that the execution of Mr. Bird's intention was deferred. As the design was warmly approved by Mr. Anderson, in common with his brethren at Malta, Mr. Bird embarked for Tripoli, on the 9th of April 1829, and arrived on the 12th. He was kindly invited to the house of Mr. Coxe, the American Consul, and hospitably entertained there till his departure for Tunis on the 5th of June. During this stay, he had opportunities of conversing with Jews, Moslems, Papists, and persons of no religion. Three or four individuals, who had been educated in the Romish Church, but were inclined to renounce its ceremonies and superstitions, discovered great interest in conversations upon the obvious meaning of the New Testament: they received Books and Tracts, and promoted the circulation of them. Through every practicable chan-

nel, Mr. Bird laboured to dispose of the Scriptures and Tracts: they were principally in Hebrew and Arabic: he received more than 30 dollars for books sold. When it became known that books were in circulation, the Romish Priesthood did not fail to forbid the reception and reading of them. The Tracts seemed to be objects of peculiar suspicion and dread. The people, who considered themselves as belonging to the Romish Church, were greatly afraid of persecution from the priests. On the whole, it would seem, from the facts stated by Mr. Bird, that a faithful and prudent man, who could speak Arabic well, residing at Tripoli, would, in a course of years, do much toward introducing pure Christianity into Northern Africa.

From Tripoli to Jerba, and thence to Sfax, Mr. Bird went by water; and from Sfax to Tunis, by land. At Jerba, he conversed with a Spanish Unbeliever, who held the Priesthood of Roman-Catholic Countries in utter abhorrence: he considered the priests as the authors and instigators of all those tyrannical measures, which weigh so heavily upon the people of Spain. A long conversation was also held by Mr. Bird with several Moslems at Jerba.

The American Consul at Tunis, Dr. Heap, sent for Mr. Bird immediately on his arrival, and made him welcome in the kindest manner. The next Sabbath, a meeting was held at the Consul's house, and the Gospel was preached to about twenty souls. Among the individuals, with whom Mr. Bird became acquainted in Tunis, was a Greek Priest, the Father of one of the Greek Youths now receiving an education in this country. He retained an affectionate remembrance of Mr. Fisk, by whose advice, and under whose patronage, his Son had been sent to the United States.

After spending about five weeks at Tunis and in the vicinity, conversing with Moslems and others as he had opportunity, and distributing there 40 copies of the Scriptures and a few Tracts, Mr. Bird took passage for Malta on the 28th of July, and arrived on the 31st. In the account of this tour, which Mr. Bird has transmitted, he relates what he saw and heard, but indulges very little in speculations as to the future.

What success a well-qualified, pious, and devoted Missionary would meet with, if sent to one of the most eligible places on this coast, can be known only by the experiment. It is no doubt the duty of the Christian Church to have Agents stationed at every accessible point, and prepared to avail themselves of every favourable opening.

The recent capture of Algiers, followed by the remarkable events which have since transpired in Paris and throughout France, can scarcely fail to invite Christian Enterprise into the Northern parts of Africa. A toleration of religion at Algiers is already a matter of stipulation; and it would seem highly probable, that the other States of Barbary will gradually be compelled to adopt a more liberal policy than has ever characterised them hitherto.

In most of the political changes, which have taken place within the last ten or fifteen years, the tendency has been in favour of liberal principles, general education, free inquiry, the circulation of the Scriptures, and the increase of religious knowledge. If all these results have not been witnessed, at once, and in every case, it is easy to see how they may yet be produced as consequences. The Friends of Missions should study diligently to make the best use of the means at their disposal; and to stand ready for every service, to which their Divine Master may call them.

India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

THE Directors give the following

Summary View of the Mission at Pinang.

The Society's Mission at Pinang was commenced in 1819, on the recommendation of the Rev. Mr. (afterward Dr.) Milne, who had himself visited that island in 1816 for the purpose of distributing the Scriptures and Tracts among the Chinese Settlers.

In 1819, the population, composed of people of various nations, but chiefly of Chinese and Malays, amounted to about 30,000: it has since increased to about 40,000.

The labours of the Missionaries have been chiefly directed to the Chinese and Malays; but no evidence of decided spiritual results have appeared, in regard to any of the people of either of those nations settled in Pinang. The Missionaries there have, however, not laboured in vain. By means of Schools, numerous Youths, both Chinese and Malays, have been taught to read, and instructed in the knowledge of Christianity:

many of them understand the most important truths of Religion: and so much, of late, has this appeared to be the case, as to the Chinese, that hope is indulged of Christian Teachers being eventually raised up from among the Chinese Boys educated in the Schools. Even the Malay Settlers begin to be sensible of the value of education; and several applications for Schools have been received from them by the Missionaries: indeed there is an evident decline of prejudice among that people, and a measure of confidence manifested by them toward the Missionaries not formerly evinced.

In 1824, a Chapel, erected chiefly by means of subscriptions on the spot, was opened for preaching in Chinese, Malay, and English. The attempts made, from time to time, to collect a Chinese Congregation have failed; but Christian Knowledge has, nevertheless, been diffused among that people, by means of conversations with them in their dwelling-houses, in the bazaars, and in other places of public resort; and by means of the Scriptures and Christian Tracts, which have been extensively distributed among them. It is pleasing also to find, that the Malays manifest a greater disposition to receive the Scriptures than formerly, and shew that a knowledge of Divine Truth is gradually increasing among them: a Congregation, consisting of from 40 to 60, usually attend Public Worship on the Sabbath, and about 20 on a week-day: many of them appear to be fully convinced of the falsehood of Mahomedanism, and of the truth of Christianity; but the fear of man prevents them from making an open profession.

The English Services have been usually well attended; and there is reason to believe, that, through the Divine Blessing, they have been the means of no small spiritual benefit to many.

The Missionaries have occasionally visited the western coast of the Malayan Peninsula; where, as well as in the interior parts of Prince of Wales's Island, numerous copies of the Scriptures and Christian Tracts have been distributed.

A small fount of Chinese moveable metal types has been cast in England, from blocks prepared at Pinang; which, it is hoped, may realize the improvement which Dr. Milne, more than fifteen years ago, anticipated; and thus tend to enlarge the means of diffusing the knowledge of Christ among the millions of Chinese.

The inveterate prejudices and superstitious habits of both the Chinese and Malays, as well as their natural enmity and indifference, form a strong barrier against the admission of the Truth; but, by perseverance, in the righteous and holy use of the means divinely prescribed and providentially furnished for promoting their religious instruction and conversion, and in importunate supplication for the success of the means so used, we are warranted to hope that the preparatory change commenced will be still further advanced, and issue at length in the full attainment of the object which the Society has in view, viz. *turning men from darkness to light, and from the power of Satan unto God.*

AMERICAN BAPTIST MISSIONS.

Labours of Dr. Judson at Prome.

THE voice of a Christian Minister has, probably for the first time, been heard in Prome — a large town, about 170 miles from Rangoon. Dr. Judson proceeded thither from Maulmein; and remained somewhat more than three months of last year, from June to September: he thus speaks of the effect of his labours:—

At one period, the whole town seemed to be roused to listen to the news of an Eternal God — the Mission of His Son, the Lord Jesus Christ — and the Way of Salvation through His atonement: a considerable proportion of the hearers became favourably disposed. At length, the Enemy assumed a threatening aspect: the poor people became frightened: many sent back the Tracts which they had received; and there was a general falling-off at the zayats. I was summoned to undergo a long examination at the Court House; not, however, on the subject of Religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the Governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British.

He subsequently adds—

I have just received intelligence, that about the first of September the King issued an order that I should be removed from Prome, "being exceedingly annoyed that I was there, in the inferior

of the country, distributing papers, and abusing the Burmese Religion." The Woongyees, being unwilling to proceed to extremities, made application to Major Burney, the British Resident at Ava, who assured them that he had no controul over me — that I was in no way connected with the British Government, but employed exclusively in the duties of my profession; and he begged them not to proceed to adopt a measure, which would be condemned as intolerant, by good men of all countries. They said, however, that His Majesty's Order was peremptory; and that it was necessary for me to confine my labours within the limits of Rangoon.

On leaving Prome, he says—

There is no period of my Missionary Life which I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian Æra. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the Eternal, and the only way of salvation which He has provided! At length, in the year 1830, it was ordered, that a Missionary of the Cross should sit down in the heart of the city, and, from day to day, for above three months, should pour forth Divine Truth, in language, which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phænomenon must this have been to Celestial Beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the Divine Purposes, that, after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently, in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirit, as almost prevented me from opening my lips to communicate the momentous message with which I was charged. How the preacher has preached, and how the hearers have heard, the Day of Judgment will shew. Blessed be God! there are some, whose faces I expect to see at the right hand of the Great Judge, as they give us reason to hope that they have received the truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Landan, without a distressing conviction that they are in the wrong way.

Labours of Mr. Boardman in and near Tavoy.

In June of last year, the Rev. G. D. Boardman writes—

Besides several thousand foreigners, there are, in this city, more than six thousand Burmans and Tavoys; in the surrounding villages, about twenty thousand more; and, in the jungle, about three thousand Karens — making the whole population of the Province of Tavoy more than thirty thousand souls. This is literally a population of ATHEISTS; who believe, not only that there IS NOT, but that there CANNOT BE, any Eternal God, or any Supreme Being to govern the world or call its inhabitants to an account! Among all these people, there is no one to teach them the knowledge of God and Salvation, of Heaven and Hell, but ourselves. An extensive and weighty charge — an awful responsibility, rests upon us. And what are we among so many? In the city alone, there are arrayed against us about fifty monasteries, with two hundred men in the sacerdotal garb, all of whom, when employed at all, are engaged in teaching Atheism and Metempsychosis: similar monasteries are scattered here and there, throughout the whole province. Against this strong tide of fatal error, there is, as I have said, no one to oppose an embankment but ourselves. But with God on our side, we will do what we can.

Village preaching is most obviously required; and, out of the time that could be spared from the business of the Family, the Zayat, the Church, and the Schools, I have visited, within the last two months, between twenty and thirty of the villages, and preached Christ Crucified to both priest and people. In a few instances, I have been received and treated but coolly—in most, respectfully—and in some, gladly. Hundreds of persons have heard of a Redeemer, who never before heard of any salvation, nor hoped for any relief from sin and misery; except by undergoing countless transmigrations of the soul, and finally obtaining release on the shores of annihilation. Christian Books have also been widely circulated; and, in more instances than one, I have heard of their having been read with interest and hopeful advantage. Many persons have acknow-

ledged their doubts of the truth of Buddhism; and some have even boldly avowed their preference of the Gospel.

Mr. Boardman adds

Some Account of the Karens.

The Karens have justly occupied a considerable part of our attention. They seem to be, in general, a people prepared for the Lord. Large numbers of them have visited us, and spent several successive days at our house; not unfrequently, ten, fifteen, or twenty being present at once, though their settlements are thirty, fifty, or even seventy miles distant. Repeated applications have been made for me to visit them. Urgent applications have recently been made by Karens from the frontier of Siam, for some one to come across the mountains and preach the Gospel to them: and Ko Thah-byoo has been accordingly sent.

This Native Christian, as was stated at p. 30, is himself a Karen. In an Address delivered at the Anniversary of the American Tract Society, the Rev. Elon Galusha stated some remarkable facts relative to this people:—

The Karens are a numerous race, inhabiting the mountains and valleys of Burmah, Pegu, Arracan, and Siam. They live in the most simple style; and are without religion, without temples, without gods. They have been expecting a religion to be given them. No sooner had they heard of the arrival of our Missionary at Tavoy, than they sent a deputation to inquire of him about the True God, and a much revered book, whose unknown pages they had for twelve years kept in sacred deposit, and to which they had been taught to pay divine adoration. According to the Missionary's advice, a company of Karens, after three days' journey, reached the Mission House. The two most interesting persons among them were, a chief, of much native talent, and a soldier, who had received the venerated book from a Mussulman Joger. The chief panted for knowledge; and, while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, "Give us books! Give us books in our own language! then all the Karens will learn to read. We want to know the True God. We have been lying in total darkness. The Karen's mind is like his native jungle." The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds containing the sacred deposit, wrapped in many successive folds of muslin. "Shew me the book," said the Missionary: "I will tell you whether it be good or bad." All was silent as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity—It was an old English Prayer-Book! "It is a good book," said the Missionary: "it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the Book: I will teach you to worship the God whom the Book reveals." The eye of every Karen beamed with joy. They tarried two days, listening to religious instructions, with the deepest interest.

SERAMPORE MISSIONS.

The "Periodical Accounts" supply the following illustrations of the

Influence of Christianity on some Natives of Arracan.

To understand the power of Divine Grace, as seen in an Arracanese, it is necessary to remember what has been said of this people in their natural state. A genuine Arracan Mugh differs not more from his feeble neighbours of Bengal, in form, nature, and physical strength, than in general habits, particularly with regard to diet. Far from any delicacy as to eating flesh meat, although he stands on some ceremony about taking the life of an animal, yet, when once killed, NOTHING comes amiss to him: these, and vegetable productions rejected by most other nations, supply him as a meal. Yet in the midst of this people has the Gospel triumphed; and changed the habits and temper of men, who had otherwise died in a state but little higher than the animal creation. Nay, individuals among them have been found well qualified for spreading the knowledge of Christ among their poor countrymen. A few extracts from the Journal of one of these Native Arracanese Preachers will interest our readers:—

—Went among the Mugh Shopkeepers; but before I could speak a word, a man cried out, "As your religion and ours are not alike, do not come near us. Begone with you!" I opened Matthew's Gospel; and, after reading part of a chapter, I preached to them. After I had spoken, the man said, "We never

denied that the Lord Jesus is a God, but we want that you should also acknowledge that Guadama is a God." I told him, "There are not two gods, but one, who is God over all: if you acknowledge that the Lord Jesus is the True God, Guadama cannot be a god. God cannot die, cannot be subject to any kind of disease, nor can he be old; yet Guadama, when he came to an advanced age, was attacked with a complaint by which he died. He is a ridiculous god." I then explained the death and resurrection of our Lord.

—Went to the Kutcheree, and addressed a number of men outside of the Court. Here I had much argument with a man who blasphemed the Word of God. On my departure, those that heard me attentively invited me to come again: the next day, I went to the same spot; and, while preaching, the man who opposed me yesterday came and used me still worse than before. He not only abused and mocked me, but took my turban off my head and threw it aside, threatening to beat me at the same time. I, however, suffered it, and exercised patience, for the sake of Our Lord and His Gospel. When the man had satisfied himself, I stood up and offered up prayer in their presence for all of them, and particularly for that poor man.

India within the Ganges.

From the Periodical Accounts of the Serampore Missions published in England, we collect some statements relative to the

NATIVE PRESS AND LITERATURE AT CALCUTTA.

Notices of an English and Bengálee Newspaper.

It is long since the importance of a weekly publication, or Newspaper, for the benefit of the Natives of Bengal, was felt, as being calculated to rectify and enlarge their ideas respecting a thousand subjects. This Paper, entitled the "SUMACHAR DURPUN," now pays itself, and is read with the greatest avidity. The First Number appeared on the 23d of May 1818; and the late Marquis of Hastings, immediately and in various ways, expressed his approbation of the attempt. Coming week after week, during nearly nineteen years, the light it has diffused cannot but be considerable. Some time ago, the Editor commenced printing it in parallel columns of Bengalee and English; and, in January 1830, changed the shape into eight pages of the usual size of our Papers, instead of four; the NATIVE subscribers having expressed a wish that they might be able to "bind it up at the end of the year, and preserve it for the instruction of their CHILDREN." The latest Number received is No. 640 of the Twelfth Volume, dated 21st August last. Since the 17th of April, the Paper had been sent, bearing only a small postage, through the country, to at least forty different places; going as far as Chittagong on the east, and even into Assam on the north-east—to Benares, 460 miles; and to Delhi, 960 miles north-west. The postage to the two last is two anas, or three-pence—to all the others, one ana.

This Paper is published at Serampore, and led the way to the establishment of similar Publications by the Natives themselves. One of these, says of the Durpun—

The advantage which the Natives of this country have derived from the Durpun in both languages is universally known; for those means, which the students of English obtained with much expense and labour, may be obtained for a single rupee. A rich man might employ a proper teacher; and, on a monthly salary, an interpreter, to give him the meaning of English in Bengalee, and might purchase books written in both languages: but the children of the poor of this city, and more particularly of the country, and those advanced in life, had not those advantages within their reach. A perusal of the Durpun enables them to fulfil their desires—since, in that Paper, the English Original and the Bengalee Translation are placed so near to each other, that the meaning of each word is obtained without the slightest difficulty: for though there be some trifling departure from the habits of the Bengalee Language in the attempt to make it accord with the English, the merits of the Durpun in assisting to the acquisition of English would cover a thousand defects.

On the benefits to be derived, both in India and in England, from such a Paper, the English Editors of the Periodical Accounts remark—

But if the ideas of the Hindoos may be rectified on the most important subjects, so may those of the great body of readers at home, respecting India and the Eastern World generally; and the value of the above publication, for this end, will be fully appreciated, when the present and succeeding Numbers of the Periodical Accounts shall have been read. The facts detailed, and the pre-

spects thus opening up before the eye of the enlightened Christian, cannot fail to deepen his interest in the Cause of Missions; and more especially in those Native Christian Churches, however small at present, of which he will hear in each successive Number. It is intended, therefore, that a few pages of Miscellaneous and Literary Information shall be given, as frequently as materials arrive. We shall also not fail to keep our eye on their Quarterly "Friend of India," and other direct communications from our Serampore Brethren. Thus gradually, it is presumed, will the Friends of this Cause be put in possesion of circumstances, respecting which the inhabitants of this kingdom have hitherto been uninformed.

Notices of Six Bengalee and Two Persian Newspapers.

Besides the Durpun, we learn from it, that there are now not fewer than six Bengalee Papers in Calcutta, besides two Persian, edited by Natives — seven weekly, and one twice a-week. Several of them contain intelligence respecting the Governor-General in Council — the Supreme Courts — the Police — the Sudder Dewany, or Chief Civil Court — the Nizamut Adawlet, or Court of Criminal Justice — intelligence from Britain, France, and other European Countries, as well as India. Three of these, at least, seem to borrow their political intelligence from the Durpun. The price of all these Weekly Papers is one rupee, or two shillings per month. In May 1825, the subscribers to the six Papers were calculated at from 800 to 1000, and five readers to each Paper: since then they have greatly increased; and, "from the best information," says the Durpun of 30th January last, "we are led to believe that the number of subscribers to Native Newspapers has been DOUBLED within the last TWELVE MONTHS.... When this Paper was first published, twelve years ago, we were censured by many of our subscribers for inserting intelligence respecting countries of which they knew not even the name: but we perceive, with much pleasure, that the Papers in Calcutta, conducted EXCLUSIVELY BY NATIVES, have now begun to introduce intelligence from all parts of the world."

Rapid Increase of Native Publications.

It is remarked in a late Number of the Durpun—

When we consider that the first experiment in printing Bengalee Works for sale among the Natives was made only sixteen years ago, we feel astonished at the rapid progress which the Native Press has made in so short time. The first work of this class ever printed was the "Unudu Mungul," published on speculation, in Calcutta, by Gunga-Kishore, formerly a compositor in the Serampore Press: the list now printed exhibits Thirty-seven Books or Treatises, as having been published in Bengalee during THE LAST YEAR. Though some of these are but pamphlets, yet it is matter of satisfaction to find that a spirit of reading has grown up so rapidly among the Hindoos, as to encourage so extensive a use of the press. A great proportion of these books, it is true, relate to the present system of Hindoo Worship; but, as knowledge spreads among the Natives, we may expect that Works of Science and Literature will meet with encouragement.

On this subject the Editors of the Periodical Accounts say—

Thus also are the Hindoos themselves actively engaged in hastening Hindooism in its progress to the grave; for the more it is exposed, the sooner will it fall into deserved oblivion. By the Durpun of 26th June, it appears that a New Weekly Periodical had started—the "Shastra-prukasuk," or "Book of Light"—giving the true meaning of the Vedangus, Pooranus, &c.; so that every thing relating to the Shasters, translated into Bengalee, will be open to the comprehension of all. *Whatsoever doth make manifest, is light:* and the effect of this publication will unconsciously be the exposure of the perplexity and confusion, the darkness and cruelty, of the whole system.

There is now a Calcutta Journal, and a Literary Gazette, supported by Native Writers; and, among Fourteen Publications printed by Natives, in English, during the last year, it is curious to observe—"Remarks on the Influx of the Irish Poor during the Season of Harvest"—"The Early Life of Lord Liverpool"—"A Self-Guide to the Knowledge of the English Language, in Bengalee and English," &c.

Native efforts, however, begin to take a much higher range than any thing yet mentioned. In 1811, a complete edition of the "Shah Nameh" was undertaken by Dr. Lumsden for Government, to be completed in eight volumes; but it was

abandoned, after the First Volume, as being too expensive: this work, the great Historic Poem of the Persians, so highly extolled by Sir William Jones, will probably disappoint the European ear, but it is to be valued as the highest specimen of the Persian Tongue; and, though intricate and perplexed in its narrative, it contains all that remains in the East, of the History and Antiquities of Persia, from the earliest times to the Mahomedan conquest of that country. The Durpun of 27th February mentions that an edition has just been completed by Captain Mahon: it consists of 110,408 lines; and the Editor having collated the work with seventeen editions, this implies the reading and weighing of upward of Two Millions of Lines, or 500 a-day for ten years! This great work has been printed AT THE EXPENSE OF THE KING OF OUDE. What may not be anticipated, when Vital Christianity and the Word of Life once find their way into these countries!

The Number of the Durpun just referred to thus speaks of the

Progress of Natives in the English Language.

We learn that Baboo Kashee Prisad Ghose proposes to publish a Volume of English Poetry composed by himself. This is the first instance of a Native's venturing on the field of English Poetry; and, if we are to judge of the Volume by the specimens which have been given in the Hirkaru, we should decide that this attempt will reflect the highest credit on the poet. If any thing were wanting to convince us that the Natives of this country are fully capable of acquiring whatever is most difficult in the English Language, these would decide the question.

We may embrace this opportunity of saying, that the progress made by the Natives in the acquisition of English, within the last ten years, has been truly astonishing. Before that period, some few were known to have acquired a very respectable knowledge of the language, and one or two ventured to print Works which brought them much credit: but the great body of those who applied to English were content with a mere smattering; and proposed to themselves no higher aim, than the acquisition of a superficial knowledge of reading and writing, and a very imperfect colloquial acquaintance with it. But within the last ten years, the language has been cultivated with such wonderful success, that it would be easy at the present moment to point out between one and two hundred young Native Gentlemen in Calcutta to whom English is quite as familiar as their own tongue: some among these, as for instance the author of the proposed Poems, have given so intense an application to their English Studies, as to produce Works, which the great body of our countrymen would scarcely venture to attempt.

The Serampore Brethren, after enumerating in their Quarterly Work, the "Friend of India," some of the chief productions of the Native Press, make important remarks on the

Necessity of supplying Useful Publications for the Natives.

It is scarcely possible not to feel, that the impulse which the Native Press has received augments the duties of those who possess facilities for communicating ideas to the country. The objectionable character of the greater part of the Works which we have enumerated clearly points out the nature of our obligations. The welfare of India imperatively requires that they should be counteracted by others, which may tend to raise the tone of the country. The Press should not be suffered, even for a limited period, to become the auxiliary of Superstition; the only means of preventing which is, to provide for the circulation of Works of a higher character. Most disastrous would it be, if the greatest engine of improvement yet discovered by man should, through our supineness, serve to augment the evils which we are so anxious to remove! Most disastrous would it be, if the schemes of education now on foot should serve only to create readers for Idolatrous Publications, from a lack of more Useful Works! Yet this is likely to be the case, if we permit year after year to elapse without multiplying Treatises which may serve to fill the vacant hours of students after the season of elementary instruction is closed. We owe it, therefore, to the consistency of our character—we owe it to our superior civilization, and to the plans of improvement which have been commenced under British Influence—not to suffer minds which have been partly enlightened at school to relapse into the grossness of Superstition. If we do not attempt to fill the country with Useful Publications, far better would it be to shut up our Schools; and thereby to avoid, at least,

giving a fresh impulse to Idolatry and Immorality. To perfect the system of civilization which we have begun, and to prevent our efforts from having a baneful influence on the rising generation, it is imperatively necessary that the knowledge and information with which the English Language overflows should be transfused into the vernacular tongue. The Youth, whose minds have been opened by Introductory Treatises, have now grown up to maturity, and require works of a superior class. Imbued with the love of reading through our exertions, they will naturally seize on the productions of the Press as the means of mental enjoyment; and their future character cannot but be powerfully influenced by the character of those Works, whether pernicious or salutary. Our plans, therefore, now require extension, in order to keep pace with the growing wants of the country.

On this passage the Editors of the Periodical Accounts observe—

If any thing could lend emphasis to these expressions, it is the fact, that, since they were published in May 1825, many thousands, at least FORTY or FIFTY THOUSAND, Volumes or Pamphlets have been thrown into circulation by the Native Press! In the year 1829 alone, Thirty-seven different Publications were thus issued, with the character of which the reader has been already informed.

AMERICAN BOARD OF MISSIONS.

THE Rev. H. Woodward, one of the American Missionaries, has furnished some

Account of the Nilgherry Hills.

These are a part of the range of mountains extending along the Western Coast of Hindoostan, from Cape Comorin to Surat. The place at which I resided, Kotengherry, is in N. Lat. 11° 19'. It is nearly ten years since these mountains were first explored by the English: it is not, however, more than five years since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffna. Their discovery is an invaluable acquisition to the country: invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain; and secure more benefit from one year's residence there, than from a two years' trip to England —that arising from the voyage excepted. It is, without doubt, one of the finest climates in the world: the daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees: during the hottest months, the mercury varied from 64° to 68° of Farenheit; and at the coldest, from 40° to 44°: in the open air, the variation would have been greater, especially in the cold season, as ice was frequently found in the morning.

There are two places at which invalids reside—Kotengherry and Ootacamana. Kotengherry is but 15 miles from the foot of the Hills, and but 6500 feet high: Ootacamana is fifteen miles further on, and 1500 feet higher. On many accounts, Kotengherry is to be preferred as a residence for invalids.

Ootacamana being surrounded by high hills, either in its immediate vicinity or at a distance, no part of the plains is visible from it: Kotengherry being on a summit which overlooks all others on the south and east, nearly all the Coimbatore District is visible when clouds do not intervene; and on one of the hills in the immediate vicinity of Kotengherry, a great part of the Mysore District is visible on the north. On account of the delightful prospect, which the plains, and the clouds which hover over them, present, Kotengherry is far more pleasant than Ootacamana: the first view of Ootacamana is delightful, it being a smooth surface with long grass; but as there is no cultivation, no shrubs, nor even rocks to be seen, the eye soon wearies, and longs for some new object: but Kotengherry is covered with bushes, such as the gooseberry and raspberry, and with fern, excepting where it has been cleared for cultivation: the scenery presented by the burning bush, the ploughed ground, the green fields, the red-topped grain, and here and there the red and white poppy, is very pleasant. The difference observed in the thermometer at the two places, especially during the warmer months, is not very great: in the cold season, there is a difference of five degrees or more: the valleys in the vicinity of Kotengherry are probably about as cold as Ootacamana: the extremes of heat and cold are daily greatest in Ootacamana.

The first English Settlers went to Kotengherry; but finding the inhabitants unwilling to part with their land, they went on to Ootacamana, where the Na-

Digitized by Google

tives neither cultivate nor claim the soil. The country immediately round the more elevated station is more level, and on that account more eligible for a large settlement: and now, since the number of inhabitants has greatly increased, the place has become very gay, and of course more inviting to most persons, than Kotengherry. The present number of buildings at this place is only eight; at Ootacamana probably five times that number: and as speculators prefer spending their money in erecting buildings at Ootacamana, it will not only continue to grow, but will ere long have a larger English Population than any other place in India, the Presidencies excepted.

Mr. Woodward visited the Nilgherries, from Ceylon; as did Dr. Scudder, one of his Associates in that Mission: both derived great benefit from their residence there.

Mr. Woodward has given a lively

Description of Palankeen Travelling in the Peninsula.

A palankeen is quite unlike any thing which I ever saw in America. The top or body of a small neat stage coach is, perhaps, the nearest in resemblance. Instead of the oval form, it is a parallelogram, six feet long and two and a half wide, with the top a little raised in the centre, so as to shed the rain. Instead of the swinging doors of the coach, there are, on either side, two small shove doors. Like the coach, it has either venetians, or two small windows, in each end. From the centre of each end of the palankeen run out poles three-and-a-half feet long, which are supported by iron rods from each corner, meeting on the pole, six or eight inches from the body. Though a palankeen be thus large, it is generally made of light materials, so that, when empty, it may easily be raised by four men to the shoulders.

Early after noon, on the day appointed for commencing the journey, half-a-dozen or more coolies (baggage-bearers) call for their burdens. Each man has a cloth, answering for a pack, swinging over his shoulders, in which are his luncheon, knife, tobacco, &c. On his head, is a small parcel of straw, in a circular form, adapted to his head, on which he carries his load. Each man, also, has a staff, for his support in rugged paths, or when fording rivers: to the head of this staff are attached a number of flat pieces of steel, which, by their jingling, frighten away serpents, and even wild beasts at night. The burden for one cooly is generally about sixty pounds, and this he carries thirty miles a-day. Being accustomed to the business, they travel many miles without stopping, and without even supporting the burden with the hand; and their daily wages are about 40 cents.

A few hours after the baggage leaves, another set of men, thirteen in number, present themselves before the door: these are the palankeen- and torch-bearers. Their dress consists of a large white cloth bound round the head for a turban; and instead of the single cloth round their waists, as is common to all low castes, they wear a long white frock, so that their bodies are completely covered. This dress gives them a much better appearance than many of a higher caste; and was probably adopted that their personal appearance might be more acceptable to English Gentlemen and Ladies. The torch-bearer has a long roll of old cloths, closely bound together in a cylindrical form, four feet long, and four or five inches in diameter: this is a lamp. In his other hand is a leather or brass vessel, containing two quarts of oil. (See Matt. xxv. 4.) Having girded up their loins, they place the palankeen before the door. When the traveller is seated, the three men at each pole raise their clasped hands to their faces, in the attitude of prayer; and then, bowing a little with their faces toward the palankeen, they invoke the protection and blessing of their gods. How much instruction and reproof, from the example of the Heathen!

While moving on at a slow gait, the first few minutes are occupied in "getting the step," by which they move on with more ease to themselves and the person whom they carry; commencing, at the same time, their song, "Ha Hum, Ha Hum," by which the step is regulated. The monotony of this song is sometimes broken by some one more merry than the rest; who, with the apparent design of driving away melancholy or of pleasing their employer, raises his voice, and sings, "Good gentleman good pay will give." When tired of this, some still more animating thought is thrown out; such as, "We'll take our pay, go home, and buy a fine cloth." Thus they run on, six only bearing the palankeen at a time. At a signal given from some one whose shoulder is weary of its burden, they stop, and in a moment pass

the pole to the other shoulder. When one set becomes weary they are relieved by the other, who run by their side. Having run one and a half or two hours, they rest a few moments, and spend this time in adjusting their clothes, girding up their loins, eating tobacco, &c.; or, if much fatigued, by lying down. The torch-bearer runs by the side of the palankeen, and when his torch becomes dim, he pours in oil from the vessel which he carries in the other hand. On arriving at the bungalow or rest-house, perhaps 15 miles from the place of setting out, the bearers lie down and sleep till they are roused at three or four in the morning: at seven or eight they arrive at the second bungalow. The rest-houses, on the road which I travelled, are very neat and commodious stone buildings, erected by Government for the accommodation of travellers.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

THE Committee have received the following account of the

Annual Examination of the Boys' Schools.

The Annual Examination of the Boys educating in Calcutta, in Schools connected with the Church Missionary Society, was held on the Society's Premises, Mirzapore, on Tuesday Morning, 14th December, 1830.

The Calcutta Church-Missionary Association supports at present six Native Boys' Schools in Calcutta and its vicinity; viz. those of Mirzapore, Potuldunga, Simliah, Shampuker, Shobha-Bazaar, and Baug-Bazaar. These Schools contain about 300 Scholars. Of this number, about 100 Boys, composing the First and Second Classes, were examined, in the following order:—

First Class, consisting of 40 Boys, read St. Matthew's Gospel, chap. xxi., and answered questions on the meaning of the words and on the subjects therein stated, in a manner which evinced that they really understood what they read. They also read and explained the 5th of Ellerton's Dialogues, and repeated the whole of Dr. Watts's Catechism.

The Boys of this Class wrote, on slates, the Lord's Prayer, and portions of the Catechism, from dictation; and some of them, especially those of the Shobha-Bazaar School, produced beautiful specimens of Penmanship, in Bengalee.

The Second Class, consisting of about 60 Boys, read and explained the Lessons in Jetter's Spelling Book, and gave the meaning of the words, to page 14; and repeated and explained Watts's Catechism, to page 7.

The Boys in the Church-Mission English School, Mirzapore, were examined at the same time.

The First Class repeated several of Dr. Watts's Divine Songs; and translated and explained the third chapter of the Book of the Prophet Daniel, and part of the eleventh chapter of the Acts of the Apostles; and wrote on their slates some of the rules of Syntax in Murray's Grammar, from memory. In Arithmetic, some of these Boys are doing the Rule of Three and Simple Interest, while others are in Long Division.

The Second Class read the History of Joseph and his Brethren, and translate it into Bengalee: they spelt the words in various parts of Murray's English Spelling Book, to page 115, giving the meaning in their own language; and wrote on slates, from dictation. The Boys in this Class do some of the first rules in Arithmetic.

Before the close of the Examination, our Christian Youths, of whom we have four, were examined by the Rev. Mr. Robertson, in a Catechism on the Evidences of Christianity.

At the close of the Examination, Prizes of useful Books were distributed to the Boys, according to their respective proficiency.

PATNA.

The following extracts from the Journal of Mr. G. M. Francis, who labours at Patna, shew the nature of his

Intercourse with the Natives, and its Effects.

Sept. 4, 1830 — In the evening, had much conversation with several Hindoo Pilgrims, who were on their way to Benares. I explained to them the way of Salvation—how they might obtain pardon of their sins, and be happy after death. I asked the reason of their going to Benares: one of them, seemingly the Headman, said, that they were proceeding for the purpose of making Teerut to the Dévatas. "What good will you get from worshipping gods of wood and stone, and washing in the water of the Ganges?" Here a debate took place with a smart young man of their party, who undertook to defend the Dévatas and the Shasters, given, as he said, by Bâas. I then told him, that they were held in

bondage under a dreadful system of priestcraft; and unless they would go at once to God, and beg Him to teach them the right way, all their poojahs and washings would not save them; that our God was merciful; that he would never turn any away; and that he has given His own Son to die for sinners. I gave them two Papers, containing the Ten Commandments, &c., and parted with them.

Sept. 6, 1830—Conversed with Toorul Mull and Imritt Lall. One principal inquiry, which they made, was, "What is to be obtained by worshipping Jesus Christ?" They are so accustomed to conceive of all religious acts as acts of merit, by which blessings are to be obtained corresponding to the worship that is performed, that when I besought them to forsake Idolatry and to believe in the one God and Jesus Christ his Son, they immediately began to conceive of Him as another Dévata, by worshipping whom they could merit certain blessings. I endeavoured to convince them, what the Spirit of God alone could thoroughly impress upon their hearts, that, being born in sin, all our actions are sinful, and can never be the means of obtaining justification, or any other spiritual blessings, from a holy God. After this, I spoke a few words more, recommending the Gospel to their attention: they expressed their wish to read it, and asked for a Translation of the New Testament in Persian, which I promised to procure for them.

Sept. 12: *Sunday* — After Prayers at home, proceeded to Dinapore; and met, near Khoorjee, two respectable Mussulmans, who had alighted under the mango tope, to give their palanquin-bearers rest. I opened a conversation with them, by asking whither they were going; which question was politely answered, with several others: after which I began to address them, and was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears in the eyes of the oldest man, and falling down his cheeks: he told me that he professes great veneration for the sacred writings, as he terms them, of Moses, of David, and of Jesus, and said that he would feel obliged by my letting him have the loan of the Writings of Jesus; with which I said I would comply, if he would send a servant over for the book.

Sept. 18—Took a drive, early this morning, as far as Khajakoollam-Ghaut. Here I saw the works of Idolatry and blind Superstition. Crowds upon crowds of infatuated men, women, and children, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing, making salams, and spreading on the shore their offerings, consisting of rice and flowers. As I went through the crowd, down the pucka steps of the ghaut, a little above Khajakoollam, I felt my spirit moved, and began by giving Hinduwee Papers to some Byraggees (Hindoo Devotees), who did not receive them very freely: then turning to some of the people who were standing on the steps, I interrogated them, "On what account are you come hither?" "To bathe in the Gunga, Sahib."—"By bathing in the Gunga, what fruit will you obtain?" "Holiness," says one. "Good for the future," says another.—"Thus you say, indeed: but how do you know? Is not all this without evidence? Of this not the least proof is apparent. Hither you came sinful people: now some of you have already bathed, and others are going to do so; but, by doing this, not one sin goes away, nor ever will go away: as you come hither, so you will depart hence. You will get no good by all you do here: and if you do not forsake these ways, most certainly you will be destroyed. The way in which you are going can never be the way to Heaven: in this you will never find salvation. Are you so void of reflection as to suppose that Gunga can save you? What is Gunga? Is it larger than other rivers? No, there are larger. Is its water better than other waters? Certainly not. Why do you act so unwisely? Why are you without understanding? There is but one God: worship Him. Know that your minds are defiled by sin: which defilement Gunga can never remove, though you were to bathe a thousand times. Hear, Brethren, why I have come hither: Not to bathe in the Gunga; but to publish among you the good news of God, which is this:—

"God, the Maker of the whole universe, the Maker and Preserver of us all, seeing us all overwhelmed with sin, hath had very great compassion on mankind, and hath given His own Son to be our Saviour. His name is Jesus Christ; who, leaving His own happiness, came down from Heaven, assuming our nature, that, to procure our salvation, He

might suffer in our stead. Thirty-three years He lived in this world: in the presence of thousands of people, He performed many works; to the blind He gave sight; to the deaf He gave hearing: He healed the sick, and raised the dead to life. Afterwards, that He might make satisfaction for our sin, He endured very great sufferings, and gave His own life a ransom for us. He died; and after three days He arose from the grave, appeared to His disciples, talked and ate with them, and at the end of forty days He ascended into Heaven in their presence, first giving them this command, *Go ye into all the world, and preach the Gospel to every creature.*

"These are not my words, but the words of God. Most certainly I seek your present and eternal good. For this end I am come to this place; nor do I seek any thing else. I know that this can be obtained in no other way than by Jesus Christ. Besides Him there is no remedy. If you will not forsake your sinful ways, your lying, quarrelling, idol worship, &c., and believe in Jesus Christ, you never can, by any means, be saved. But if, forsaking all these, and every sin, you believe in the Saviour, and, taking His Name, you pray unto God for mercy, most assuredly you will obtain salvation. Pay attention to these words: judge in your own minds whether they be good or bad. Know that your Shasters are all lies: believe them no longer. Why will you fling your souls into eternal fire? Why will you destroy yourselves? *Now is the time of salvation:* now has God been very gracious to you, and has sent you the good news of salvation. Believe this news; receive it in your hearts. If you do this, Jesus will be your Saviour; but if not, he will be your Judge, and you will have to give your account to Him at the Last Day."

Sept. 22, 1830—The person mentioned in my former Journal, Meer Saheb, gave me a call this morning, accompanied by another Mussulman. I entered into discourse with him about our Divine Religion, to which he paid great attention: after which I gave him the New Testament in Persian, to read. He read the narrative of Our Lord's feeding the five thousand, and of his walking on the sea; and the old man confessed that these were the works of God. I then rehearsed the Ten Commandments, which he highly approved: after promising to call again, he left me, much pleased.

Sept. 24—Went into the town early this morning. As we were passing by a shop where there were many people sitting, I began to speak with them, by making inquiries what the shop contained, &c.; after which I began to tell them of the only way of salvation. A poor old man expressed much gladness in hearing of the Saviour, which was to me a little encouraging. "These are good words," said he: "hearing these, I get knowledge, and my mind gets good: I will hear you as often as I can." I invited him over to my place; to which he objected, saying, that he had to attend his shop daily, and the distance was great: however, I promised to be with him as often as I could. This man spoke with so much apparent simplicity and pleasure, that I could not but be encouraged. What a recompence, if this poor man's soul be gained!

Oct. 1 — In the evening, talked to the people as usual, and some heard very attentively. A Brahmin, and another man, both more intelligent than most I have met with, heard with apparent conviction. The Brahmin said that the worship of the Debtas was sin, and that God is worshipped by the meditation and thoughts of the heart. The other man, hearing that people must forsake sin, said, "That, no Hindoo will ever do. Lying, and covetousness, and deceit, none will forsake." Thus the people are every day hearing of their sin, and of the Saviour. Who can tell what may take place? Great things I hope, to the glory of the Great Jehovah's Name.

Oct. 7—I was visited this morning, for the second time, by Meer Saheb, who appears to be a learned man. I gave him a Persian New Testament a few days back; and to-day, speaking of it, he said, that he wanted to be informed, in a few words, what was the foundation of our hope, and what the peculiarities of our Religion. I told him, that the first point was to believe that the Lord Jesus Christ, the True God, had become incarnate for our redemption; that we were wholly sinful, and could do nothing to save ourselves, but must depend upon the propitiatory death of Christ for all. He heard with no small attention; and added, that he believed the New Testament to be the book of God.

Oct. 25 — An intelligent young Hindoo called at my house this afternoon, to inquire concerning the contents of the Dhurrum Poostuck; when we had

a very interesting conversation. He acknowledged that his fellow-Hindoos were not in possession of the Truth. I remarked, "He who builds upon the sand must needs encounter ruin; but the builder on a rock is safe. This rock is Jesus: *other foundation can no man* safely build upon. Permit me to tell you, that Christ is the only foundation &c." Having explained certain parts of the Scriptures to him, he requested a Testament in Persian: when I had given one to him, he departed, promising to call again.

Oct. 28, 1830—We left Patna for Hadjeepore early this morning, and arrived there about 9 o'clock. During our stay, from the 28th to the 30th, we made it a rule to be out among the poor Heathen twice a-day; from eight to ten in the morning, and from four till dark in the evening. All Missionaries in India ought to come to the Kuttra (a place of resort for the transaction of business), as here is afforded the best opportunity of spreading the knowledge of the Gospel by preaching and distributing books. I trust, however, we have not been idle. Our strength and abilities have been devoted to the instruction of the people in the way of salvation by faith in Christ. I never had so good an opportunity before; nor did I ever feel myself more happy, or better able to exert myself. We distributed a great number of books, particularly in the Hindee Character, which we hope will be carried to many dark villages where we could not possibly go; so that we hope we have forwarded our great work, and sown seed which one day may spring up and bear much fruit. Thousands of people heard us with great attention, especially the poorer sort of them.

CHUNAR.

The following Extracts from the Journals of the Rev. W. Bowley, and the Native Catechists, Christian Tryloke and Matthew Runjeet, afford copious illustrations of the state of the native mind in the North of India, and of the nature of the labours of Missionaries in that region of ignorance, superstition, and Idolatry. May the *gross darkness* be dispelled by the beams of the SUN OF RIGHTEOUSNESS!

Views relative to the Effects of School-Instruction.

March 15, 1830—Since my return, the Persian and Hindoo Schools have been visited every day. The Lads of the Persian School have read, in Class, to the end of Genesis; the Second Class have read the New Testament; and they have had the Scriptures plainly unfolded to them, to the apparent satisfaction of all. I feel convinced, that, under the Divine Blessing, much good would result from this mode of proceeding, if regularly persevered in: consequently, when we itinerate into the country, some qualified person ought to be on the spot, to carry on the work without intermission, at the Station. Proceeding in this manner, we should find that God is *the same yesterday, to-day, and for ever*, and that He would bear testimony *to the Word of His Grace*. We have an incontrovertible proof of this, in the conversion of the two sons of dear old Nicodemus. There are also two fine Lads in our English School, who are thoroughly convinced of the Truth, and I hope converted to Christianity, though not baptized. They lament very much the hinderances that are in the way of their openly embracing the Truth, in consequence of their Heathen Parents. However, when the obstacles are removed, these may yet shine forth. All the good impressions they received were from the pious labours of Charles Doss, when Schoolmaster here; hence they speak of him with much esteem. He used to explain the New-Testament Lesson, and apply it to them in Hindoostanee. And surely, Christ in our hearts, and His fire on our lips daily, in our attendance upon these Heathen Schools, must produce glorious effects. All I can say for myself is, that I have never been able to do justice to Schools, because my Missionary Labours amongst the Adults have drawn me away from them. Let us but have really pious Schoolmasters, whose minds will be influenced hourly by Divine Grace to glorify God in the conversion of their charge—and let them persevere patiently, by bringing the subject daily before the Throne of Mercy—then shall we see great things. Every Schoolmaster to the Heathen ought to possess a Missionary spirit, if we would see the fruits of our Schools; otherwise Missionary Funds must continue to be expended to little purpose. I must be pardoned for this liberty of expressing my thoughts in this place, since I have

come to the above conclusion respecting Schools, after long experience and observation. [*Rev. W. Bowley.*

Notices of the State of the Congregation.

Oct. 12, 1830—One of our Native Christian Women brought me a List containing Subscriptions for a Meeting House to be built for them, to the amount of about 120 rupees: this was collected among themselves at the Prayer Meeting last Saturday Evening, preparatory to the Sacrament.

Oct. 17—To-day the Services as usual. Baptized the Wife of Obadiah Dulloo: she returned from the village a few days after she had left her husband, and penitently begged pardon: she has ever since been entreating to be admitted, has conducted herself with propriety, and has been diligent in attendance on the Means of Grace. She is about twenty years of age. Also an Adopted Child of Christian Tryloke's, ten months' old, was baptized, by the name of Matthew.

Oct. 27—A Boy, who was taught in the Mission School, has for the last two months attached himself to David Thakoor, renounced Caste &c., and has joined our party, together with Thakoor. Our number, including four inquirers, amounts to 14, who attend our Morning and Evening Prayers.

Dec. 6—In the middle of the Evening Service, four persons were admitted into the Church of Christ: two Women, who have long been under preparation, who have obtained good knowledge of their faith and hope, and have manifested a consistent walk, with penitence, and an anxious desire to be joined to Christ and his flock; and two Lads, whom I brought with me in my last journey to the Fair below Buxar.

David Bickersteth Bhujure is about fifteen or sixteen years of age, of the Kuthee Caste. He was taught Hinduwee in the Society's School at Buxar. His father, then the only surviving parent, died about a year ago. Since that time he continued to abide and eat alone in his house, till within the last two months, when he joined himself to David Thakoor, breaking through Caste. On my arrival at Buxar, he made himself over to me: he has been under my immediate eye, night and day, ever since; and I might truly say, that he is the finest character I have seen of a Native Boy. He is of a mild disposition, fond of learning, and without vice of any kind. Since my return, he has been learning Sanscrit. He had learnt the Creed and the Ten Commandments; and subsequently the Introductory Catechism, with the Prayer attached.

Reuben Bhundoo is a lad about twelve or thirteen years of age, an orphan, who joined us on our way, ten miles below Benares, and has been getting on ever since as well as could be expected of him. He has learnt several things by rote, attends the Hinduwee Schools, works with the other Boys in clearing the Compound, &c., and eats, and sleeps, and continues with the other Christian Boys.

Dec. 25—Early this morning, after an Exposition on part of Revelation ix., on the Rise, Progress, and Establishment of Mahomedanism, the Molwee read the two last chapters of St. Matthew's Gospel with me. During the day he read the Baptismal Service, both by himself and with me, and prepared for the Ordinance. Early in the morning, Hindoostanee Service: Tryloke read a Discourse, and the Sacrament was administered. At 4 P.M. Divine Service, in Hindoostanee, again: many Hindoos and Mussulmans, being informed of what was to take place, attended. Tryloke read Prayers; and I then baptized Molwee Hydeer Wee, an adult Hindoo, and an orphan Heathen Child.

My Journal of my visit to Cawnpore will shew how the Molwee spent the most of his time during the fortnight he was with me there. His mind then appeared made up: he suffered much persecution; and was coming away with me, but some unforeseen obstacle prevented. He has since continued to read the Scriptures, and to visit Christian Friends, who either did not understand enough of the language, or could not devote the time required to be spent with an inquiring mind. He also became intimate with Kurrum Messeeh. He left Cawnpore, to join me, on the 6th inst. Since his arrival he has manifested great seriousness, in his diligent and unremitted study of the Scriptures and Tracts, and his determination to submit to the consequences, from a real knowledge and apparent conviction of the Truth. He is about thirty-seven years of age; and a man of first-rate learning, both in Arabic and Persian. May all his talents and learning be devoted and sanctified to the glory of the Redeemer! His study of the Book of Revelation, where

the Divinity of Christ shines upon him in every page, seems to have had a powerful effect upon his mind.

Nanoo is a Hindoo, of the Koonbie Caste, and is now a gardener. He has been waiting for many months: his mother's persecutions and opposition hitherto prevented his Baptism. He is about twenty-five years of age, of a mild and peaceable disposition.

The third was a Child, baptized by the name of Benjamin. He is twenty months old. Was put out to nurse by a truly Christian Lady, who has now sent him to our Asylum. After the Baptism, I addressed the people from, *It shall bruise thy head.* [*Rev. W. Bowley.*

Suggestions on the Mode of carrying on Missionary Labours.

Nov. 1, 1830—Our Readers found great encouragement from seeing how their enemies were constrained to yield in favour of the Gospel System of Salvation: they seldom came to dispute without being compelled to retire, saying, "This religion must spread, in spite of all opposition against it." Many came to dispute and cavil, who themselves returned with books, good friends. Time was when the sight of a Convert was a prodigy to the the people, and it required great fortitude to face them from whom he had separated: this time the case was different; the Readers boldly faced all who came before them, and heard very pleasing observations drop, from time to time, which animated them greatly.

Had the first Disciples of our Lord been permitted to remain in Jerusalem in peace, the spread of the Gospel must have been greatly retarded in the progress which it was destined to make in the Apostolic Age. It was their being scattered in the neighbouring towns which was the means appointed to make the savour of the Name of Jesus known to the surrounding people, and was blessed of God to the conversion of myriads, inasmuch as it was backed with a positive command and a promise. Thus must we look for similar effects from similar proceedings. The sheep of Christ are scattered abroad in the world amongst Hindoos and Mussulmans; and these sheep must hear the Shepherd's voice, and, in hearing, shall follow. Unless we see Missionaries pursuing this course more generally, no extensive work of conversions must be immediately expected: unless we go to the Heathen, we must not expect they will come to us: unless we go out and invite them, the distance is too great to warrant any expectation of their seeking after us, or the Religion which we profess. We too frequently hear very painful remarks, to the above effect, made by discerning Natives. Satan must be attacked in his strongholds, and not permitted to rest in peace in his usurped dominions. But this mode of proceeding runs counter to our depraved nature, and requires sacrifices which the old man is not willing to make: but how can we prove ourselves to be disciples of Christ, unless we take up our cross daily, and follow Christ? May this spirit of self-denial be granted unto us more and more! [*Rev. W. Bowley.*

Circumstances attending the Death of a convinced Cuverite.

The case of Bukhtawen illustrates the obstacles which oppose the reception of Christianity by Natives who are convinced of its truth, and the snares wherein they are in consequence entangled.

Nov. 13, 1830—Poor Bukhtawen died five days ago. This poor man heard the Gospel about the same time as Mohun Doss, before which he was a strict Cuverite. When we first met, he made pretty sure of making a proselyte of me; but in a very short time his hopes failed, together with all his conceit of Cuverism. He now renounced that system, and openly condemned it before his fellow disciples; and, as far as faith and words and an open avowal can go, without the ordinance of Baptism, he followed the Divine Saviour. He was openly against every other system; and Christ and His Salvation were his only theme. His tongue was a drawn sword against the Hindoo and Mussulman Systems of Salvation, and consequently he became notorious for the last ten or twelve years; so that he was generally considered a Christian, while others thought he was paid for such work. His connexions were extensive; which seems to have been his real motive for not submitting to Baptism, lest it might bring a reproach upon the whole. Nothing, however, could deprive him of his hope of salvation through the merits of Christ alone. He frequently sheltered himself by saying, "Christ is the Saviour of sinners. He saved the thief on the Cross, and I trust He will not allow me to perish. I have not the least vestige

of confidence in any other system." Hence he was a regular attendant at the Public Services of the Church, and always joined our party in the Market-place and in the Bazaar Chapel. On this account he was subject to much obloquy. He was laid up of a fever for five days before I left for the Fair, and died about twenty days afterwards. Four days before his demise, my Nagree Copyist called upon him, and found him very much reduced: he recommended him to apply to some Native Physician. He refused, saying he had long since cast off all confidence in them; that his trust was in Messeeh (Christ), let what would be the issue. [*Rev. W. Bowley.*

Value of the Scriptures in the Proceedings of Missionaries.

Dec. 7, 1830—In the family, the Native Girls read the 42d Psalm; and the Lads in the Bazaar Schools read the first and second chapters of the 2d Book of Kings. The Old-Testament History I find is so applicable to the Natives, that it comes with redoubled force; and great interest is excited, without any umbrage being given. I would not, for my own sake, lose these opportunities, daily afforded, of explaining and enforcing the Divine Word to the Natives, for all one might enjoy from a different course. A greater power is granted the Word, at least to me; and I cannot but think that the same course would benefit others also.

[*Rev. W. Bowley.*

Illustrations of the State of the Natives.

Jan. 20, 1830—Walking along the beach this morning, a Brahmin came to beg alms, with whom I had much reasoning. He said, that all who serve God are much afflicted by Him, as was his own case. He was asked, whether mortals punished their children because they obeyed them. He replied, "Certainly not." "And would you make God worse than yourself?" He laughed; and acknowledged, "Christians have the true knowledge of God, and therefore are blessed in their deeds; although the people will not allow that you have any knowledge of God."

Jan. 22—Had a long discussion with some respectable attendants and Pundits of a Rajah who is come hither to bathe. I recognised one of the Pundits, having met him at Buxar. They all mentioned the virtues of Gunga. Having admitted its natural effects, we denied and disproved its power to purify the heart from guilt; and spoke of their provoking the True God, and following after Idols which can profit them nothing. They tried to defend their system; but, by so doing, only caused it to be the more effectually refuted. A Pundit was constrained to yield up the deityship and virtues of Gunga, before a great crowd. One said, "How then can we be saved by Jesus Christ?" I was pleased to hear this, as it was a proof that the man had either heard or read of the Saviour; and I replied: "Christ is God Almighty, of infinite love: He became incarnate, and was made a propitiation for the sins of the whole world; for which purpose, He suffered, bled, died, rose again, and now pleads our cause before His Father. Here is real consolation." All seemed pleased, and appeared struck at what they had heard, without taking the least umbrage; though Hindooism was frely overturned. One asked, "Of what image is God?" *Answer*—"Of what image is your soul? If you cannot tell that, wherefore think to fathom the Deity. He is a Spirit, and has no shape." *Hindoo*—"If the soul has no image or shape, it cannot suffer, nor can it sin." *Ans.*—"There is the Rajah's Budgerow" (cabined boat), pointing to it: "suppose that certain persons are determined to rob it; could they not, before, lay out their plan for so doing? Now which is concerned in planning the deed—the soul, or the body?" This doctrine of the body alone being concerned in all the evils that are done seems universal with the Hindoos, according to the Vedant, the Bhagvat Geeta, &c.

March 25 — At nine A.M. all went to the Annual Melah at the Shrine of a Mahomedan Saint, where we remained till five P.M. reading and arguing. Though this is a Mahomedan Fair, yet ten Hindoos to one Mussulman come to present offerings at the Shrine. Thus will the Devil permit his slaves to go from one false system to another, without suffering persecution, &c.

March 30 — To-day, a Cuverite Gooroo came, and spent three parts of the day with us, making particular inquiries about Christianity. He manifested a wonderful knowledge of the history of our Lord, freely quoting from St. Matthew's and St. John's Gospels, to the astonishment of us all. He also spoke freely on the Tracts which he had read; and has completely made up his mind to embrace Christianity. He says he was a

Brahmin, and for several years became a Devotee, performed pilgrimages, &c.; and for the last five or six years he settled in Cuverism, but still without satisfaction to himself. He has a wife and, I believe, three children, and a mother. He has a number of disciples, some of whom are opulent. He resides at Boojee Gurb, forty miles distant. About three months since, one of his disciples came to Chunar, and received, from Matthew Ranjeet, a few Tracts, which were taken to him. On reading the Tracts, he found every thing very good in them: and whilst I was on my way to Cawnpore, he came to Chunar, to have an interview. Matthew gave him a copy of St. Matthew's and St. John's Gospels for himself, and 30 Tracts for distribution, telling him that I should be here about this time; when, according to promise, he came. He has distributed the Tracts, has given the Gospels to one of his disciples, and is now reconciled to cast off his former badge and to embrace Christianity. He said he would permit the bead to remain about his neck, till he got amongst some of his most intelligent disciples; when he would shew them the uselessness of the bead, and point them to Christ in the Gospel as the only way to happiness, and break the bead, and get all he can to do the same. I have not before seen such an instance as this of one being so evidently taught without the help of man.

Oct. 24, 1830: *Sunday*—Had Family Prayers at day-break; and before sunrise all went to the Market-place. From hence, went to a different part of the Bazaar: read as before, and gave away but a few Tracts. Could not but feel grieved at the deplorable state manifested by the people. Alas! they seem to be in a deep sleep of insensibility. All concern for eternal things seems obliterated from every mind. However, during the day, things assumed a favourable appearance: people continued to come and go, till we went out in the evening. A Devotee, who had heard us in the morning, and manifested that he had read and heard of the Saviour, came and argued with our people respecting killing animals; and could not feel satisfied on this head, till he had been with us for an hour. He said he liked every thing in Christianity, but this sanctioning the killing of animals. Hence it became necessary to enter fully into the discussion of the subject, and shew him that all animals are not alike; that God intended that animals should subsist on animals; hence fish live on fish, cats on mice, tigers on other animals, &c. And though the Christian Religion sanctions animal food, it binds no person to eat this or that; but it may be considered as if four dishes of food were prepared by a father for his child, and he left it to the choice of his child to make a meal of one dish alone, or a little of each: for thus it is that God deals with us; and the Scriptures say, *Let not him that eateth, judge him that eateth not*, &c. He seemed satisfied, and professed his entire faith in Christianity; saying, that he should now close up his concerns here, and follow me as soon as he could to Chunar; only entreating that I would leave him what portions of the Word I possessed. I gave him the Hindustanee New Testament, a copy of the Psalms, and a few Tracts.

Oct. 28—After Prayers, all walked round the Fair, and entered within the precincts of Brighu's Temple. A conversation was opened with the most learned Brahmin, who presides. He felt constrained to yield that Idolatry was wrong, though enjoined by the Shasters; but said, "We have a system different from this for ourselves, and for those whom we have any influence over; only we are obliged to inculcate this system to the populace, otherwise they would hoot us away."—"True, very true; but are you not acting the part of a hypocrite, by believing in one system, and inculcating another? Are you not responsible to your Creator for your actions in the body? Do you not know that you are destroying your own soul, as well as the souls of others? Will the world stand by you, when God brings you into judgment? Let me tell you what God has done to save sinners; and this is the only door open for the sinner to escape eternal punishment. Every other system of Religion, being of man's invention, will lead to certain ruin."

In the afternoon, the Readers went among the Devotees, and found a Mussulman arguing against Idolatry. On our friends approaching, he ceased; and our friends were desired to speak to the people. They then read a Tract, wherein Christ is set forth as God Incarnate, the Saviour of sinners. Here they were interrupted by the Mussulman, who said it was blasphemy to call Christ God; that they believed him to be a true Pro-

phet, and a great one, but not more. The Readers replied, "Christ was called God before his incarnation, by the Prophets; and His life proved that He possessed the attributes of Deity, &c.: but as to Mahomed, you cannot prove that he was a Prophet: his life was altogether inconsistent with that of a holy man. Convince us by sound argument, and we shall admit Him, as we do others, to be a Prophet of God." The Mussulman said, "It is a good thing you live under an English Government: were the Government ours, we should instantly hang you all up on this tree, and torture you till you had embraced Mahomedanism: but we are powerless, and therefore you speak as you do."

Nov. 9, 1830—Early this morning, as Thaleor and I walked towards a miserable-looking village, a well-built house attracted our notice; and, upon inquiry, it proved to belong to a Devotee. This excited our curiosity not a little, as it was built much in the European style: its walls, as well as those of the area, were of burnt bricks; and the dwelling was two stories high, with a fine thorny fence enclosing the whole of the premises; into which we walked, and had an interview with the owner. On learning my errand, he asked whether I was sent on the part of Dr. Carey. I found, from inquiries, that he had seen the Doctor some fifteen or twenty years since, and had heard something of Christianity. On speaking of what Christ had done for a world of sinners, he asked whether Christ had ascended up into heaven with the same body which he had upon earth. He then said that every thing composed of matter should undergo corruption: this was in allusion to Christ's body. In reply, he was asked whether he knew the cause of our death; which was explained to him, and also the love manifested by God in giving His only Son to suffer the penalty due to the sins of the world—that Christ assumed our nature pure and holy, and did not see corruption. He said that we did not possess the power to keep ourselves undefiled from the pollutions of sin, and that this went to prove that God is the author of all evil. In reply, he was asked the cause of the total depravity of mankind. The state in which our first parents were created, their fall, and the estrangement of their descendants from their infancy—the idol Self, set up from their very birth—the necessity of Christ's Atonement for the sins of the world, and the consequent blessings therefrom arising to the sinner—and the necessity of humiliation and of entire dependence upon the Omnipotent Saviour—were set before him: all which he heard with attention, and seemed desirous of knowing more: he therefore made particular inquiries as to my name and residence.

Dec. 14—A man, who had been with us for the last three months, came to us in a most distressed state, eaten up with disease, having been rejected from the Hospital, apparently past cure: he presented himself to us, and was of course admitted, but with very faint, if any, hope of recovery. The means prescribed were, however, so far blessed, as to restore to him the free use of his hand and foot; one of each was hardly deemed curable. One time, under the Means of Grace, he seemed truly under the influence of the Spirit; but having quenched His holy motions, he gradually fell away, began to act with duplicity, and to tell lies in order to deceive. He was told he must now commence working for his own subsistence; to which, apparently, he readily assented; but in the dusk of the evening he stole away, with his boy, who was entirely under Christian Instruction during the time. How lamentable! how awful! *Not by might, nor by power*, but by the Spirit of the Living God, are fallen and depraved creatures like us to be converted, and eventually saved. How loudly do these instances call upon the people of God to supplicate the Throne of Grace for the outpouring of the Divine Spirit!

Dec. 18—Attended our Evening Catechetical Exercise and Family Prayer; after which the Molwee entreated me to attend to him, and we conversed till half-past nine P. M. He remembered what was told him, that there were several Doctrines of Christianity which are mysterious and beyond the reach of fallible reason to comprehend; and admitted, that the Trinity was One. He inquired of Christ, both before and after his Incarnation; of the necessity of his Atonement; whether the Prophets were sinless; and if involved in sin, what confidence could be placed in them. To which it was replied, that they were all the natural and fallen descendants of Adam, but by Divine Grace chosen and called of God to the faith of the Promised Messiah; by which faith their sins were pardoned, and they were made

righteous through the righteousness of Christ: and thus considered sinless, they were Messengers, sent to the people to deliver those things that had been revealed to them—that they possessed no more power than we do, to save sinners. He also asked, whom we considered, or whether any, as the greatest among the Prophets. To which it was said, that God revealed and manifested Himself in a more familiar manner to some, than to others; but in the main point, *i.e.* that they were fallen helpless sinners, they were all alike. He also asked whether Peter was not chief among the Apostles; also, "What is faith?" *A.* "Faith is of two kinds, dead and alive: the first admits or credits what has been said, without influencing the conduct: the second is, *the substance of things hoped for, and the evidence of things not seen*, which transforms the heart and renovates the life, by sorrow for past guilt, and trust in the merits of Christ's Atonement for pardon, and on His Grace for sanctification." He also asked me what I thought became of Judas, since he repented of his sin of betraying the Saviour; and also of Pontius Pilate, who pronounced Christ guiltless. *A.* "From the Scripture, it is clear that Judas was lost; not so much on account of that sin, as despairing of mercy, and committing suicide: had he, with all his sins, gone to the Saviour, he would doubtless have been received and saved, as many of our Lord's murderers were. Pontius Pilate was guilty, in that he delivered Christ to be crucified, from fear of the world, after he had pronounced Him guiltless; and it appears, from History, that he came to a miserable end." *Molwee*—"When a person embraces Christianity, what is he to do with an unbelieving wife and brother? must he cast them off?"—*A.* "Certainly not: unless the unbeliever wishes to depart, love and affection should be manifested, and all lawful means tried to win them over to the Gospel Salvation." He now recollected what he had read in St. Paul's Epistle to the Corinthians, and admired it greatly. From what passed, it was evident that he had read the New Testament with understanding and attention. [*Rev. W. Bowley.*

Nov. 23, 1830 — Left Chunar. The first village I came to was Pateetah, a considerable place, with a police, five miles from Chunar. Proceeded to the most public place of the Bazaar, and read the Tract "True Counsel," to a great crowd collected about me. Several persons said that this village was visited last year by two of our Brethren, who brought a number of Tracts and distributed them. On finding that some who were present wanted books, I supplied their wants. After this, called on the Thanadar (Officer); who, having expected my visit, had invited some of his neighbours to meet me. On being seated, I presented the Thanadar with a New Testament, a copy of the Psalms, Isaiah, and two Tracts. On accepting these, he wished to know the contents of them; and a brief explanation was given him. After this, the following conversation took place: *Thanadar*—"Have you become a Christian? Did you, before you became one, examine the tenets of the Hindoo and Mahomedan Religion?" *Christian*—"Yes, I have examined both." *T.* "Can you give me your reason?" I read the "Brief Sketch of Hindooism;" commenting, and shewing the absurdities of the Hindoo Religion, as I read it. The Thanadar then told the people who were about him: "In this country the people worship precisely as this Christian has stated; but in Cashmere, which is my native place, we do not worship as you do." Turning to me, he asked, "But what are your objections to the Mahomedan Religion?" I then read the Tract containing "Certain Marks of a True Prophet," in which Mahomed's pretensions to being one are refuted; and proved that the religion which he propagated could not be from God.

Nov. 24 — Went to the Bazaar, and read the Tract on the Evil of Sin. Having finished it, a Cloth-merchant invited me to his shop, and asked, "Who is Jesus Christ?" *Christian*—"He is the True God, and the Saviour of the world." *Mahajun*—"How do you prove this?" I proved it from those passages wherein He is said to be the Creator of the Universe; and spoke on the Creation, the Fall, the Promise of a Saviour, who became incarnate at the very time at which He was, by several Prophets, predicted to appear; who suffered in our stead, gave his life as a propitiatory sacrifice for the sins of the world, ascended into heaven to intercede with the Father, and left instructions with his Disciples and with us to proclaim to every sinner, that He is the only Saviour, and that *whosoever believeth in Him* will obtain *everlasting life*, while those who do not believe

shall not see life.—*M.* "What do you say to the incarnation of Ram and Krishna?" *C.* "Your books say they were incarnations: but compare the life of Ram and Krishna with that of Jesus Christ, and you will perceive what they have done, and what Christ has done for you. Jesus Christ gave His life for our sins, that he might thereby discharge the debt of sin on our account; but what have Ram and Krishna done for you? Be pleased to tell me." *M.* "By taking their names, millions of our sins are effaced and blotted out." *C.* "Will the magistrate release the murderer for repeating his name, and giving a bond not to murder in future?" *M.* "No." *C.* "Do you admit that God is just?" *M.* "Yes." *C.* "How can God then, in justice, permit the sinner to go unpunished?" To evade the subject, the Mahajun said, "This is a new thing to us, and we cannot leave off the religion of our fathers."

Nov. 29, 1830.—*Benares.* After refreshment, went to the river-side. Here met a Devotee in a state of nudity, and others. The Devotee, on seeing me, inquired what I had in my hands. I said, "The Word of God." Another said, "These are the Christian's books." *Devotee*—"No, it is God's Word. The Christians worship God, and we Ram." I said, "Why do you not say, thirty-three millions of Gods are worshipped by us?" *A Brahmin*—"The same Ram pervades all." *C.* "Who is it, that is in you and me?" *B.* "The very same Ram who is in me, is in you." *C.* "Come then, we will eat together." *B.* "A distinction has been made by the world; but when prejudices are removed, we shall be able to eat together." *C.* "If the same Ram is in all, why is there any prejudice and distinction?" *B.* "The delusion of the Deity has kept us astray." *C.* "What! is Ram subject to delusion?" *B.* "No; but Delusion is his handmaid." *C.* "Well, according to your statement, that very Ram, who has Delusion for his handmaid, is in both of us?" *B.* "Yes, the very same." *C.* "Why do you not open your eyes, and consider what you say? Ram is not in the wrong, and yet Delusion is his handmaid; how is this soul, then, involved in errors and afflictions? It appears that you neither know Ram nor yourselves, but only fancy things for yourself. You know nothing of the True God; therefore your prayers, fastings, and pilgrimages can be of no use. He who is about to discharge an arrow should fix a mark, or else it will be useless."

[*Christian Tryjoke.*

Wednesday—Proceeded to Belwan, twelve miles from Chunar, on the Mirzapore Road. Early next morning, several collected round me; among whom was the chief Devotee of the place. Being an acquaintance, I offered him books. He said, "Have you any Sanscrit?" *Ans.* "None. But you are welcome to what books I have." He then read the Tract "A Sketch of Hindooism," and said, "I worship the Supreme Being." *Matt.* "You name the Supreme Being, but know nothing of him: you approach him through Idols; consequently you know not the True God. How have you obtained the knowledge of God?" *A.* "Through my Spiritual Guide." I quoted a verse from a Hindoo Book, shewing that both Gooroo and Disciple are blind. *Q.* "Who then is to be guide?" *A.* "*God is a Spirit*, and we cannot know Him of ourselves. He has therefore made a revelation of Himself." *Q.* "Which is the Revelation?" *A.* "The Gospel: *In the beginning was the Word, and the Word was with God, and the Word was God. God so loved the world, that he gave his only-begotten Son*, that we *might be saved through Him. The Word became* incarnate, *and dwelt among us*, and revealed the mind of God to us, which is contained in the New Testament." *Q.* "What! Do you mean to say that all our Incarnations are false?" *A.* "Do you but examine, and compare the Life of Christ with your Incarnations, and you will be enabled to judge for yourself." This saying pleased the man much. He confessed that he had done a great deal to obtain the knowledge of the Truth; but has not been satisfied. He left me; and the people began to say that they considered the Devotee a great saint, and "he says that he is not satisfied with his own system! What is this? It appears there are very good words in these books."

Left them; and proceeded to my native village, two miles further on. Here my acquaintance came round me; and began to reproach and accuse me, saying that they had heard strange things of me. *Q.* "What is it that you have heard?" *A.* "That you have become a Christian: pray what have you obtained by taking such a step?" *Matt.* "I have obtained every thing which is contained in the word Salvation: there is nothing to be put in competition with

it." They expressed great concern, exclaiming, "Alas! that they," the Christians, "have caught a parrot already taught" [alluding to Runjeet's having been formerly a Devotee]. *Matt.* "And pray, what have I lost by it? Will you attend to what I have got to say?" They replied, "Alas! what can you say?" *Matt.* "Do but hear me repeat your own system; and then compare it with that which I have embraced, and hear what Christ has done for us, and then judge." I now spoke at large of Maya Devi, whom I worshipped, when residing among them, without any benefit; and of Ram, of the Gunga, &c.; and the insufficiency of these to purge away sin—in fact, that they only added to our guilt: also treated of Krishnu, and the works of all the Incarnations, exposing them in turn. The next day the same things were repeated, and a Tract, "True Counsel," was read, and much approved. [*Matthew Runjeet.*

AGRA.

Great Eagerness for Tracts.

In a Letter to the Calcutta Committee, without date, Mr. Cussens, the Catechist at Agra, thus relates his proceedings on a visit to the great Melah (Fair) at Butesen:—

The first day of my arrival at the Melah I devoted to prayer, and arranging the Tracts for distribution. The day following, which was the 23d ult., I went forth, in the strength of my Blessed Lord, with about 150. Many of the people, on observing me making toward the Ghauts, where a number had collected to look at the Images carved out of stone and as large as life, followed me at a small distance. On arriving at the most conspicuous spot, I saluted them as friends; and the first who returned my salutation, and opened a familiar conversation, were the Gooroos or Guides of the poor benighted Hindoos, stationed at this place to lead the Pilgrims to the Shrine of Mahadaya, &c. By this time a number of people, old and young, had gathered around me, when I thus addressed them:—"Men and Brethren, I am come amongst you with the most friendly intentions. You see this little Tract in my hand, the contents of which I am about to read to you. It contains a Brief Account of the creation of the world and all things in it by the power of the Word of God; the fall of Adam, whose image you have vainly attempted to represent as an object of adoration, from a state of innocence and perfect happiness into a state of wretchedness and misery, by the just sentence of death passed upon him and all his progeny, for disobedience of the commands of God: *Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.* Now, to seek for justification in the sight of a holy God, by works, in our corrupt nature, which we have received from Adam our common father, would be to forget that He has left this as a legacy to us his children. You yourselves acknowledge, according to your tradition, the extensive power of four ruling passions, inherent in every child of man; and that they become barriers against your approaching the Living God by works, which cannot but be polluted: how, then, can you be saved by such means? Hear what the Holy Scripture saith—*There is none righteous, no not one—There is none that understandeth; there is none that seeketh after God.* The plan of salvation, therefore, which the Great Par Brumha, our Creator, has laid down for such poor and helpless sinners as we now see ourselves to be, is through and by the merits of His Beloved Son, Jesus Christ: and now I shall read to you, that it differs from works such as you have hitherto depended upon." All was now attention; and I commenced reading from the little Tract, "The Chonpal." But how shall I describe the feelings of those around me who heard the Word of God! I never witnessed so much awakening at and eagerness to hear the Truth, during a space of eight years, in which I had several opportunities of preaching and distributing the Word of God in different places, as were manifested by the people who attended me at this Fair. After I had gone through the Tract and explained it, I offered to supply them with Tracts, if they would make good use of them. Instantaneously, several of their Gooroos held out their hands for a copy, to whom I gave one each; then followed the rest, pressing upon me from all sides: however, I distributed only to such as were able to read, and the Hinduwee Tracts were most in demand. Having now satisfied their wants as far as the small supply which I had brought would enable me for the first day, I returned to my tent, blessing God for the support which I had met with from Him in this my undertaking, *to the praise*

of the glory of His Grace. Several kept following me, expressing their gratitude for the Pothees (Books). I said to them, "Give God the glory, who has appointed so charitable a Society in Calcutta as to be concerned for the salvation of your souls, from whom these good books have been issued to bring you to the knowledge of the only True God and His eternal Son Jesus Christ, the only *Name given under heaven whereby* mankind is to *be saved.* I am only an unprofitable servant of that Society, having come hither expressly for the purpose of putting into your hands those *glad tidings of great joy* which you have already heard are contained in them."

The following morning I again repaired to the Ghaut; and on my way met with several of my hearers, half way, coming to receive me. They were exceedingly glad at the sight of another bundle of Tracts with me. A number of Pilgrims now joined me, eager to receive a Pothee. Having satisfied them that they should all be furnished with a copy, after I had first read and expounded to them the Word of God, I proceeded on to the spot which the Pundits themselves had previously selected for me as the most eligible. Here, having taken my seat, I again read and explained to them the contents of the little Tract "Choupal;" which they not only heard with the greatest attention, but seemed to digest every word. Having now distributed the number of Tracts which I had brought with me, I retired back to the tent, with a promise that I would see them again in the afternoon. Such as had received Tracts from me communicated the same to other Pilgrims, as they flocked in from all quarters, and they immediately flew to my tent for a Pothee; so that, independent of the number of Tracts distributed at the Melah, a great many copies were given to those who visited me after my return from the Ghaut, at the tent door; and all who received them were first required to read a copy. Thus I continued attending the most crowded parts of the Melah, preaching the Word of God and distributing Tracts, without the least molestation being offered me, or dissatisfaction manifested on the part of the people in general; but, on the contrary, I experienced the kindest reception I could possibly expect, and the greatest desire to hear the Word of God and receive Tracts. Several Civil and Military Gentlemen were also present at the Melah; and almost every morning and evening they witnessed my labours amongst the poor Idolaters. Two Gentlemen were so kind as to come into my tent one morning after I returned from the Melah; and they appeared quite satisfied with the attention paid by the people to the preaching of the Holy Scriptures, and the eagerness displayed to get a Tract from me: they seemed to participate in the success which I met with every morning and evening, and in the joy anticipated by me of witnessing, at a future period, the fruits of the present labour, to the glory of our God.

The time was now drawing on apace for the Grand Nuhan. Pilgrims were thronging in from all directions, and cattle of all kinds for the mart. I had reserved all my remaining stock of Tracts, which indeed was very low, for this day. Having tied up my small bundle of Tracts, I was with much difficulty enabled to reach the place which I had selected for that morning, instead of proceeding to the Ghauts. Here a number of people had assembled together, expecting my arrival; to whom I had promised a Tract each, on the day of the Nuhan: indeed, I was obliged to make the most of my little supply. Having taken my place, I commenced with the Third Chapter of St. John's Gospel, and dwelt particularly on the New Birth, as essential to Salvation. Many, like Nicodemus, wondered how a man can be born when he is old. I told them, "*The natural man receiveth not the things of God, for they are spiritually discerned*: if you will come to Jesus, as Nicodemus did, to be instructed, He will shew these things to you by the Holy Spirit." Here I was interrupted by a learned Pundit, who wished to know what I meant by the Holy Spirit. I told him, "There are Three Persons in the Godhead—God the Father, God the Son, and God the Holy Ghost; and these three are One; God, of one substance, power, and eternity, equal in majesty and glory: but these are hard things to be properly understood by you at present: they can only be discerned by the eye of faith."—"But," said he, "the Spirit that dwells in every man is the Spirit of God." "No," said I, "you are in an error which is extremely dangerous; for you are fully aware that there are a number of persons living in gross sin and uncleanness: would you allow that such evil passions as they are habituated to, are indulged under the

influence of the Holy Spirit?"—"No, No," rescounded from all sides.—"Such profane characters," I said, "are carried away by their own lusts; and are actuated in the commission of all kinds of folly under the influence of an evil spirit, who *worketh in* the hearts of *the children of disobedience*; and not by the Spirit of God, for it would be a gross error for any one to entertain such an opinion."—The poor Pundit was quite ashamed; and immediately disappeared from the spot. I was now allowed quietly to proceed with my reading and explaining, without the least interruption: and when I had finished, I served out the small supply of Tracts, not without deep regret that I had so few to give. Many promised to visit me at Agra.

This being the last day of my visit to the people, I returned thanks to God for the support which He had most graciously afforded me in His own glorious Cause, and for the protection which He had most condescendingly vouchsafed in my undertakings at the Melah.

MEERUT.

Promising Disposition of some Natives.

The nature and results of Mr. R. Richards's proceedings at this place are shewn from the following extracts from his Journal:—

April 10, 1830—Being invited by the Zemindar of Sophypore, I went to his house, and was presently surrounded by the villagers. I discoursed on the fallen and sinful nature of man, the darkness of his mind, and the hardness of his heart. One of the people addressed a Pundit who was present: "You say nothing in answer to all this." "What can I answer," said he, "in opposition to truth? and how can the candle give light in the beams of the sun?" Then turning to me, he said, "Sahib, your words are truth."

April 25—Another visit from the villagers of Sophypore, early in the morning, just as we were going to Family Worship; which, as they were present, was conducted in Hindoostanee. They kneeled down, and joined in the Service, appearing to feel great satisfaction in so doing; and exclaiming, as they departed, "The God of Heaven and Earth is there. Oh that these words were with us!"

My time was much occupied through the months of June and July, in superintending the repairs of the Mission Bungalow; and I could not go much out. But whenever my Native Congregation assembled in the tent, numbers were in the habit of seating themselves within the Kannauts, to hear; and many who can read have taken away Hinduwee and Persian Books. A Native Merchant often came and joined us in the Service, and took some Religious Books and Tracts.

Interview with the Begum Sumroo.

Mr. Richards thus relates an interview which he had with the Begum (Princess) Sumroo. The Begum, though a Roman Catholic, has taken a lively interest in Mr. Richards and his work, which the following extract shews:—

Sept. 22—Went to Suldanna, by the Begum's invitation. She held a Durbar (Court) after breakfast; and, when the people were gone, detained me in conversation till two o'clock. On her retiring, I went to visit Mr. ——. I was exceedingly anxious to introduce the subject which has so long occupied our thoughts and conversation, and was glad to consult with Mr. —— as to the probability of any communication to the Begum on that point being favourably attended to. His opinion harmonized with my own, that I had much better speak myself to the Begum at once, which I took an opportunity of doing in the course of the day. I addressed her nearly as follows:—"Your Highness the Begum, I have somewhat to relate, which I think will give you some degree of concern, as I know you care for the poor. There is at Meerut a flock of sheep wandering about first to one place and then to another, without any settled fold in which to enjoy their food, to ruminate after their manner, and to feed safe from interruptions. They want shelter from the heat and cold and inclement storms. If your Highness should pity them, and provide for them a comfortable stall, your charity would be a blessing." "Whose sheep are they?" "They belong to a King, even the King of Kings—Shaddai." She looked at ——, and said, "What does he mean by his parable?" —— replied, "He will tell your Highness his own meaning."—"May it please your Highness, there is a flock of poor Native Christians at Meerut, over whom Jesus Christ hath, in His providence, placed me as a shepherd. They have no place in which to worship God. It would be a great comfort, if they had a suitable little Chapel,

where they might assemble, and seek and serve God in peace." She smiled, and said, "Ah! I understand you: and how much would it cost?" "I suppose about 3000 Rupees." She again smiled, and said "You shall have it;" and immediately gave the order to forward the money to the Rev. H. Fisher, the Chaplain, for that purpose.

Her Highness the Begum subsequently sent an additional 1000 Rupees, making 4000; which have been placed in the hands of Capt. M'Mullen, to be expended in the erection of a suitable Chapel. The building is now nearly covered in, and will probably be completed in another month. It stands on the rising ground, near the south gate of Mr. Fisher's Compound, within a short and convenient distance from the Mission Bungalow.

KURNAUL.

Examination of Anund Messeeh's School.

In a Letter to Archdeacon Corrie, in July, 1830, Anund Messeeh mentions, that an Examination of the Kurnaul School took place on the 16th of February preceding, in the presence of several Ladies and Gentlemen of the Station. There were 33 Children present; of whom 9 were from neighbouring villages, and 24 belonged to the Brahmins of Kurnaul. They were examined in Scripture Reading, in Grammar, in Dictionary, and in Arithmetic. The Gentlemen and Ladies expressed themselves gratified at the proficiency of the Children.

Recent Miscellaneous Intelligence.

Baptist Miss. Soc.—The Rev. John Lawrence and the Rev. J. D. Ellis sailed from Portsmouth, with Mrs. Lawrence and Mrs. Ellis, on board the Andromache, in the last week in June. Mr. Ellis is well acquainted with printing; and, in addition to Missionary Labours, is to act as coadjutor of Mr. W. H. Pearce in the Department of the Press at Calcutta. Mr. Lawrence will proceed to Digah, to take charge of that Station, left destitute by the decease of Mr. Burton.

Church Miss. Soc.—Under the sanction of the Committee, the Rev. John Raban left Sierra Leone for England in the Princess Royal, Captain Kinsman, on the 1st of June, accompanied by the Rev. W. K. Betts and Mrs. Betts; the precarious state of Mrs. Betts's health rendering it advisable that she should be removed from the Colony without delay. They landed at Plymouth on the 31st of July—The Society has lost two zealous friends in Mr. W. Martin Forster and his Lady. They perished, with many others, in the Rothsay Castle Steamer, from Liverpool to Beaumaris, which was wrecked off Beaumaris in the night of Wednesday the 17th of August. Mr. Forster had, for many years, rendered very valuable service to the Society, as a Member of the Committee; and he and Mrs. Forster long took a chief part in the Church Missionary Association of Percy Chapel, under their beloved Minister and Friend, the Rev. James Haldane Stewart. They were on their return from a visit to Mr. Stewart, now settled at Liverpool, when they were thus suddenly called into the joy of their Lord.

FRANCE.

French Prot. Provident Soc.—At the Annual Meeting of this Society, held in Paris on the 24th of April, the Rev. M. Gœpp in the Chair, it appeared that this Benefit Society made very little progress, notwithstanding the advantages which it offers to its Members—"a new proof" (say the Editors of the Archives du Christianisme) "of the insufficiency of such considerations to infuse life into a Philanthropic Institution": see, at p. 275, the remarks of the Rev. Mark Wilks on the Society of Christian Morals. In remedy of this evil, a Member of the Saint-Simon Association—an Infidel, if not Atheistical, Body—declaimed, in terms happily unintelligible to a great portion of the Meeting, against the present state of society, and especially against the condition of the working classes; declaring to the artisans who heard him, that they were but the successors of the slaves and serfs of past times—that the superior classes lived at their expense—and that the fruits of their present situation could be nothing but misery and despair. "Wretched Sophists!"—we adopt the words of the Archives—"who see nothing in the present, but the distresses of the age; and nothing in the future, but the realizing of their own worldly hopes in the short journey of this life." The Rev. Mr. Coquerel, in refuting the Saint-Simonian, declared that the only way left to the French Nation of escaping the miseries of anarchy, is to rally round the Standard of Protestantism—which is none other than the glorious Standard of the Gospel.

WESTERN AFRICA.

S. Leone and Fernando Po—Lord Howick stated lately in the House of Commons, on the part of His Majesty's Ministers, that Spain had laid claim to Fernando Po; and required the sum of 100,000*l.* as the price for relinquishing her claim: such a sum was out of all question. Should Spain persist in her claim, the Court of Mixed Commission must remain at Sierra Leone, and the establishment at Fernando Po be given up. Fernando Po proves to be very little better than Sierra Leone in respect of health. The mortality at Sierra Leone has led Government to the determination of filling the official situations there, as much as possible, by Persons of Colour; a sufficient number of whom,

duly qualified, may be found, it is expected, in the West Indies.

SOUTH AFRICA.

Philanthropic Society—The object of this Institution, which has been recently formed, is the aiding of Deserving Slaves and Slave Children in the purchase of their freedom; and it particularly directs its attention to Young Female Slaves. His Excellency the Governor, Sir G. Lowry Cole, is Patron of the Society; and Lady Frances Cole, Patroness: some of the most respectable Colonists have expressed their cordial approval of the design.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. J. A. Jetter, having fetched Mrs. Jetter and their child from Syra (see p. 336), settled at Smyrna on the 16th of June.

Egyptian Railway—A Paper was lately read before a Scientific Society, in which it was proposed to connect the Mediterranean with the Red Sea, by means of a Railway across the Isthmus of Sues; which should be capable of allowing vessels of the largest burden to be propelled along it by means of locomotive steam-engines. Since the invention of Morton's patent slip, the ordinary crew of a vessel can place her, it is said, "high and dry," with great ease; and, this being accomplished, it is evident that the most difficult part of the operation is performed: the slip or railway has only to be continued across the Isthmus, and the vessel, after traversing the plains of Egypt, descends again into her native element. With regard to the difficulties to be encountered, it is scarcely possible that they can be greater than those which were surmounted in the formation of the Liverpool and Manchester Railway: and, from the enlightened and enterprising mind of the present Pacha of Egypt, and the encouragement which he has given to engineers and scientific men, it is considered not at all improbable that the attempt will be made and the design accomplished.

TIGRIS AND EUPHRATES

Steam Navigation from Bombay to Europe—Mr. Groves, of Bagdad, writes that it is in contemplation to open a line of communication between Bombay and Europe, by means of Steam Boats on the Tigris and Euphrates. The Pacha of Bagdad enters cordially into the plan; and proposes, in order to accomplish it, to clear out an old canal, or to cut a new channel, between the Tigris and Euphrates. Mr. Groves thus states the route, and its advantages:—

By this route one class, of steamers of a large size would bring the passengers to Bassorah, through a sea known and surveyed, the very opposite of the Red Sea: they would enter smaller steamers for the river; and, with these, proceed to Bagdad; then through a canal of about thirty miles into the Euphrates, and then up that river to Beles, a short distance from Bear, within 60 miles of Aleppo: the Orontes, being there navigable for small steam-vessels, would carry the passengers down to Scanderoon, where they would embark for England.

The advantages of this route appear to me to be the following: 1. At Aleppo, you have only two days overland to the river, whereas from Cairo to Suez you have five—2. At Bagdad you may stay and rest for a fortnight, to remain, till the arrival of another steamer; at a place daily becoming more and more under the influence of the English, where you have an English Residency, a beautiful and healthy climate, and which the plague has scarcely ever reached—3. Your sea voyage is not only curtailed, as it respects Bombay, at least 10 or 15 days, by absolute distance, but 7 or 8 days of the remaining time will be spent on beautiful rivers, lined with woods, with an abundant supply of fresh water and calm weather, instead of the salt water and stormy weather that you are exposed to on the Red Sea—4. Without trouble, and at comparatively small expense, you can obtain as much fuel as you like, either from wood or bitumen, on the river, both here and at other places—5. The expense of the voyage would thus be lessened very considerably, by the shortness of its duration, the comparative cheapness of fuel, and the much less wear and tear of boilers, &c., in navigation with fresh water than there is with salt.

GUIANA AND WEST INDIES.

Emancipation of Crown Slaves—His Majesty's Government have ordered the emancipation of all Slaves who are the property of the Crown! In answer to an inquiry made in the House of Commons, Whether Government had taken proper measures for the regulation and maintenance of the Emancipated Slaves, Lord Howick replied, that Government had not issued the orders in question until all proper precautions to guard against any ill consequences had been taken; but that it was gratifying to find that such precautions were altogether unnecessary: in proof of which his Lordship stated, that he had received a despatch from the Governor of Antigua, from which it appeared, that, during five months which had elapsed since the emancipation of the Crown Slaves in that Island, they had been industriously occupied in providing for their own support; and that although their number amounted to 371, no case of crime had occurred among them, nor were there any complaints of poverty.

UNITED STATES.

Influence of Temperance Societies—It will be seen from the following statement, compared with that quoted at p. 336 in reference to the United Kingdom, that, while Intemperance is advancing with fearful strides among us, it is yielding in the United States to that vigorous resistance which conscientious and patriotic men have made against it:—

It is calculated from the Returns, that, in 1829, the diminution of foreign spirits passing through the City of New York for domestic consumption amounted to 1,271,718 gallons, costing, at the wholesale price, as many dollars: of domestic spirits, the diminution has be enabout 2,000,000 gallons, worth, at first cost, at least 600,000 dollars: the whole making a saving to the community of about 2,000,000 dollars at the wholesale price; but at the retail price, as generally dealt out, who can estimate the saving? When we look at this Return, and at the lessened use of this wretched stuff, may we not be permitted to ascribe to this change of habits in our State the unexampled prosperity which prevails throughout every branch of industry?

Kenyon College—Under date of the 21st of May, Bishop Chase thus speaks of the College:—

The College is only partly built; and, at present, will not accommodate more than one hundred students; not one-fourth of the number which the plan contemplates. The Grammar-School House, just built, will accommodate seventy. The number of students in both is now one hundred and fifty. There are Five Professors in the College, and Three Teachers in the Grammar School. The terms are as follow: For forty weeks' term in College, 70 dollars: do. do. Grammar School, 40 dollars: Candidates for Orders, 40 dollars.

Missionary Register.

SEPTEMBER, 1831.

Biography.

OBITUARIES OF NATIVE CHRISTIANS.

THE following Notices are arranged in the usual geographical order of our pages: they manifest the power of Divine Grace on Natives of various countries, removed from this evil world chiefly in their earlier years.

DEATH AND BURIAL OF TWO CAFFRES.

Mr. Kay, of the Wesleyan Mission at Butterworth, writes, in reference to Sunday the 22d of August 1830—

Just as Divine Service was concluded in the evening, we were called to witness the peaceful death of one of our Female Members. The hut in which she lay was one of mourning; and also one of joy. As soon as it was understood that her end was drawing near, the people flocked to the spot, insomuch that the house became crowded to excess, in the course of a few minutes. Her eyes had become dim, and the spirit was nearly gone, when we arrived. Around her sat her husband and children, weeping exceedingly; and, while I was in prayer, death finished his work, releasing her from the tabernacle of clay, which she left without a sigh or a groan.

During her affliction, which has been long and severe, she has often been tempted to conclude that her faith was delusion; but from this stratagem of the Wicked One she was happily and completely delivered, two or three days ago. Throughout the whole of her sufferings, nothing appeared to distress her so much, as the reflection that she had not been so faithful to the grace of God as she ought to have been: this she again and again expressed to me with many tears, and deeply deplored the ingratitude of her heart toward Him *who loved her and gave himself for her:* to use her own words, the very thought thereof rendered "her heart sore." Her last moments were not marked by any thing like rapture or ecstacy, but she was blest with an abiding peace and a confident hope in God, through Jesus Christ. The following were some of her last words:—"I am dying: I die in peace, through Jesus Christ."

On the 23d, Mr. Kay adds—

The first intelligence which I received this morning, was, that another of our number was gone into eternity; so that two of the huts were now occupied by the dead, a circumstance which seemed to prey much upon the spirits of the people. This was a Young Man who had been ill only a few days: he had not long been resident in the Mission Village, and was unbaptized. His conduct, however, has of late been marked with seriousness; and this is all that can be said respecting him. I visited him at a late hour last night, and then feared that his dissolution was near; but his paroxysms of pain, together with occasional fits of delirium, rendered the word of exhortation, in a great measure, useless, excepting to those around him. He sank under the distressing effects of a fever, which is very prevalent among the Caffres, and which has carried off numbers within the last few months.

About two o'clock, P.M., all the inhabitants of the village were called together, to attend the funerals. Being unable to get coffins, the relatives wrapped up the bodies in mats; and constructed biers of poles and the branches of trees. Before we proceeded to the graves, the people were all assembled in the Chapel, where I read to them the Ninetieth Psalm, and a part of the Fifteenth Chapter of St. Paul's First Epistle to the Corinthians: a short hymn was sung, and we concluded with prayer. The procession then moved off in regular order, to the Burial-Ground; and although we had to walk nearly half-a-mile, solemn silence prevailed the whole way. Having arrived at the graves, dug by the relatives themselves, the bodies were lowered from the shoulders of those who bore them, and placed in their

dusty beds: after which I addressed all present, on the momentous subjects of Death and a Future Judgment. They listened with the deepest attention; and, when prayer was ended, returned to their homes in quietness. How happy the contrast between this scene and that exhibited by the Heathen around us, when dragging their dying relatives into the forest or the ravine, to be devoured of wolves!

A HINDOO CHRISTIAN OF CALCUTTA.

This Native was connected with the Calcutta Baptist Missionaries. Mr. Pearce says of him—

He was ill for several weeks; during which I observed, in my visits, a very perceptible preparation for the change, which, as afterward appeared, it was the will of God that he should undergo. His conscience was tender, so that he wept over his sinfulness and hardness of heart: he became more indifferent to the world, and more anxious about eternal realities—manifested much desire for prayer and religious conversation—and exhibited more gratitude to God for His mercy in calling him to the knowledge of His Gospel, and a more entire reliance on Christ as the Saviour of his soul. For some days before his death, he lay in a kind of stupor; and seemed conscious only for a short time, when roused: but on the night of his departure, he appeared to awake as from sleep, and very wonderfully to revive: he sat up, and conversed, with the greatest self-possession, with his wife and child, and with a Native Preacher, who were attending him; by the latter of whom the following relation of the conversation was given.

The wife of the dying man (who is herself a Member of the Church, and was the means of his conversion) said to him, "Do you put faith in Christ as the Saviour?" He replied, very emphatically, "Undoubtedly—undoubtedly—yes, UNDOUBTEDLY, I believe in Him entirely for salvation." At one time he said repeatedly, "Come, Lord Jesus! why dost thou delay? I am ready. Open unto me the door of life." His wife said to him, "Alas, you are dying! what will become of me?" He replied, "I have committed you into the hands of God our Father." She said, "But what will become of THE BOY?"—an interesting youth of nine years of age. He said, "Christ our Saviour will take care of him." He then called the little boy to him, and embraced him: when his wife said, "Ah! what right have we to treasures that are only lent?" Soon after this he called her to him, laid hold of her hand affectionately, and said, "We are yet united in affection." She replied, "Yes, not in life only, but FOR EVER." Then, taking her hand, he prayed for her and the child, and said to his wife, "Then, can you let me depart TO-DAY?" She replied, "Yes, I can: why should I prevent you from going to the Saviour? I will not hinder your entering the gate of life everlasting." At his desire, his attendants then began singing the Evening Hymn, in Bengalee; and, when that was concluded, they commenced, at his request, another on death, of which the chorus is, "Every thing on earth is but vanity, O Brother; but the love of Christ, that alone is substance." While they were singing this hymn, he fell back on his bed, breathed a gentle sigh, and expired.

JOHN BOGUE, A CANARESE YOUTH.

The death of Gooroopah, mentioned in the following narrative, was noticed at pp. 53, 54 of our last Volume: the Rev. John Reid, of Bellary, communicated to the Directors of the London Missionary Society the particulars here given of Gooroopah's grandson. Mr. Reid writes, in August of last year, while this Young Man was yet living—

There is one very pleasing instance of the power of Divine Grace on the heart of a poor Boy, who has been employed in the Printing Office, for some time past, but is now lingering in a consumption. This Boy is grandson of an old disciple, Gooroopah, the first Convert at Bellary, a Canarese Man. Previous to his being confined by his illness, he was thoughtless, and apparently indifferent about the concerns of his soul: he had, however, enjoyed the advantage of a religious education, but knew not savingly any thing of divine things. Indeed, a short time before his illness, we had the pain of hearing some very unfavourable reports concerning him, and have since discovered that he had been guilty of improper conduct. However, it pleased God to sanctify the affliction with which He visited him; and graciously to afford him time for repentance, and for seeking the remission of sin. His strength is wasted; and, for the last few days, he

can speak but little, and that with very great difficulty.

It is very delightful to record, that this is the fourth of the family who will have died in the faith, should he continue stedfast to the end. His Mother was eminently pious: his Grandfather and Grandmother lived very consistent lives for many years, and died rejoicing in hope of the glory of God.

In December, Mr. Reid states the death of this Young Convert, and adds some further particulars respecting him.

In consequence of his connexion with the Printing Office, and his residence on the Mission Compound, he had always been under the care and tuition of the Brethren here, and had regularly attended the Canarese Services. His knowledge of Scriptural Doctrine had thus been gradually accumulating, and his participation in the Means of Grace had been rendered instrumental in preserving him from the formation of idle and vicious habits; but never had he, as I am informed, manifested any feeling of the power of the truth of the Gospel upon his soul until the period of his indisposition, which, after the lapse of about six months' suffering and pain, removed him, I trust, to the rest of Heaven.

During his illness, I had attended upon him, in the hope of administering to the relief of some of the more painful symptoms of his disease, until they were beyond the reach of medical treatment; and so had frequent opportunities afforded me of observing the patience and apparent Christian resignation which marked his temper and conduct. I knew too little of the Canarese, and he too little of English, to introduce, at those times, any thing like religious conversation: on one occasion, however, he addressed me in a tone, and with an expression of countenance, which struck me very powerfully, saying, "I think I shall not live here much longer." I endeavoured then, for the first time, half in Canarese and half in English, to speak to him upon the necessity of preparation for another state of being, and of directing his mind to the Gospel of our Lord Jesus Christ, as holding out the only sure ground of hope for the pardon and acceptance of the sinner.

On Mr. Taylor's arrival from Belgaum, I requested him, as I had previously Mr. Walton and the Native Teachers, to go frequently and converse with him. Scarcely a day afterward passed in which some of the Mission Family did not visit him: and the account given by our Brethren of their conversations with him have been exceedingly gratifying.

His views of his character and condition as a sinner, of the necessity of an atonement and of the suitableness of Christ's sacrifice, seem to have been very clear and Scriptural. His faith and love were steady; his resignation under affliction exemplary; while he appeared willing to depart and to be with Christ, should it please God to take him. For three or four months before his death he displayed great anxiety for religious instruction. Often did I find him reading the Scriptures himself, or hearing his Aunt or Cousin read to him. Whenever any one went to see him, he seemed to take great pleasure in hearing them speak to him concerning Jesus; nor was he, while his strength permitted, a silent hearer: often would he ask the most appropriate questions, and speak with evident feeling on the subjects addressed to him. As long as he was able to walk the few yards which separated his house from the Chapel, he would always attend, and listen with great eagerness to the Word of Life; though, for the last two or three times, he was so weak, that he was obliged to get his bed conveyed there first, and to lie down upon it during the Service.

His strength gradually failed; but he could speak, at intervals, till within an hour or two of his decease. I saw him about three hours before his death. He was composed and calm. He spoke a little, but indistinctly; expressing his entire dependence on the merits of the Saviour, and an earnest hope of soon being permitted to join his pious relatives in the participation of eternal bliss. In consequence of his illness he had not been able to connect himself with our little Christian Church; but we trust that he has now sat down with redeemed saints, in the celebration of the marriage-supper of the Lamb, in the sanctuary above.

EMANUEL, OF MADRAS.

Mr. Carver, of the Wesleyan Missions, writes from Madras, in September of last year—

The Christian experience and happy death of Native Converts will at all times be matter of interest to the friends of Missions; and I have much pleasure in adverting to one case, wherein Christian resignation and dependence upon

God has been strongly manifested. Emanuel, one of our Tamul Schoolmasters, was first called to consider his ways, and to read the Gospel, under the Ministry of Br. Lynch. Emanuel and all his relatives were of the Roman Church; but still, as he often testified, they were without God—without the Gospel—sitting in darkness, though bearing the name of the Redeemer. By his interviews with the Missionaries, Emanuel was led to search the Scriptures, to pray for mercy, and to forsake the ways of sin. He became deeply convinced of his lost estate, and fled to Christ for refuge. After this, his mind became set on heavenly objects: his conversation was Scriptural, and his prayers were attended with peculiar energy when he united with the members in the Class-Meetings and Prayer-Meetings which were held in Royapetta Chapel. For a long time, Emanuel was employed, as a Native Teacher, in the School held on the Mission Premises. At length he was so afflicted by disease, that he could not attend to any avocation: yet his faith and love seemed to increase; and when he had a little relief from sickness, he would never fail to be present in God's House, among his people, to offer the sacrifice of praise and thanksgiving. In June last he became seriously ill, and requested that the Lord's Supper might be administered to him. On that solemn occasion, several Native Christians of our Society partook with him. His humility and devotion manifested that He was taught of Him, who said, *Do this in remembrance of Me.* A few days more terminated his earthly career; but, in his latest moments, he glorified God, the God of his salvation. In Emanuel, sincerity toward God, devotion in his cause, uprightness, humility, and faith in our Lord Jesus Christ, were strikingly apparent. He died, aged forty-one.

DAVID M'BEAN, OF JAMAICA.

Mr. Light, of the United Brethren's Mission, at Irwin Hill, Jamaica, thus speaks, in October last, of this Youth:—

David M'Bean, eleven years of age, was born of free parents, on Irwin Estate. In his childhood he attended the Children's Meetings, and was of a very affectionate disposition. About two years ago, he got leave to attend the Free School at Montego Bay, and made considerable progress in learning; and, for three or four months before his death, he was a regular attendant on our Forenoon Service on Sundays. I encouraged him to assist the Children, as a Monitor, in learning to read, which he did with great pleasure; but, after some time, I missed him from our Sunday School, and soon heard that he was sick. I visited him several times during his illness, and always found him resigned to the Lord's will, and truly happy. When I entered the apartment, he would beg his Mother to help him to arise; and, holding me by the knee, would express himself as a Child ripening for Heaven. He suffered much from the disorder—a dropsy, or general debility. As he could read, I gave him the History of our Blessed Saviour—an extract of the Four Gospels: this he read with avidity, and found great delight in having it as a companion in his hours of loneliness. Often, when he could not sleep, he would beg his Mother to let him have a light, to read his book. He was a very affectionate boy, and a dutiful child. On the day of his death, his Mother and Grandmother assured me he was praying day and night: on one occasion, inquiring what he prayed for, he replied, "I pray the Lord to forgive me all the sins that I have committed." While committing his remains to their resting-place, my soul joined in the language—

Oh! that I might so favour'd be
With him above to join;
Oh! that, like him, I Christ may see,
And He be ever mine!

LYDIA COLSTON, A CHEROKEE.

Mr. Newton, a Missionary of the American Board among the Cherokees of the Arkansas, thus writes from Illinois, in December:—

Lydia Colston died in April. She was a Half-breed, but did not speak English. She gave heed to the Gospel preached by the Missionaries, and became a Member of the Mission Church about four years ago. Her daily walk bore testimony that her heart had been renewed: the world could plainly see the change which had been wrought in her; her Indian Neighbours observed how her peevishness was changed to cheerfulness, quietness, and contentment. It was her habit to converse much with her Cherokee Friends and Neighbours on the subject of Religion; and to exhort them to attend to the concerns of their souls—to use every means of getting instruc-

tion—to attend Meetings—and to listen to the Word of God. Her words to them had so much effect, that Cherokees have been known to attend Meeting, when they knew that there would be no Interpreter; saying, that they would attend, because Lydia had told them that it was good.

She continued to exhort and rebuke with Christian Earnestness, tempered with Christian Mildness, untill the third day before her death. On this day, a young Cherokee, a stranger lately from the Old Nation, was at her house. She embraced the opportunity to converse with him about his soul; and, to use his own expression, she made him feel as he never felt before. The following night she was taken sick, and in two days died. Her disease was seated on the brain, and occasioned much stupor: consequently, she said little on her dying bed; but we have every reason to believe that she met death, so far as she was sensible of its approach, with Christian Resignation, and in her dying moments enjoyed the comforts of true piety.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

In reference to the Questions, raised at the last Anniversary of the Society, relative to the use of Oral Prayer and restriction on the Right of Membership, (see p. 218 of our Number for May, and pp. 261—264 of that for June,) the Committee have printed the following

List of One Hundred and Twenty-two Societies and Associations adverse to any Alteration in the Constitution of the Society.

The Committee having received, from various AUXILIARY and BRANCH SOCIETIES and BIBLE ASSOCIATIONS, communications expressive of their concurrence in the views of the Constitution of the Society contained in the last Annual Report and deprecating attempts to introduce any alterations therein, think it their duty to apprise the friends of the Society of the quarters whence such communications have proceeded.

1. ABINGDON Auxiliary.
2. ALCESTER Ladies' As.
3. ANGLESEA Auxiliary.
4. BANBURY Auxiliary.
5. BAWTRY Auxiliary.
6. BERMONDSEY and St. John's Association.
7. BIRMINGHAM Auxil.
8. BISHOP-WEARMOUTH & SUNDERLAND Aux.
9. BLACKHEATH Auxil.
10. BOLTON Auxiliary.
11. BOSTON Auxiliary.
12. BOURN Auxiliary.
13. BRADFORD (Yorksh.) Auxiliary.
14. BRISTOL Auxiliary.
15. BUCKS (North) Auxil.
16. CALLINGTON Branch.
17. CAMBRIDGE Auxil.
18. CANTERBURY Auxil.
19. CHAPEL-EN-LE-FRITH Auxiliary.
20. CHELMSFORD & WEST-ESSEX Auxiliary.
21. CHESHIRE Auxiliary.
22. CHESTERFIELD and SCARSDALE Auxil.
23. CHRISTCHURCH (Southwark) Assoc.
24. CINQUE-PORTS' Aux.
25. COGGESHALL Branch.
26. CORNWALL Auxiliary.
27. CUMBERLAND and CARLISLE Auxiliary.
28. DARLINGTON Auxil.
29. DEVON and EXETER Auxiliary.
30. DISS Branch.
31. DONCASTER Auxil.
32. DUDLEY Auxiliary.
33. DUNMOW Branch.
34. DURHAM Auxiliary.
35. ELY (ISLE of) Auxil.
36. ESSEX (S.-West) Aux.
37. EVESHAM Auxiliary.
38. EVESHAM Ladies' As.
39. FALMOUTH Branch.
40. FARNHAM Auxiliary.
41. FAVERSHAM Lad. As.
42. FROME Auxiliary.
43. GOLDEN-SQUARE As.
44. GRAVESEND Branch.
45. HACKNEY Auxiliary.
46. HAMPSTEAD Auxil.
47. HANTS Auxiliary.
48. HELSTON Branch.
49. HINCKFORD HUNDRED Branch.
50. HOLBEACH Auxiliary.
51. HORNCASTLE Auxil.
52. HULL Auxiliary.
53. ISLINGTON Ladies' As.
54. KENSINGTON Auxil.
55. KENT Auxiliary.
56. KINGSTON Auxiliary.
57. KINGSWOOD Branch.
58. LAMBETH (North) As.
59. LAMBETH (South) As.
60. LAUNCESTON Branch.
61. LEEDS Auxiliary.
62. LEEK & MOORLANDS Auxiliary.
63. LEICESTER Auxiliary.
64. LEOMINSTER Branch.
65. LISKEARD Branch.
66. LLANRWST Auxiliary.
67. LOOE Branch.
68. LOSTWITHIEL Branch.
69. LOUTH Auxiliary.
70. LUDLOW Auxiliary.
71. LYME Auxiliary.
72. MACCLESFIELD Auxil.
73. MALTON Branch.
74. MANCHESTER & SALFORD Auxiliary.
75. MERTHYR TYDVIL Auxiliary.
76. MIDDLESEX (N.E. Mass.
77. NANTWICH Auxiliary.
78. NEATH Auxiliary.
79. NEWCASTLE-UPON-TYNE Auxiliary.
80. NEWINGTON, St. Mary's Association.
81. NEWMARKET Branch.
82. OLNEY Branch.
83. PEMBROKESHIRE Auxiliary.
84. PENRYN Branch.
85. PLYMOUTH Auxil.
86. PRESTON Auxiliary.
87. PRINCES-RISBORO' Branch.
88. ROCHDALE Auxil.
89. ROMSEY Auxiliary.
90. ROTHERHAM Auxil.
91. ROTHERHITHE (Upper) Association.
92. ROTHERHITHE (Lower) Association.
93. SAFFRON-WALDEN Auxiliary.
94. SEVEN-OAKS Branch.
95. SHERBORNE Branch.
96. SHIELDS (North) Aux.
97. SHROPSHIRE Auxil.
98. SOMERSET Auxil.
99. SOUTHWARK Auxil.
100. St. GEORGE's (Southwark) Association.
101. ST. AUSTELL Branch.
102. STAINES Auxiliary.
103. STOCKPORT Auxil.
104. STOCKTON Auxil.
105. SUFFOLK (East) Aux.
106. SUFFOLK (West) Aux.
107. SURREY-CHAPEL As.
108. SUSSEX (West) Auxil.
109. SUSSEX (Central) Aux.
110. TEIGNMOUTH Auxil.
111. TEWKESBURY Auxil.
112. THANET (ISLE of) Aux.
113. TORRINGTON Bran.
114. TUNBRIDGE & TUNBRIDGE-WELLS Br.
115. WAKEFIELD Auxil.
116. WARWICK Auxiliary.
117. WESTMINSTER Aux.
118. WIGAN Auxiliary.
119. WILTSHIRE Auxil.
120. WINDSOR Auxiliary.
121. WITNEY Branch.
122. WORCESTERSHIRE Auxiliary.

List of Eleven Societies and Associations favourable to some Alteration or Explanation of the Constitution.

The following Societies have recommended that the subject be reconsidered,

with a view to alter or explain the Constitution of the Society.

1. BLOOMSBURY Auxil.
2. BRUTON Ladies' Assoc.
3. DERBY Auxiliary.
4. EAST-MENDIP Branch.
5. GUERNSEY Auxiliary.
6. KNARESBOROUGH Aux.
7. RETFORD Auxiliary.
8. RETFORD Ladies' As.
9. RUGBY Branch.
10. SHOREDITCH Ladies' Association.
11. SOMERSET (S. E.) Br.

The above Lists are made up to the 6th of September.

TWENTY-SEVENTH REPORT.

Issues of the Scriptures.

The Issues from the Depository have amounted to 349,285 copies; and, from those on the Continent, to 121,644: making a total of 470,929; and the total amount, from the formation of the Society, has now become 7,024,727.

The Issues of the Year consisted of 173,547 Bibles and 297,382 Testaments; and the Grand Total, of 2,757,256 Bibles and 4,267,471 Testaments.

Summary of Languages and Dialects,

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	44
Re-Translations	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society	72
New Translations commenced or completed	32
Total	153

Auxiliaries and Associations.

These amounted (see p. 340 of our last Volume), at the Twenty-sixth Anniversary, to 2349 in Great Britain, 623 in Ireland, and 92 in the Colonies: no intelligence has been received of the present number in Ireland; but those in Great Britain have increased to 2480, and those in the Colonies to 93—making, with 623 for the last Return of the Irish Societies, a total number of 3196.

Grants of Money and Books.

	£.	s.	d.
Domestic	4580	3	5
Europe	10120	4	1
Asia	3672	4	10
Africa	41	4	0
America and West Indies	2355	5	8
Total	£20,769	2	0

Works completed during the Year.

Bohemian Testament, printed at Leipsic	5000
Esquimaux Psalms	1000
Ethiopic Acts, Epistles, &c.	2000
French Bible of Ostervald, at Paris	2500
French Testament of Martin, at Paris	5000
Ditto, De Sacy, of various sizes, at Paris	55,000
German Bible, 12mo.	3000
German and Hebrew Bible (Lutheran)	2000
German Testament	2000
German Old-Testament	1000
German Testament and Psalms	3000
German Psalter	3000
German Bible, Brönner's Edition, at Frankfort	6500
German Testament, ditto . . ditto	7500
Ditto, Kehr's Edition . . . ditto	5000
Ditto, of Van Meyer's Revised Version, ditto	2000
Ditto, of Van Ess's Version	17,460
German New-Test. of Gossner, at Munich	11,500
Ditto, of Version printed at Berlin, for the use of Prussian Soldiers	18,000
Greek Testament, Ancient and Modern	10,000
Greek Psalter, Modern	5000
Greek and Latin Testament	200
Hebrew Bible	2000
Irish Gospels and Acts	1000
Italian Bible	5000
Persian Psalms	1000
Persian Proverbs	1000
Polish Testament, at Leipsic	5000
Vaudois and French Gospel of Luke	1000
Welsh Bible, 8vo.	1000

Works in the Press.

Arabic Bible	5000
Bohemian Bible	5000
Catalonian Testament	1000
French Bible of Ostervald, 12mo.	2000
French Test. of De Sacy, 12mo.	20,000
Ditto, 8vo.	5000
French Bible of Ostervald	5000
Ditto of Martin	5000
German Bible, Brönner's Edition,	10,000
German Test., like Kehr's Edition,	5000
German Testament of Gossner	5000
Hebrew Psalters	5000
Polish Testament	10,000
Welsh Bible, 12mo.	5000
Welsh Testament, 12mo.	15,000
Welsh Pearl Testament	2000

Google

Labours of the Editorial Superintendant.

The appointment of Mr. W. Greenfield, as Superintendant of the Editorial Department, was mentioned in the last Report. Your Committee have only now to observe, that their expectations in the appointment have been fully realised: the business of the Society in this department has been facilitated, in the increased despatch with which it has been conducted; and your Committee may express their full persuasion, that the same amount of labour could not by any means have been attained for so small a compensation as the salary attached to this office—a consideration not unworthy of notice, independently of the inconvenience which would have been experienced from the work having to be distributed through a variety of hands.

CHURCH MISSIONARY SOCIETY.

THIRTY-FIRST REPORT.

Retirement of the Rev. E. Bickersteth from the Secretaryship.

For fifteen years, the Society has enjoyed the active services of the Rev. Edward Bickersteth, through whose instrumentality, under the Divine Blessing, an extensive interest has been excited in that Cause to which he is himself deeply attached. In the course of the last year, Mr. Bickersteth, having found himself unequal to the duties of his official situation, in connexion with his other engagements, intimated to the Committee his intention of retiring, at the close of the year, from the office which he had so long, and so advantageously to the Society, occupied. The feelings with which the Committee received this intimation will be best understood from the following Resolution entered on their Minutes:—

That the Committee record their grateful sense of the eminent services which have been rendered to the Society by their beloved Brother, the Rev. Edward Bickersteth, for fifteen years; by which, under the blessing of God, the advancement of its general objects has been greatly promoted, and a Missionary Spirit extensively excited and cherished among its Associations: and that, while the Committee cordially regret the loss which the Society is about to sustain, they beg to tender to Mr. Bickersteth the assurance of their affectionate regard; and of their earnest desire that the Great Head of the Church, who has removed him from one sphere of labour to another, will enrich him with His grace, and abundantly bless him in the fulfilment of the duties of the Station on which he is about to enter.

Arrangements consequent on Mr. Bickersteth's Retirement.

Mr. Bickersteth's retirement led to a revision of the arrangements previously made for conducting the affairs of the Society; and it appeared advisable to separate the business relative to Association Anniversaries from that of a more general kind. A Successor to Mr. Bickersteth in the Secretaryship has not, therefore, been appointed; but the general business of the Society has been devolved on the present Secretaries, with an additional Clerk.

Under this arrangement, the Clerical Secretary will not be required to visit the Associations; his undivided time and attention being called for by the business of the Office.

To provide for the lack of service occasioned by this arrangement, and for the attendance of a Representative of the Parent Society at the Association Anniversaries, it is intended to appoint a Second Clerical Visiting Secretary, whose whole time and attention will be devoted to the business connected with the Associations. Two Visiting Secretaries, together with the Lay Agent already appointed—whose more peculiar province is, the re-organization and enlargement of existing Associations, and the formation of new ones—form, in the opinion of the Committee, the least provision that can be made duly to maintain that intercourse with the Associations which is requisite for their efficiency.

Candidates, Students, and Missionaries.

In the Institution at Islington there are, at present, Seventeen Students. Twelve have been admitted during the year: eight have left: three have received Ordination; and nine have proceeded to their respective Stations.

The Committee of Visitors, who meet Quarterly at the Institution, have been much gratified with the general character and proficiency of the Students. The formation of a District Visiting Society in the Parish of Islington has afforded them an advantageous opportunity of usefully employing their hours of relaxation from study; and their visits to the poor and afflicted, under the direction and controul of the Clergy, while they accustom them to habits of discipline and order, are beneficial preparatives for their future labours among the Heathen in Foreign Lands. The Committee are happy to state, that the attainments in Theological Knowledge, of several of

those who have been examined as Candidates for Holy Orders, have, on more than one occasion, been commended by the Bishop of London, as well as by his Lordship's Predecessor; and that the last three Missionaries who have joined the North-India Mission have been able publicly to read the Liturgy in Hindoostanee, within a short time after their arrival in Calcutta.

Remarks on the Funds.

In noticing a decrease in the Receipts of 744*l.* 0*s.* 5*d.* as compared with those of the preceding year, it is observed—

This statement does not fully disclose the financial situation of the Society. On comparing the Receipts of the two years through Associations, there is a deficiency, in those of the last year, of nearly 2000*l.* The total deficiency is reduced to the amount specified above, principally by an excess of Receipts in the last year, under the head of Legacies, of upward of 1000*l.* As the Receipts through Associations form the main source of the Society's Income, the large deficit under this head excites much anxiety in the minds of the Committee.

General Prosperity of the Society's Missions.

On reviewing the Society's operations in various parts of the world, and comparing them with those of former periods of its history, it will be seen that its encouragements were never more numerous, nor its prospects brighter. In the regions, hitherto inaccessible, which are opening to the footsteps of the Missionary—in the difficulties which in so many ways are vanishing before him—in the readiness with which, in almost every quarter of the globe, his message is listened to—in the success which is attending the preparation of Native Teachers—in the seals which God has vouchsafed to the Ministry of His Servants—in the continuance of many Congregations in the Faith of Christ—and in the stedfastness of numberless individuals, who, recently emerged from Heathenism, are adorning the doctrine of God their Saviour by a holy life—there is much to shew that the Lord is gone out before us, and much to awaken our gratitude for the honour which He has put on our unworthy labours.

Motives for Enlarged Exertions, from the Wants of the Society and Signs of the Times.

If the joy which these encouragements inspire is allayed by any feeling of an opposite nature, it arises, not from the state of the Missions, but from the backwardness of the Church of Christ to avail itself to the full extent of the opportunities which are afforded it. Fields are white unto the harvest; but where are the Labourers to gather it in? The Heathen are crying out, as with one voice, *Come over and help us!* but where are the self-denying soldiers of Christ, constrained by love, who are willing to help them? Facilities for imparting the blessings of Christian Education are multiplying daily; but where are the pecuniary resources to turn those facilities to account? It is with difficulty that the Society has, for the last few years, been enabled to maintain its existing establishments; and to enlarge its sphere of labour would have been only to excite hopes and expectations which would soon have terminated in disappointment. The Members of the Society must judge for themselves, each according to the dictates of his own conscience, as to the practical application of the present state of the Society's affairs; bearing however in mind, that the zeal and activity with which the men of the world and the emissaries of Satan are prosecuting their respective plans of usefulness or destruction read a valuable lesson to the Children of Light:—*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

There is another consideration—which seems to speak to us in no doubtful language, *Work while it is day*—arising from the commotions of the kingdoms around us, and from the agitations of our own country. The conflict between the Powers of Light and Darkness, between the Servants of Christ and the Slaves of Satan, is daily strengthening; and there are indications that a crisis is hastening on. The world is in a state of general excitement: the foundations of the earth are out of course: the long-established institutions of men are tottering to the very base: the things which Jehovah has not planted are up-rooted; and there is a shaking of those things that are to be removed, that those things which cannot be shaken may remain. Let the Servants of God, then, not turn away from Him that speaketh from Heaven. In the midst of these things there is a voice of encouragement: the Church may be

surrounded by dangers, but the Lord is her Shield: she may pass through the fire, but her dross only will be lost: she may be sharply tried by the assaults of Satan, but her foundation is the Lord of Hosts. Let the Members of the Church hear this voice of encouragement, and rise to their obvious duty: let them realise the privileges of the Kingdom as their own, and they will put forth all their energies to direct their fellow-men to the same blessed citizenship: let them contemplate the nearness of that period to which their affections and hopes and prayers have long been directed, and they will be stirred up to watchfulness for themselves, and unremitting anxiety for the welfare of others. *Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.*

LONDON MISSIONARY SOCIETY.

THIRTY-SEVENTH ANNIVERSARY.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Contributions	34,604	18	9
For Nat. Fem. Educ. in India,	43	15	10
For Native Schools in India	167	13	10
For Anglo-Chinese College	101	15	6
Legacies	5009	7	3
Dividends and Interest	1207	8	9
Widows' and Orphans' Fund	320	5	4
Sundries	32	4	0
Total	£.41,487	9	8

Payments of the Year.

Missions:			
Continent of Europe	700	0	0
South Africa	6042	9	1
Mauritius	282	0	7
Madagascar	829	14	1
Greek Islands	904	5	0
Siberia	733	6	7
China and Malacca	1042	14	0
Singapore	618	15	7
Pinang	925	7	8
Northern India	4302	9	0
Southern India	8435	9	3
Java	878	16	8
South-Seas	2639	19	5
Guiana	1978	19	2
Mission College	959	0	0
Missionaries and Candidates	117	19	0
Missionary Families	2873	7	8
Publications	1347	2	6
Salaries, Poundage, Rent, Taxes, Travelling Expenses, Postage, Carriage, and Incidentals	2586	7	2
Total	£.38,198	2	5

Changes among the Society's Missionaries.

Mr. Foster from Africa, and Mr. Ray from India, have been obliged, on account of health, to return, with their families, to their native country. Mr. Smith, whose return was mentioned in the last Report, and whose constitution had been so affected by the climate of Malacca as to preclude the hope of his resuming Missionary Labours in that part of the world, has, with the entire concurrence of the Directors, attached himself to the Canada-Education and Home-Missionary Society.

During the past year, important service has been rendered to the Society, at numerous Public Meetings in different parts of the country, by the attendance and details of Mr. Bennet, the surviving member of the Deputation. The Journal of the Voyage and Travels of the Deputation, edited by Mr. Montgomery, and recently published, the Directors feel great satisfaction in recommending to the attention of the Friends of Missions; as adapted to afford a high degree of pleasure, and to produce a deeper interest in the advancement of the Redeemer's Kingdom in the earth.

Messrs. Hands, Ellis, and Mundy still remain in this country, and have been employed in the dissemination of Missionary Intelligence, and in promoting the interests of the Society in various parts of the country.

Mr. and Mrs. Piffard have returned to Calcutta, and Mr. and Mrs. Wilson to Malta, during the past year; and, within the same period, Mr. Christie has proceeded to Calcutta, Mr. Higgs to Chinsurah, Mr. Harris to Quilon, and Mr. Smith to Tahaa, in the South Seas. Mr. and Mrs. Smith embarked in the Tuscan, belonging to Messrs. Alexander Birnie and Son; whose desire to aid in communicating the blessings of Christianity to the distant Tribes visited by their vessels, has long induced them gratuitously to provide the Society with the means of conveyance, for its Missionaries and supplies, to the South-Sea Islands: on the present occasion, these Gentlemen not only furnished freights for numerous articles needed by the Missionaries, and a free passage to Mr. and Mrs. Smith, but made very generous provision for the comfort of the passengers during the voyage.

Missionary Students.

The Mission College has been discontinued. The Candidates for Missionary Service, in connexion with the Society, have been placed at the following Institutions—Homerton, Highbury, Newport

Pagnel, Rowell, and Turvey. The Report which the Directors have received from their respective Tutors, of the diligence, application, and progress of the Students, has been highly satisfactory.

The Directors are happy to inform the Society, that the number of Young Men who have offered themselves for Missionary Labour has increased during the past year. Sixteen are now under the patronage of the Society, and the Directors are in correspondence with six others.

At the time the College at Hoxton was discontinued, the number of Students there was thirteen. The grounds, on which this measure was originally contemplated and finally adopted, was the disproportion that existed between the average number of Students on the foundation and the expense of the Institution, together with the facilities afforded for their education at other Colleges and Seminaries. A sufficient period has not elapsed, to allow the Directors to ascertain whether the increasing number of Candidates, who offer themselves to the Society for the Ministry of the Gospel among the Heathen, can be best prepared in the Institutions already in operation, or in a distinct Establishment for this specific purpose.

Increasing Interest in the Society awakened at Home.

In the retrospect of the year, with regard to HOME, the Directors desire to express their thankfulness to God, for the increasing interest manifested in the operations of the Society. Thus encouraged, they will pursue their labours with additional cheerfulness; and, they hope, with more efficiency... Deeply convinced that the influences of the Holy Spirit are essential to all success whether at home or abroad, and impressed with a sense of the intimate relation which subsists between the enjoyment of such influence and the exercise of prayer, the Directors regard with unfeigned thankfulness the improvement happily observable in the Missionary Prayer-Meetings as one of the most important and encouraging manifestations of the Divine Favour.

Obligations on the Christian Church from the Signs of the Times.

Abroad, all things combine to excite our sympathy and arouse our energies. Whether we contemplate the Continent of Europe, or the most remote regions of the earth, we behold, in motion, a resistless current of public sentiment, which appears destined to change the moral and social aspect of the world. This points out to the Christian Church the high responsibility of the station which it now occupies; and marks it as the solemn duty of every member of it, to endeavour, in dependence upon God, so to direct the mighty tide, as shall best advance the interests of that Kingdom which shall ultimately bring every human thought, imagination, and desire, into subjection to its rule.

Increasing Encouragements in the Society's Labours.

The thirst for the knowledge of Salvation manifested by the Negroes in the West Indies—the appeal for Missionaries from the Barbarous Tribes of the Interior of Africa—the welcome given to the Heralds of the Cross in the Isles of the Southern Pacific—the new avenues opened for access to the remoter regions of the East—the desire so generally manifested, both at home and abroad, in favour of mental improvement and general education—all combine in urging to renewed exertion. The facilities which the highest authorities in India and other parts afford for the unrestricted proclamation of the Word of Life, and the measure of success with which He to whom all success must ever be ascribed has condescended to crown the labours of His Servants, appear to require of the duly-qualified disciples of Jesus Christ personal consecration to this important Cause: from the desire to engage in the work already manifested, the Directors feel assured that this obligation is neither unfelt nor disregarded.

Encouragements, strong and distinct, multiply with the augmented efforts which are now required. The stedfastness of many of the Christian Natives in the South-Sea Islands; and the ardour of Missionary Zeal, which numbers have shewn, to follow the call of Divine Providence, inviting them to voyages of Christian Enterprise, and directing them to large and important Islands inhabited by multitudes of yet idolatrous tribes, who hail their arrival with gladness—are facts which encourage the greatest exertions that the friends of the Redeemer can put forth. In the East, we behold the inhabitants of a Heathen Village inviting the visits of the Missionary, receiving his message with attention, and aiding in the erection of a building in which the Word of God is regularly dis-

pensed—we hear of Brahmins shrinking from argument, and ceasing to defend their system—in one place, the Pupils of a Hindoo College encouraging the Missionary, whom their Tutor had opposed; in another place, twelve, chiefly young Brahmins, weekly attending the Missionary, to be instructed in the Christian Revelation; and, in a third, we hear of a Heathen Teacher, with four of his Pupils, travelling 200 miles to a Missionary Station, in search of Christian Instruction. When, further, we find a School supported by a Native Member of one of the Churches, and find another Church of Converted Heathen described as a Church of Missionaries—one object filling every mind, one theme employing every tongue, and that theme the Gospel of Jesus Christ—we feel that negligence on our parts would be criminal, and apathy monstrous.

Anticipations of the Triumph of the Gospel.

Cheered by these appearances, and animated by confidence in the faithfulness and the promises of God, we anticipate the approach of the period when the Redeemer shall sway His sceptre of universal dominion over an enlightened, emancipated, and obedient world. In the south and the west, the signs of its coming appear with increasing distinctness; and, although the gorgeous fabric of Idolatry still towers from the plains of India, stupendous and imposing as the figure which, in vision, rose before the Babylonish Monarch, yet the stone cut out without hands has already smitten the image in his feet: it is shaken—its sceptre is dropping, broken from its hand—and, ere long, the fragments of its glory and its power, with those of every other System of Idolatry and Superstition, shall strew the earth; and the God of Heaven shall set up a Kingdom, which shall break in pieces all other kingdoms, but which shall itself stand for ever. Then shall the bondage and the suffering of creation cease—the earth shall celebrate her Universal Jubilee—the tabernacle of God shall be with men—and incense and a pure offering shall arise from every land, unto Him that liveth and reigneth for ever and ever.

SCOTTISH MISSIONARY SOCIETY.

ANNIVERSARY.

SERMONS were preached, in connexion with this Anniversary—on the 24th of April, at Broughton-Place Chapel, by the Rev. John M'Gilchrist, of Edinburgh, from Isaiah lxii. 1; and, on the 22d of May, at St. Stephen's Church, by the Rev. John Geddes, of Paisley, from Luke xv. 32.

The Annual Meeting was held on the 18th of April, in the Assembly Rooms, George Street, Edinburgh; G. Sinclair, of Ulbster, Esq., in the Chair.

Movers and Seconders.

Rev. Dr. Muir; and Rob. W. Ramsay, of Tillicoultry, Esq.—Dr. Huie; and Rev. John Geddes, of Paisley—Rev. Alexander Crawford, Missionary at Bankote; and C. M. Christie, of Durie, Esq.—Rev. Mr. Turnbull; and Dr. Greville—Rev. W. Innes; and Dr. Easton—and G. Ross, Esq.

Resolution.

—That though Missionary Operations are a work in which no human exertions can command success, and though God only can crown them with a blessing; yet it is at once our duty and our privilege to make every effort for the extension of the Redeemer's Kingdom in the world.

REPORT FOR 1830-31.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Subscriptions and Donations...	306	9	3
Special Contributions.....	207	13	0
Societies.....	2451	2	8
Collectors.....	79	5	6
Congregational Collections	1247	17	5
Legacies.....	1312	10	3
For the Purchase of Bibles	25	0	0
For the East-India Mission ...	665	15	6
For the Jamaica Mission.....	508	14	3
Interest.....	88	11	6
Repaid by British and Foreign Bible Soc. on account of Persic Translation by Mr. Glen ...	458	9	6
Repaid on account of Sultan Katte Ghery.....	1	15	5
	7353	4	3
Sale of Missionary Registers...	134	0	1
Total.. £.	7487	4	4

Payments of the Year.			
Russia Mission.....	541	17	6
East-India Mission.....	2084	12	1
Jamaica Mission.....	2239	9	10
Returned Missionaries.....	382	0	0
Missionary Students.....	99	1	0
Printing Reports, Registers, &c.	291	6	0
Salaries, and Poundage	342	4	3
Travelling Expenses, Rent, Taxes, Postage, Law Expenses, and Sundries.....	333	14	8
Donation to Casualty Fund, with Interest.....	507	13	5
Total... £.	6821	18	9

Formation and Object of a Casualty Fund.

With the view of meeting those extraordinary contingent expenses to which a Missionary Society is liable, such as the return of Missionaries and their Families—allowances to Missionaries disabled by age or sickness—provision for the Widows and Children of Missionaries—the Directors, last year, agreed to establish a CASUALTY FUND. To form the basis of this fund, they made a grant to it of 500*l.*; and they propose to make payment to it annually of a certain sum on account of each Missionary in the service of the Society. As some of the friends of Missions may, besides contributing to the general objects of the Society, feel special interest in some of the objects of this fund, particularly in making provision for Disabled Missionaries and for the Widows and Children of Missionaries, the Directors will be happy to receive Subscriptions, Donations, or Legacies, in aid of it; and in order to ensure the proper application of all such contributions, they will be kept separate from the General Funds of the Society.

The Committee conclude the Report with some forcible remarks on the

Duty and Privilege of Prayer in the present Shaking of the Nations.

We live in extraordinary times. If, as we firmly believe, the Gospel is destined to be universal in the earth, it is obvious that great changes must take place in the world, before this can be accomplished. There are many countries—Popish, Mahomedan, and Heathen—in which the existing state of things presents to the eye of man insuperable barriers to the propagation of Christianity in its native purity. Now, these barriers, of whatever nature they are, must be removed, that *the way of the Lord may be prepared. Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain.*

In the close of the last Report, it was remarked, "that, in the Government of God, a variety of causes are ordinarily in slow and silent operation, previous to the accomplishment of any great event—that these causes, multiplying and combining together, often at length acquire an overwhelming energy; and, within a short period, produce changes in the whole frame of society, which, in the ordinary course of events, it would have required ages to accomplish."

Of the truth of this remark, we have had some striking illustrations since our last Annual Meeting. The changes which we have witnessed, there can be little question, have an important bearing—either for good or for evil—on the interests of the Church of Christ. Of these events, men form different views—some hailing them as the harbinger of better days to the great family of man; while the hearts of others *fail them for fear, and for looking after those things which are coming on the earth.* But, whatever be the light in which we view them, there is a duty resulting from them, which we apprehend is but little felt, even by the professed disciples of Christ—the duty of PRAYER. Yet the higher the hopes which some, on the one hand, form, and the greater the fears which others entertain, the obligation of both to *give themselves unto prayer*, becomes in proportion just so much the more urgent. If we think to see our hopes realized or our fears disappointed, we must look, not to man—except as an instrument—but to God. We are too apt, indeed, to prescribe even to God. When things happen not according to our mind, we are full of regrets and despondency. We forget how little capable we are of governing the world, or even of judging of the measures which God adopts in the government of it. We cannot comprehend the complicated machinery which He employs—the wheels within wheels—the relations of events as causes and effects; some of them promoting, others counteracting a particular design, yet all of them combining to accomplish one grand end—the establishment of Christ's Kingdom in the world. In a large proportion of cases, indeed, the plans which God pursues are not only different from, but are diametrically opposed to, those which man would have formed: in nothing does He more stain the pride of human wisdom, than in the means which He employs to accomplish His own purposes. He often acts, as it were, by contrarieties; bringing light out of darkness, order out of confusion, and good out of evil. Yet an angel never sees any thing to regret in the government of God: it is only man—ignorant, foolish, feeble man—who views the Divine Procedure with sorrow and despondency. Even an inhabitant of earth, when translated to a place in Heaven, feels no longer as he

used to feel: he sees there can be nothing wrong in the government of God: he reposes with implicit confidence in the wisdom and the power which direct and controul the affairs of the Universe. We may not be capable, from the weakness of our nature and the relations in which we stand, of rising to a state of such high and holy feeling: we may often have cause—nay, it may even be our duty—to regret and to condemn the conduct of men: yet, when we consider that all the actions of creatures, in fact the whole affairs of the Universe, are under the government of a Being of incomprehensible wisdom, of irresistible power, and of unfathomable goodness—and when he has commanded us to commit them into His hands in prayer, as a means, not only of relieving ourselves of a burden which we are totally unfit to bear, but of bringing into operation His own gracious purposes in directing, controlling, and overruling all things for His own glory and for the good of the human race—it might be hoped that Christians would unite with one heart and one soul in prayer, especially at such an important crisis—that the shaking, which is at present taking place among the nations, may usher in the coming of Him who is emphatically styled, THE DESIRE OF ALL NATIONS. Let the chains of Popish Superstition, by which so many countries have been for ages bound, be only burst asunder—let the impediments be removed out of the way which at present check or prevent the preaching of the uncorrupted Gospel of Christ—let there arise a race of able, faithful, evangelical, useful Ministers of the New Testament—and we shall behold the beneficial result, not in Christendom only, but, at no distant period, in every quarter of the habitable globe. *Awake! awake! put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city. I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye, that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

RELIGIOUS-TRACT SOCIETY.

THE Committee have lately put into circulation the following

Plan for establishing Religious Circulating Libraries.

Education has become so general, that the present may justly be called THE READING AGE. The Press teems with publications of a literary and scientific nature, issued by individuals and societies: these are important and useful, so far as the present life is concerned; and will generally attract readers. The true Christian will however remember, that *the world by wisdom knew not God;* and that RELIGIOUS books, which contain a clear and full account of the way of Salvation, through a Divine Redeemer, are chiefly needed, and should be most prominently, extensively, and efficiently circulated. By means of the diffusion of Tracts, and small Religious Publications, especially upon the Loan Plan, a taste has been formed, and a desire excited, for larger Works. Hence Religious Circulating-Libraries are become objects of great and growing importance. Many friends of the Society have for several years issued its publications in this way, with much success: their experience authorises an extension of the plan, and encourages the Committee in directing the public attention more particularly to this promising means of usefulness.

As the Catalogue of the Society at present contains a good variety of books adapted for this purpose, the Committee have arranged them in distinct Classes: Class A, containing 118 volumes, half-bound, suitable for the Young and for Sunday Scholars; price 6*l.* 6*s.* to Non-subscribers, or 4*l.* 14*s.* 6*d.* to Subscribers—and Class B, containing 127 volumes, half-bound, suitable for Cottagers, Mechanics, &c.; price 8*l.* to Non-subscribers, or 6*l.* to Subscribers—or Divisions I. and II. of Class B, each price 4*l.* or 3*l.* to Subscribers.

Among these, there are a considerable number of books, adapted for general circulation, selected from the Writings of Baxter, Boston, Bolton, Bunyan, Doddridge, President Edwards, Flavel, Hall, Henry, Hervey, Howe, Latimer, Leighton, John Newton, Owen, Reynolds, Sibbs, Usher, and others, including several valuable Works of modern writers; also a series of interesting Biographical Works, suitable to every class of readers. As the number of these publications is increased every month, additions will be made, and other divisions formed, as they become necessary.

The Committee trust that the above

particulars will draw the attention of many of their Subscribers and friends to the subject, and induce them to purchase these Libraries, for use in the circles where their influence extends.

The Committee, having maturely considered the subject, have appointed a Circulating-Library Sub-Committee, whose duty it will be to raise special funds to assist in furnishing, from the publications of the Society, small Circulating Libraries to destitute districts, both at home and abroad. This Sub-Committee are empowered, in cases where sufficient local support cannot be obtained, to make grants to applicants to an amount not exceeding one-half of the cost of the Library which they wish to obtain, estimated at the reduced price. This grant will be an inducement to local activity; while the requirement, that the applicants shall raise part of the amount, will be a security for that personal attention to the concerns of the Library which is essential to its usefulness and prosperity.

These special funds are to be kept distinct from the general funds of the Society, and to be applied wholly to the specific object for which they are raised.

On the plan which has been stated, for every Hundred Guineas subscribed, Seventy Circulating Libraries might be established, each containing upward of sixty bound volumes — more than four thousand volumes in the whole; which, being exchanged once in a fortnight, would supply profitable reading to One Hundred Thousand Persons in the course of the year. These books might become a permanent blessing to the neighbourhood in which a Library was established, and give a religious direction to the minds of those who received them. It should also be observed, that, by the proposed plan, these books will be furnished in strong binding, at a price far below what a similar collection could elsewhere be obtained; in some instances for less than one-half. It is a further advantage, that as no additional agency or expense of any kind will be incurred, the whole of the contributions will be at once applied to the direct promotion of the object in view.

Benefit of such Libraries.

The Committee would respectfully suggest to their friends the various ways in which Religious Circulating-Libraries may be useful.

1. In Sunday, Day, or other Schools. —The Children may be admitted to the privilege of the Library as a reward for diligence and good conduct; and, in this way, much useful information will be conveyed to the parents, particularly if the Children are affectionately recommended to read the books in the family.

2. In Vestry Libraries, for the benefit of the stated hearers.—They will find in these books suitable reading for the seasons of conviction, darkness, and affliction; or for any intervals which can be secured from the absorbing occupations of life, when a few well-selected books may tend to lead them forward in the way of God, and to establish them in the faith of the Gospel.

3. In Towns and Villages, Military Stations, on board Ships of War or Merchant Vessels; in Manufactories, in Prisons, in Workhouses, and Hospitals —these small collections of books, under the care of judicious and zealous Christian Agents, would usefully occupy many portions of spare time, and be the means of very extensive usefulness. It would also be easy to add a few Historical, Agricultural, or other Volumes, to these Libraries, if local circumstances rendered it desirable. In consequence of the formation of Circulating and Itinerating Libraries, many persons would receive Works, which probably would never be brought before them in any other way: and experience has shewn, that, when thus offered, many persons will be found who will gladly avail themselves of the privilege of reading religious books.

The Committee, in calling the attention of the public to the present plan, believe that it is eminently calculated for usefulness, in various ways. Past efforts to supply our population with religious books have been very inadequate. Formerly, many benevolent individuals, who were anxious to benefit their neighbours in this way, knew not where to apply for suitable publications, or could not procure the necessary means to carry their wishes into effect. They will, therefore, gladly avail themselves of the Libraries, if able to purchase them; and, should their pecuniary means be limited, will be encouraged to exert themselves to the utmost, by the aid which the Sub-Committee may be enabled to proffer.

Appeal in Support of the Plan.

The object being confessedly important, and the facilities possessed by the

Society being great, the Committee are further induced to appeal to the public, to enable them to enlarge this branch of their operations; so as to give efficient assistance, when needed, in the establishment of Religious Circulating-Libraries.

The gratuitous funds received by the Society are very limited; and, at present, are confined specifically to the circulation of the smaller publications of the Society. The Committee consider that they cannot apply such funds to Grants of Books or Libraries; although they have been urged to do so, by many of the warmest friends of the Institution, who have applied, from various parts of Great Britain and Ireland, for grants of books, to form Village, Sunday-School, Vestry, and Itinerating Libraries, in destitute and ignorant places: these they have been obliged, most reluctantly, to refuse. In Foreign Countries, also, and particularly in Canada and the East and West Indies, the establishment of small Religious Circulating-Libraries would be exceedingly desirable, if sufficient means could be obtained for this purpose.

The Committee have only, in conclusion, to request for this important object the liberal contributions of their friends, upon which the success of the plan is dependent. Donations of any amount will be gratefully received, and annual subscriptions of 10*s.* 6*d.* and upward. They hope that many of their present Subscribers will kindly contribute to this new fund, without withdrawing their aid from the general operations of the Institution at home and abroad.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1832.

JANUARY.

Day.	*Daily Words.*	*Doct. Texts.*
1	Gen. 3. 19.	Rev. 1. 4.
2	Zech. 7. 9.	Luke, 3. 6.
3	Ps. 143. 2.	John, 3. 2.
4	Ezek. 34. 11.	Matth. 9. 36.
5	Ps. 40. 6. Heb. 10. 5.	John, 6. 69.
6	Ps. 126. 5, 6.	Rev. 5. 9.
7	Ps. 93. 5.	Acts, 10. 28.
viii	Zech. 14. 9.	John, 1. 18.
9	Is. 44. 3, 4.	Mark. 1. 9. Matth. 3. 13.
10	Ps. 12. 5.	Rev. 7. 12.
11	Ps. 143. 8.	Luke, 17. 5.
12	Ps. 25. 16.	John, 17. 5.
13	Ps. 66. 18.	Matth. 12. 50.
14	Ps. 49. 7, 8.	Acts, 8. 30.
xv	Zech. 9. 8.	Luke, 5. 27, 28. Mark, 2. 14. Matth. 9. 9.
16	Ps. 98. 3.	Matth. 10. 42.
17	Ps. 138. 2.	John, 13. 32.
18	Is. 22. 22.	Acts, 12. 5.
19	Ps. 119. 24.	Acts, 10. 15.
20	1 Kings, 6. 12.	Mark, 2. 16.
21	Ps. 76. 11.	Luke, 24. 20, 31.
xxii	Ps. 18. 32.	Acts, 4. 12.
23	Is. 12. 2.	John, 1. 16.
24	Ps. 112. 4.	Matth. 13. 43.
25	Deut. 4. 24.	Rev. 1. 5.
26	Num. 14. 17.	Matth. 4. 23.
27	Hosea, 3. 4, 5.	Acts, 10. 34, 35.
28	2 Chron. 15. 7	Luke, 1. 32, 33.
xxix	Ps. 119. 130.	John, 2. 4.
30	Is. 45. 18.	Rev. P. 6.
31	Deut. 30. 19. 20.	Acts, 2. 23.

FEBRUARY.

1	Ps. 1. 2.	Matth. 24. 36.
2	Ps. 119. 2.	John, 1. 12.
3	Is. 66. 5.	Rev. 12. 10.
4	Gen. 41. 52.	Acts. 16. 25.
v	Ps. 113. 5, 6.	Matth. 5. 5.
6	Is. 53. 10.	John, 17. 1, 2.
7	Micah, 7. 19.	Luke, 1. 51.
8	1 Chron. 29. 5.	Matth. 16. 16.
9	Nahum, 1. 3.	Acts, 3. 18.
10	Ps. 68. 35.	Matth. 6. 3, 4.
11	Deut. 12. 6, 8.	John, 8. 50.
xii	Ps. 12. 5.	Acts, 4. 33.
13	Gen. 1. 27.	Mark, 8. 4.
14	Ps. 18. 19.	Acts, 3. 19.
15	Ps. 44. 21.	Luke, 1. 64.
16	Ps. 27. 8.	John, 8. 17.
17	Is. 61. 1.	Matth. 16. 26.
18	Gen. 22. 12.	John, 6. 51.
xix	Zech. 3. 9.	Matth. 8. 16.

Day.	*Daily Words.*	*Doct. Texts.*
20	Is. 35. 5, 6.	Acts, 4. 34.
21	Is. 55. 2.	John, 3. 37.
22	Ps. 23. 6	Luke, 5. 11.
23	Jer. 50. 7.	Rev. 1. 5.
24	Is. 41. 4.	Matth. 4. 11.
25	Ps. 33. 12, 14.	John, 4. 31.
xxvi	Ps. 123. 3.	Acts, 2. 37.
27	Is. 53. 12.	Luke, 1. 78, 79.
28	Is. 26. 12.	Matth. 10. 8.
29	Dan. 11. 32.	Acts, 10. 38.

MARCH.

1	Job, 12. 10	Acts, 9. 31.
2	Is. 42. 3.	Matth. 5. 39.
3	Ps. 46. 7.	John, 2. 5.
iv	Ps. 30. 7.	John, 13. 31.
5	Exod. 19. 6.	Luke, 2. 9.
6	Ps. 135. 14.	Matth. 5. 13.
7	Ps. 86. 5.	Rev. 16. 7.
8	Amos, 9. 11, 12.	Luke, 16. 2.
9	Ps. 31. 8.	Acts, 4. 32.
10	Ps. 84. 2.	John, 13. 11.
xi	2 Sam. 8. 6.	Matth. 26. 30.
12	Zech. 3. 4.	John, 3. 31.
13	2 Sam. 20. 19.	Acts, 13. 38, 39.
14	Ps. 85. 8.	Mark, 14. 9.
15	Is. 59. 1.	Rev. 22. 3, 4.
16	Nahum. 6. 16.	Luke, 2. 34.
17	Jer. 10. 16.	John, 6. 56.
xviii	Ps. 66. 20.	John, 18. 12.
19	Ps. 119. 123.	Matth. 10. 40.
20	Is. 42. 16.	Acts, 14. 22.
21	Ps. 67. 6, 7.	John, 13. 1.
22	Is. 53. 4.	Luke, 17. 15, 16.
23	Zech. 9. 9.	Acts, 10. 3—6.
24	2 Sam. 22. 29.	Matth. 3. 9.
xxv	Ps. 68. 19.	Luke, 1. 68.
26	Deut. 6. 16.	Rev. 1. 14.
27	Is. 46. 4.	Mark, 7. 37.
28	Zech. 12. 4.	Acts. 26. 22, 23.
29	Ps. 9. 18.	Matth. 14. 31.
30	Ps. 125. 2.	John, 1. 3.
31	Dan. 4. 37.	Acts, 2. 44.

APRIL.

1	Is. 35. 10.	John, 19. 5.
2	Jer. 32. 40.	Matth. 14. 36.
3	Ps. 84. 2.	Rev. 4. 11.
4	Jer. 15. 11.	Luke, 10. 16.
5	Is. 45. 22.	Acts, 2. 21.
6	Ps. 73. 23.	John, 15. 12.
7	Gen. 22. 12.	Matth. 26. 35.
viii	Is. 49. 8.	John, 19. 17.
9	Ps. 66. 16.	Acts, 2. 47.
10	Zeph. 3. 16.	Matth. 4. 3.
11	Ps. 74. 12.	Rev. 19. 1.
12	Ps. 137. 6.	John, 7. 46.
13	Ps. 45. 9.	Acts, 12, 24.

Day.	*Daily Words.*	*Doct. Texts.*
14	Ps. 101. 1.	Matth. 26. 41.
xv	Is. 32. 17.	Matth. 27. 37. Mark. 15. 26. Luke, 23. 38.
16	Is. 37. 31.	Luke, 22. 32.
17	Ps. 147. 1.	Luke, 22. 43.
18	Ps. 25. 21.	John, 18. 36.
19	Ps. 119. 111.	Matth. 26. 53.
20	Is. 60. 11.	John, 19. 24.
21	Ps. 139. 23.	Rev. 5. 5.
xxii	Ps. 106. 21, 22.	Acts, 10. 40, 41.
23	Deut. 33. 25.	John, 21. 7.
24	Ps. 6. 9.	Acts, 17. 2, 3.
25	1 Sam. 2. 2.	Luke, 1. 45.
26	Jer. 51. 10.	John, 2. 25.
27	Ps. 96. 3.	Matth. 8. 27.
28	Jer. 17. 9.	Acts, 10. 36.
xxix	Prov. 20. 22.	John, 21. 17.
30	Micah, 5. 4.	Rev. 21. 6.

MAY.

1	Is. 28. 19.	Matth. 3. 15.
2	Exod. 17. 11.	Acts, 2. 24.
3	Ps. 21. 13.	Matth. 9. 6.
4	Ps. 60. 6.	Luke, 1. 48.
5	2 Kings, 4. 13.	Acts. 8. 35.
vi	Ps. 90. 4.	Luke 24. 13, 15, 16.
7	2 Kings, 7. 9.	John, 17. 12.
8	Deut. 10. 17.	Matth. 15. 27.
9	Is. 46. 13.	Rev. 15. 3.
10	Is. 60. 7.	Acts, 1. 3.
11	Hosea, 6. 1.	Mark, 3. 5.
12	Is. 51. 10.	Acts, 2. 42.
xiii	Ps. 14. 7.	Luke, 24. 26.
14	Ps. 9. 4.	John, 17. 6.
15	Is. 65. 9.	Matth. 4. 19.
16	Job, 2. 10.	John, 1. 45.
17	Joshua, 21. 45.	Acts, 5. 12.
18	Ps. 85. 7.	Luke, 1. 37.
19	Ps. 33. 20.	Matth. 15. 12.
xx	Ps. 106. 4.	John, 20. 28.
21	Exod. 24. 8.	Acts, 3. 6. 8.
22	Ps. 72. 11.	John, 1. 4.
23	Is. 53. 10.	Matth. 5. 10.
24	Ps. 134. 2.	Rev. 19. 7.
25	Is. 45. 6, 7.	Luke, 4. 32.
26	Ps. 91. 15.	John, 6. 30.
xxvii	Ps. 46. 11.	Matth. 23. 16, 17.
28	Is. 66. 1.	Acts, 5. 30, 31.
29	Is. 54. 5.	John, 7. 30.
30	Judges, 5. 31.	Luke, 20. 36.
31	Ps. 78. 5, 6, 7.	Mark, 16. 19.

JUNE.

1	Is. 55. 6, 7.	John, 20. 31.
2	Ps. 25. 8	Acts, 15. 11.
iii	Ps. 116. 16.	Luke, 24. 49.
4	Ps. 103. 12.	Luke, 10. 30.

Day.	Daily Words.	Doct. Texts.
5	Is. 66. 13.	Matth. 5. 2.
6	Ps. 47. 5.	Acts, 4. 33, 39.
7	Is. 59. 6.	John, 3. 5.
8	Ps. 119. 105.	Matth. 19. 22.
9	Ps. 115. 15.	Rev. 19. 9.
x	Gen. 22. 1.	Acts, 5. 32.
11	Jer. 31. 16.	John, 20. 22.
12	Jer. 46. 27.	Acts, 5. 3, 4.
13	Ezek. 36. 36.	Matth. 13. 52.
14	Ps. 86. 11.	John, 3. 29.
15	Deut. 12. 32.	Acts, 10. 38.
16	Is. 41. 16.	Luke, 1. 71.
xvii	Ps. 36. 4.	John, 14. 26.
18	Ps. 81. 5.	Matth. 9. 13.
19	Zeph. 2. 3.	Rev. 19. 5.
20	Is. 28. 16.	Acts, 5. 42.
21	Ps. 27. 1.	Luke, 1. 74, 75.
22	Ps. 45. 4.	John, 9. 35.
23	Ps. 145. 3.	Acts, 7. 60.
xxiv	Num. 14. 21.	Luke, 1. 76, 77.
25	Ps. 106. 2.	Matth. 10. 32, 33.
26	Jer. 14. 21.	Acts, 8. 1. 4.
27	Zech. 3. 7.	John, 1. 5.
28	1 Sam. 2. 1.	Rev. 21. 7.
29	Is. 56. 3.	Luke, 12. 40.
30	Ps. 34. 1.	Matth. 16. 27.

JULY.

1	Ps. 38. 15.	Luke, 15. 6.
2	Deut. 26. 7.	John, 1. 17.
3	Is. 57. 16.	Matth. 6. 8.
4	Dan. 9. 7.	Matth. 23. 9.
5	Ps. 116. 7.	Acts, 2. 33.
7	Job, 5. 15, 16.	Acts. 21. 13.
5	Hos. 6. 2.	John, 6. 38.
viii	Jer. 32. 19.	John, 6. 37.
9	Is. 63. 9.	Luke, 2. 47.
10	Gen. 8. 1.	John, 5. 37.
11	Ps. 38. 22.	Acts, 5. 19, 20.
12	Gen. 8. 21.	{Matth. 17. 2. Mark, 9. 2. Luke, 9. 29.
13	Hosea, 11. 4.	Rev. 21. 5.
14	Is. 49. 17.	Matth. 21. 43.
xv	Is. 49. 5.	Acts, 16. 14.
16	Ps. 74. 22.	{Mark, 6. 2, 3. Matth. 13. 54, 55.
17	Is. 53. 5.	John, 6. 40.
18	Ps. 19. 11.	Matth. 19. 27.
19	Is. 53. 5.	Acts, 6. 15.
20	Nehem. 13. 31.	Rev. 4. 8.
21	Ps. 30. 12.	Matth. 13. 33.
xxii	Ezek. 34. 15.	Luke, 24. 32.
23	Ps. 103. 17, 18.	Acts, 17. 24, 25.
24	Hab. 3. 19.	John, 3. 29.
25	1 Sam. 1. 17.	Mark, 13. 37.
26	Ps. 92. 5.	Acts. 16. 33, 34.
27	Micah, 6. 3.	John, 4. 42.
28	Zech. 9. 11.	Mark, 9. 24.
xxix	Is. 49. 26.	John, 4. 24.
30	Is. 14. 1.	Rev. 22. 14.
31	Is. 30. 19.	Acts, 28, 23.

AUGUST.

1	Ps. 50. 2.	{Matth. 27. 45. Mark, 15 33. Luke, 23. 44, 45.
2	Ps. 33. 5.	Luke, 15. 20.
3	Is. 53. 3.	Rev. 1. 5.
4	Is. 66. 2.	Acts, 28. 31.
v	Dan. 9. 9.	John, 1. 14.
6	Ps. 18. 1, 2.	Acts, 3. 26.
7	Is. 43. 2.	Matth. 9. 2.
8	Ezek. 36. 27.	John, 10. 29.
9	Deut. 15. 11.	Rev. 5. 11, 12.
10	Ps. 24. 1.	Acts, 2. 46, 47.
11	Is. 61. 3.	Mark, 16. 16.

Day.	Daily Words.	Doct. Texts.
xii	Is. 49. 4.	John, 13. 35.
13	Ps. 102. 24.	Acts, 4. 33.
14	Is. 40. 29.	Matth. 25. 23.
15	Ps. 92. 4.	Acts, 15. 18.
16	Ps. 22. 31.	Luke, 2. 40.
17	Exod. 25. 22.	Mark, 10. 13, 16.
18	Ps. 119. 126.	Acts, 5. 41.
xix	2 Sam. 12. 13.	Matth. 6. 31, 32.
20	Gen. 32. 10.	Luke, 9. 45.
21	Is. 4. 2.	Matth. 28. 19.
22	Gen. 24. 40.	Acts, 13. 48.
23	1 Sam. 2. 35.	Matth. 5. 9.
24	Is. 58. 10.	Rev. 7. 15.
25	Ps. 19. 1.	Acts, 10. 42.
xxvi	2 Chron. 5. 12.	John, 1. 11.
27	Ps. 146. 2.	Luke, 11. 1.
28	Gen. 49. 10.	John, 1. 47.
29	Is. 43. 11.	Luke, 19. 9.
30	Levit. 22. 31, 32.	Acts, 11. 21.
31	Jer. 11. 4.	Luke, 2. 25.

SEPTEMBER.

1	1 Kings, 10. 7.	Rev. 5. 10.
ii	Ps. 46. 10.	Luke, 4. 22.
3	Ps. 107. 9.	Acts, 11. 18.
4	Gen. 28. 15.	John, 8. 44.
5	Ps. 71. 4	Matth. 17. 5.
6	1 Sam. 22. 22.	Acts, 16. 31.
7	Gen. 22. 30.	Rev. 2. 12.
8	Prov. 21. 30.	Mark, 8. 36, 37.
ix	Job, 33. 26.	Matth. 22. 14.
10	Jer. 29. 12.	Acts, 5. 20.
11	Ps. 119. 92.	John, 1. 46.
12	1 Kings, 18. 37.	Rev. 7. 17.
13	Is. 43. 25.	Luke, 1. 49.
14	Jer. 23 2.	Matth. 4. 10.
15	Deut. 7. 12.	John, 6. 66.
xvi	Hosea, 13. 5.	Acts, 20. 28.
17	Is. 42. 24.	Acts, 4. 20.
18	Ps. 46. 8.	John, 3. 35.
19	Ps. 146. 8.	Mark, 12. 43.
20	Is. 12. 1.	Luke, 1. 50.
21	Ps. 32. 2.	Acts, 1. 11.
22	Josh. 1. 5.	Matth. 2. 14.
xxiii	Ps. 45. 5.	Luke, 12. 49, 50.
24	Is. 26. 9.	Rev. 12. 10.
25	2 Sam. 7. 25.	{Mark, 1. 4. Luke, 3. 3.
26	Ps. 20. 1.	John, 3. 34.
27	Exod. 20. 24.	Acts, 20. 32.
28	2 Sam. 20. 2.	Rev. 7. 17.
29	Gen. 26. 3.	Acts, 27. 22.
xxx	Ps. 119. 96.	Matth. 16. 2.

OCTOBER.

1	Ps. 45. 4.	Rev. 3. 9.
2	Jer. 3. 15.	Luke. 24. 52.
3	Num. 10. 32.	Matth. 3. 11.
4	Jer. 20. 7.	Acts, 3. 15.
5	Zech. 2. 13.	John, 3. 11.
6	Ps. 116. 1.	{Mark, 4. 38. Matth. 8. 24. Luke, 8. 23.
vii	Is. 52. 7.	John, 1. 29.
8	Neh. 9. 6.	Matth. 10. 19, 20.
9	Exod. 19. 22.	Acts, 16. 42.
10	Is. 54. 7.	Luke, 9. 31.
11	Is. 64. 5.	Rev. 16. 15.
12	Deut. 32. 29.	Luke, 10. 21.
13	Ps. 1. 6.	Acts, 19. 20.
xiv	Ps. 89. 1.	John, 11. 51, 52.
15	Mal. 2. 10.	Matth. 10. 22.
16	Ps. 77. 13.	Acts, 17. 27, 28.
17	Micah, 6. 9.	Matth. 28. 10.
18	Prov. 16. 25.	Luke, 2. 19.
19	Is. 50. 7.	Rev. 7. 9, 10.
20	Is. 62. 2.	Acts, 4. 31.

Day.	Daily Words.	Doct. Texts.
xxi	Prov. 10. 7.	Luke, 5. 17.
22	Deut. 4. 4.	John, 2. 36.
23	Ps. 138. 8.	Luke, 5. 5.
24	Gen. 45. 4.	Mark, 14. 61.
25	Is. 26. 20.	Rev. 5. 12.
26	Deut. 29. 29.	Actsz. 38.
27	Ezek. 11. 19. 20.	Luke, 1. 52.
xxviii	Ps. 119. 172.	John, 2. 11.
29	Ps. 39. 12.	Rev. 15. 3.
30	Is. 53. 8.	Matth. 4. 1.
31	Ps. 25. 14.	Acts, 18. 9.

NOVEMBER.

1	Ps. 122. 9.	Rev. 7. 14.
2	Ps. 84. 10.	Mark, 14. 8.
3	Ps. 18. 46.	John, 3. 36.
iv	Is. 52. 11.	Rev. 14. 13.
5	Deut. 32. 4.	Matth. 2. 12.
6	Deut. 26. 16, 11.	Luke, 4. 15.
7	Ps. 106. 8.	Acts, 10. 47, 48.
8	Ps. 69. 18.	John. 11. 25.
9	Daniel, 9. 19.	Mark, 14. 36.
10	Levit. 26. 6.	Rev. 3. 21.
xi	Is. 25. 7.	Rev. 21. 3.
12	Ps. 77. 2.	Matth. 24. 42.
13	Lament. 3. 26.	Rev. 2. 1.
14	Ps. 111. 7.	John, 10. 16.
15	Lament. 5. 1.	Luke, 1. 46. 47.
16	Ps. 22. 6.	Matth. 21. 16.
17	Gen. 6. 22.	Acts, 7. 60.
xviii	Ps. 79. 9.	John, 12. 41.
19	2 Sam. 7. 10.	Acts, 4. 12.
20	Ps. 68. 2.	John, 13. 2, 4, 5.
21	Dan. 12. 2.	Matth. 13. 21.
22	Ps. 66. 8, 9.	John, 12. 26.
23	Exod. 22. 21.	Acts, 24. 16.
24	Is. 38. 20.	John, 6. 57.
xxv	Micah, 7. 7.	Luke, 2. 26.
26	Ps. 116. 6.	Acts, 2. 29.
27	Ps. 119. 168.	Mark, 14. 36.
28	Is. 44. 21.	Rev. 1. 5.
29	Mal. 3. 1.	Luke, 6. 3.
30	Deut. 4. 6.	Acts, 20. 31.

DECEMBER.

1	Num. 23. 10.	Luke, 1. 72.
ii	Zeph. 3. 17.	John, 1. 14.
3	Ps. 105. 1.	Matth. 10. 37.
4	Eccles. 3. 11.	Rev. 7. 16.
5	Is. 24. 23,	Acts, 4. 19, 20.
6	Is. 1. 27.	Mark, 16. 20.
7	Exod. 20. 10.	Acts, 20. 21.
8	Is. 42. 10.	Matth. 10. 32, 31.
ix	Micah, 2. 7.	Rev. 1. 7.
10	Is. 60. 1.	Matth. 20. 6.
11	Job, 19. 25.	Matth. 25. 23.
12	Is. 51. 7.	Mark, 14. 62.
13	Jer. 17. 17.	Matth. 22. 6.
14	Jer. 17. 14.	Luke, 1. 79.
15	Dan. 2. 28.	Acts. 4. 27, 28.
xvi	Ps. 41. 1.	Matth. 1. 22.
17	Ps. 48. 12, 14.	Rev. 12. 11.
18	Gen. 13. 8.	Matth. 25. 34.
19	Zech. 1. 3.	Rev. 12. 10.
20	Gen. 6. 6.	John, 13. 23.
21	Ps. 115. 12.	John, 20. 27.
22	1 Kings, 8. 15.	John, 20. 28.
xxiii	Haggai, 2. 5.	John, 1. 1.
24	1 Kings, 8. 66.	Luke, 2. 14.
25	Ezek. 34. 29.	John, 1. 9.
26	Dan. 12. 1.	Matth. 2. 11.
27	Ps. 4. 8.	Matth. 11. 27.
28	Ps. 119. 41.	Acts, 15. 8, 9.
29	Ps. 12. 6.	Matth. 16. 24.
xxx	Ps. 31. 7.	John, 17. 14.
31	Is, 54. 2, 3.	Rev. 22. 20.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL BIBLE SOCIETIES.

A CHANGE of some importance has taken place in the relations of the British and Foreign Bible Society with the Continent, by the removal of the Rev. Dr. Pinkerton to Frankfort, where he will act as the accredited Agent of the Society. From the last Report we collect the following abstract of proceedings.

France.

The Committee have been called upon to supply the Depository in Paris with no less a number than 41,017 copies of Bibles and Testaments, the whole of which have been distributed; the issues in the last quarter amounting to 18,746: though the copies of the Scriptures have

been sold at low prices, a considerable increase has taken place in the amount of money received for sales; the total sum being 443*l.* 3*s.* 8*d.*, while that of last year was only 228*l.* 5*s.* 1*d.* The Gentleman referred to in former Reports has made a fresh journey during the past year, and has had occasion to call for 3000 copies.

The events which occurred in the month of July, in the capital of France, removed many obstacles to the circulation of the Scriptures; and your Committee, being anxious to avail themselves of these favourable circumstances, appointed a Deputation in the month of December, to visit and confer with the friends of the Society in Paris. The Deputation were much gratified in forming a personal acquaintance with Professor Kieffer; and can only renew a testimony, often given by others, to the admirable manner in which the affairs of his agency are conducted... They had much pleasure in perceiving that extensive distributions had been made through the medium of the numerous Schools... more than 100 Schools, containing nearly 20,000 Scholars, were in the course of receiving supplies in some degree proportioned to the numbers attending them.

The Committee of the Paris Protestant Bible Society has not, during the past year, made any application for aid in the form of a grant, as their own resources have been adequate to the demands made upon them... Their issues during the year were 8000 Bibles and Testaments; making a total, since the establishment of the Society, of 118,095 copies. The following are important extracts from their last printed Report:—

After eleven years of labour, we look around, and inquire what we have done, and what still remains for us to do, Alas! we fear that our work has not advanced in the same degree in which that of other Societies may have proceeded; and although, from the circumstance that the Protestant Population of France, instead of being concentrated within a few districts, is scattered over the whole kingdom, the difficulty of ascertaining with accuracy all the wants necessary to be supplied becomes greater, yet we are in possession of sufficient information to know that these wants are immense... What, we ask, are the 110,000 copies of the Sacred Scriptures which have been issued during eleven years from our Depository, when weighed against a population of more than a million and-a-half in France, who profess the same faith with ourselves? Supposing that our labours continue as hitherto, it would require, according to calculations which we have reason to believe are accurate, nearly forty-four years before our object can be completed!... Still it affords us the liveliest joy to see that in some places the object of our Society has been attained.

Switzerland.

In consequence of the establishment of your Foreign Agent at Frankfort, your Committee have judged it unnecessary to continue the depôt at *Bâsle*. The *Lausanne* Society distributed, during the year, 873 Bibles and 324 Testaments. The Society at *Geneva* has completed the printing of an edition of Hilarion's Modern-Greek Testament, consisting of 8000 copies; and has distributed, during the year, 239 Bibles and 313 Testaments; making a total of 11,729 copies issued since its establishment.

Germany and Prussia.

The Committee make the following statements relative to the

Settlement of Dr. Pinkerton as Agent at Frankfort.

Immediately after your last Annual Meeting, your Committee proceeded to consider whether the services of your Foreign Agent, Dr. Pinkerton, could not be rendered of greater value to the Society, by his being stationed in some important and central point on the Continent. This measure was rendered the more desirable by the cessation of the Society's connexion with Dr. L. Van Ess. Your Committee propose to insert in the Appendix the minutes of their proceedings, which ended in their selecting Frankfort as the most desirable spot for his residence. As a preliminary step, Dr. Pinkerton visited Frankfort, in July; and then retruned to England, in order to settle his affairs, and to remove his family... He reached his destination, and entered upon his new duties, in the month of October last: and it is but right to say, that, as far as matters have hitherto proceeded, the most sanguine expectations of a beneficial result from the measure have been realised.

Objects of Dr. Pinkerton's Residence at Frankfort.

The objects proposed by the settlement of Dr. Pinkerton at Frankfort may be stated in the following order:—

First, it became his duty to wind up the affairs of Dr. Van Ess, and of some other subordinate agencies; and, where any of these latter should be continued, to concentrate the correspondence with the parties, and, where practicable, to

give them increased efficacy. These objects have been already attained: the copies remaining at Darmstadt, Bâsle, and some other places, have been transferred to Frankfort; and a correspondence has been commenced with all the parties who had received grants, but who had not hitherto rendered an account of their appropriation. The previous agency of Mr. Claus has, likewise, been wound up to Dec. 31, 1830; and, while your Committee state the satisfaction which they feel in contemplating the past services of that Gentleman, they have much pleasure in adding, as the result, that, between the 1st of May last and the period just mentioned, more than 21,000 copies of the Scriptures had been issued from the Frankfort Depôt: it has been found necessary to continue the services of this individual, as the Agency has now assumed a much more extensive and important character.

In the next place, as it was desirable to have a central spot from which supplies of the Scriptures might be dispersed, according to the applications made to your Agent or forwarded from your Committee to him, Dr. Pinkerton has been placed over a large Depôt, which has been furnished, partly from England and partly from other sources, with the following supplies:—22,502 Catholic Testaments; 10,649 Lutheran Bibles; and 13,347 Lutheran Testaments. The continued and increased distribution of the Scriptures necessarily forms an important object in Dr. Pinkerton's settlement at Frankfort. Several new channels have been opened; and an active correspondence has been carried on, with a view to obtain a greater pecuniary return upon the copies, and a fuller detail of their distribution.

The arrangements with booksellers, printers, and bookbinders, appeared, from the correspondence, to be susceptible of various improvements; and the presence of your accredited Agent has produced, not only a reduction in the price in some instances, but also a superiority in the quality of the paper, printing, and binding. The following editions have been printed during the last year, or are now in the press, under his superintendence: 10,000 German Lutheran Bibles, 5000 ditto Testaments, by Mr. Brönner, of Frankfort; 5000 Polish New Testaments; 10,000 Bohemian Bibles and New Testaments, by Mr. Tauchnitz, of Leipsic; 5000 Gossner's Catholic Testaments, in Munich; 5000 German Lutheran Testaments, by Mr. Kehr, of Kreutznach; and from Messrs. Von Seidel, of Sultzbach, there have been purchased for the Depôt under Dr. Pinkerton's care, 17,460 copies of Van Ess's Testament, in different sizes.

In connexion with this point, it may be stated, that much information is, from time to time, required respecting different Versions: in collecting such information, in several cases of this nature, Dr. Pinkerton has already been occupied; and, from the information furnished respecting the Revised Version of Luther, by Senator Von Meyer, of Frankfort, your Committee, after having had the New Testament carefully examined here, have determined to print an edition of 2000 copies, for such as prefer it. In the Report made by the Gentlemen who were requested to examine it, it was not an unpleasing circumstance, that many of the variations from Luther's Version are in closer conformity to the Original. Your Committee have been solicited to undertake an edition of the Version of Dr. Kistemaker, and are waiting the issue of a correspondence on the subject. The printing an edition of the Hungarian Bible (and possibly two, in different places), for the Protestants in Hungary, is also one of the subjects of correspondence at present.

One other point remains to be noticed. Dr. Pinkerton has, in former years, been employed by the Society in making extensive journeys in the course of the summer months; and his Letters relating to them, being of general interest, have usually formed an important part of the Appendix. Circumstances did not admit of this being the case during the last summer: but he is now preparing to set out on a visit to different parts of Germany; and your Committee trust that the same Divine Blessing which has hitherto attended his labours will still be graciously vouchsafed, and that important results will arise from his present as from his former tours.

Results of the First Quarter of Dr. Pinkerton's Agency.

The general results of the Agency hitherto may be concisely stated in the following words, extracted from Dr. Pinkerton's last Letter:—

I herewith forward to the Committee the accounts for the first quarter of the present year. From this statement, the Committee will observe, with pleasure, that 19,594 copies of the Holy Scriptures, in German, have been issued from the Depôt during the last three

months; not to mention several thousands more, which have been sent from our stores at Leipsic and Munich. They will perceive that the charges for carriage of copies to our correspondents, which usually amounted to a considerable sum, are nearly done away with in these accounts; because I find that it is preferable to make the parties receiving the copies pay, in the first instance, for the carriage and custom-dues, and then deduct these from the receipts: this also makes them more concerned about the sale of the copies entrusted to them, and in every respect proves most advantageous for the Society: the proceeds received during the quarter amount to 1618 fl. 12 xr. (140*l.*) The Committee will further observe, that our lines of connexion from this centre already extend to every quarter of Germany, and everywhere the cause of Bible Circulation seems to have received an impulse: in the five months that I have been here, we have written not fewer than 282 Letters, and received 321, on the affairs of the Society. But this accelerated movement in the work is, in a great degree, owing to the regularity and system which are now introduced into our affairs; and also, blessed be God! to the improvement in my health, by which I am enabled to prosecute the cause with vigour: and the facility of communication with the surrounding countries from hence is such, that much may be effected in a comparatively short time: indeed, if all the above 321 Letters had had first to have been sent to London and pass through the usual stages of business in Earl Street before acted upon, more than three times five months must have elapsed before the same quantity of labour and organization could have been accomplished. Since the 1st of January we have been visited, at the Depôt, by 402 peasantry, mechanics, and others, who have supplied themselves with the Word of God, mostly at low prices, usually 1*s.* 4*d.* for a Bible, and 4*d.* for a Testament: many of these poor persons are from the most distant parts of the country, even from Austria, Bavaria, &c. In conclusion, I would remark, that, as the times are gloomy, and our opportunities of usefulness consequently uncertain, I have purposed, and do purpose, with the Divine Blessing, to labour with as much energy as possible; and I entreat the Committee to continue their prompt co-operation, and their united prayers for the outpouring of the Holy Spirit on the good seed which we scatter among the nations; for we must never forget that God only can give us the increase, and make our labour a blessing to our fellow-men.

Berlin—The Central Prussian Society has distributed more copies of the Scriptures last year than in any preceding year; viz. 10,834 Bibles and 4294 Testaments: the Auxiliaries had circulated, in the same period, 30,000 copies of Bibles and Testaments; and the whole amount of copies, distributed by the Prussian Society and its Auxiliaries, since the year 1814, is estimated at 500,000 copies. Mr. Elsner has made large demands; but, large as they have been, your Committee have considered it their duty to comply with them. An opportunity has been presented, through the zeal of a General Officer of the Prussian Army, for supplying the whole of the military; and your Committee have been requested to bear half of the expense of 36,000 copies of the New Testament, or to provide 18,000: for the same purpose 6000 copies of Van Ess's Testament have likewise been requested: when the urgent Letters of Mr. Elsner on this subject were before your Committee, after long and mature deliberation and in consideration of the peculiar aspect of the times your Committee could not forbear complying with the request: of the distribution of these copies a most satisfactory account has been received, and it appears that they have been dispersed among 140 regiments stationed in 92 towns. There have, besides, been confided to Mr. Elsner 800 Bibles and 500 Testaments, in German, with 100 Hebrew Bibles; and to a small religious Association in Berlin, combining with the distribution of the Scriptures other objects, 300 copies have been granted.

Buntslau—The Society has made application for new supplies. The number of their supporters has augmented during the year, their income has been greater than in any preceding, and their distributions have been 1498 copies.

Carlsruhe—Madame de Moser, whose decease your Committee have now to record, forwarded, in her last Letter, an account of the distributions by the Ladies' Association, of which she was the President; and 500 Testaments were again granted: she wrote as follows—

For some time past there have also been several Young Ministers stationed in our neighbourhood, who, with much zeal and under the blessing of God, preach the Gospel. The Congregations under their care manifest a particular desire to obtain the Scriptures; and the Churches which they serve are attended both by Protestants and Catholics, many of whom frequently come from a distance of ten hours' walk.

Cologne—The issues of the Committee during the year amount to about 2000 copies, and they have met with much encouragement: one of their Correspondents writes—

Since I have had it in my power to supply my people with such beautiful Bibles and Testaments, so cheap, or gratis, a better spirit begins to shew itself in my villages. Many a long winter evening which used to be mis-

spent in folly, with many a Sunday Afternoon, is now filled up with reading the Holy Scriptures, because they are now brought within the reach of both old and young.

Dantzic—Dr. Pobowski has faithfully accounted for a grant made in 1829; and, having requested a fresh supply, has received 100 Bibles and 200 Testaments.

Dresden—The following account is given of the Saxon Bible Society, in a Letter from Dr. Pinkerton:—

The Society's last year's Report affords sufficient evidence of their activity: they, like the Prussian Committee, state that they had done more in the last than in any preceding year. With the aid of their Auxiliaries, they had circulated 4212 Bibles and 641 Testaments, of which 1363 Bibles and 206 Testaments had been bestowed gratuitously on the poor. They are procuring a set of stereotype plates for a School Bible. Their income had been above 3000 dollars.

In the same Letter, Dr. Pinkerton says—

In addition to these transactions of the Saxon Society, Mr. Naumann has furnished me with the accounts, for the last year, of a Private Committee in Dresden, who have the charge of a depôt of Bibles belonging to our Society. "During the year," he says, "we have disposed of about 300 copies; of which many have found their way into Bohemia, through merchants from that country."

Dusseldorf—The Society has supplied the barracks and the gaols within its sphere with the Scriptures, from a grant formerly made; and has requested a further supply of 100 Bibles and 200 Testaments, which request has been complied with. The Secretary writes—

A lively inquiry after the Word of God has, for some time, been awakened in the Electorate of Hesse, and particularly at Homberg, and in its vicinity, both among Christians and Jews; and it is highly gratifying to read the accounts transmitted from those parts.

Elberfeld—The Committee have been supplied with 1000 Testaments and 250 Bibles: their issues during the year were 7123 copies.

Herrnhut — Bp. Fabricius has established small depôts, for the sale of the Scriptures, in various places; and furnishes a pleasing account of the desire for the Word of God in that country: 1000 copies have been placed at his disposal; and he has furnished satisfactory details of his mode of procedure in the work of distribution.

Königsberg—The Rev. Mr. Bergfeldt, Missionary of the Society for Promoting Christianity among the Jews, has, on four different occasions, solicited aid; and has received altogether 900 copies of Bibles and Testaments in German and Hebrew.

Leipsic — Dr. Hahn has remitted a small sum, as the proceeds of 50 Hebrew Bibles sold to poor students; and, at his request, 50 more have been placed at his disposal. Mr. Tauchnitz has completed an edition of 5000 Polish Testaments for your Society, and cast stereotype plates, so that any number may be speedily furnished. The printing of 5000 Bohemian Testaments is also completed, and the Bohemian Bible will be proceeded with as rapidly as possible.

Munich—A Correspondent, who has been long actively and zealously engaged in promoting the dissemination of the Word of God, has transmitted a journal of his visit to New Bavaria; and a list of applications, from fifteen persons, to the amount of 4925 copies of Gossner's and Van Ess's Testaments, which your Committee authorised him to supply, as well as subsequent applications for 600 copies more. The Committee of the Bavarian Bible Society have solicited a fresh supply of Testaments in octavo and pocket sizes; and 800 have been sent: by the last year's Report, it appears that they had circulated 3565 copies out of their own depôts, and that their income was 5213 florins, and their expenditure 4862 florins: they repeatedly refer to the opposition and difficulties with which they have to struggle in carrying forward this good work: nevertheless they have succeeded, during the last six years, in putting into circulation no fewer than 22,894 copies.

Neuwied—Respecting this Society, Dr. Pinkerton writes—

From their Report it appears that they had distributed 442 Bibles and Testaments last year; making the total issues of this little Society, since its formation in 1816, 13,577 copies.

Posen—The Society, during the year ending October 31, 1829, had issued 1201 Bibles and 1193 Testaments; the total of its issues being 5587 Bibles and 10,048 Testaments, or 15,635 copies. At the request of the Committee, who have accounted for the distribution of former grants, 500 German Testaments and Psalters have been placed at their disposal.

Stargard—A New Society has been formed at this place, which is the second principal town in Pomerania: it has been aided with 400 Testaments; and the Secretary, having written to request

Bibles also, has had 200 placed at his disposal.

Wittenberg—Dr. Heubner has furnished a gratifying account of the distribution of a part of the grant of Bibles and Testaments which had been made to him by your Committee: 392 Bibles and 195 Testaments have been issued.

One of the Society's Correspondents thus speaks of the seasonable influence of the Scriptures in alleviating the trials and sufferings of those around him:—

The times are peculiarly hard upon the poor, so that they are unable to buy copies for themselves and children. They have the greatest difficulty to procure bread, and many of them are actually suffering hunger; and, as their privations augment, the desire to possess the Word of God seems to increase among them. Many of them seek in the Divine Word that comfort and peace, which their sorrowful hearts so much require. God has blessed it among us, of which I could produce a thousand instances; and He will continue to make it a blessing among us, according to his appointment.

Denmark.

The Rev. Dr. Möller, of *Copenhagen*, under date of August 31, 1830, writes—

The year before last, the Danish Societies, properly so called—those of the Duchies not being included—circulated 4842 copies of the Sacred Scriptures, and, in the last year, 5867 copies. Five new Auxiliary Societies have been formed; two of which were established at the last Jubilee of the Augsburg Confession, celebrated the 25th June, 1830.

A complete statement has been drawn up of all the copies of the Bible and New Testament actually issued and made use of in Iceland; the result of which is, that 5405 Bibles and 8457 Testaments are in circulation; which, among a population of 50,000 souls, or 10,000 families, proves that every family at least possesses a copy of the New Testament.

Mr. Röntgen, of *Christiansfeld*, has distributed, during the year, 40 Bibles and 643 Testaments in Danish and German.

Norway.

According to the details given in the Report, the Society has received from its Correspondents the sum of 485*l.* 17*s.* 4*d.* for Scriptures sold during the year, and has granted 825 Bibles and 2000 Testaments: 439 Bibles and 1853 Testaments have been circulated. A Correspondent near Frederickshall writes—

With regard to the Bible without the Apocrypha, I have, in various conversations with serious persons in this part of the kingdom, found but little or no objection raised against it.

Sweden.

The issues of the Swedish Bible Society, in the year, amounted to 15,400 copies; of which 14,721 were sold, and the remainder distributed gratuitously. Count Rosenblad writes, under date of May 27, 1830—

Blessed be God! the Bible Cause is actively proceeding in Sweden, under the patronage of the Government: the Crown Prince, himself, expressed a wish to attend our Anniversary Meeting. A solemn Religious Festival will be celebrated this summer in Sweden, partly in commemoration of the introduction of Christianity into this country a thousand years ago, and partly in remembrance of the Augsburg Confession presented to the Emperor Charles V. in 1530. The King has issued orders for a general collection to be made in all the churches throughout the kingdom, for the purpose of raising a fund for buying and distributing copies of the Sacred Scriptures among the catechumens; and I anticipate the happiest results, and hope that the measure will be repeated every year.

Russia.

The valuable correspondent at St. Petersburgh, referred to in former Reports, has been actively and zealously engaged during the past year in promoting the distribution of the Scriptures. Besides the most strenuous exertions in his own immediate vicinity, he has established small depôts at Karass, Astrachan, Selinginsk, Tiflis, Shusha, and in Finland; and has put into circulation, within the last twelvemonth, nearly 8000 volumes; that is, 4000 Russ, 1000 Finnish, 725 German, 974 various, 1000 Russian Psalters, and 260 Bibles. Your Committee have cheerfully supplied him with 100 Hebrew Testaments, 200 He-

Psalters, 2500 German Testa-
s, and 2000 Russ Testaments, on
sual terms.

Roman Catholics.

ıe Correspondent writes—

e people at large are favourably
ıed toward the Bible: the barrier
; length, through the assistance of
broken down; and the reading of
criptures now irresistibly proceeds.
›fficial duties extend over a large
ct; and the Sacred Volume has,
gh my instrumentality, been intro-
i in ten or twelve schools: I meet
much opposition, but I am careful
› let it be perceived that I am aware

The common people will not
to the prohibitions against reading
lible. In order, however, to pro-
still further on the path which I
now entered, I stand in need of
supplied with cheap books, which
re hitherto succeeded in obtaining.
in the last three months, I have re-
d in all 2764 copies. The whole
se books have already been put into
ation; for I parted yesterday with
ast Polish Testament. Although I
ı Protestant, my public situation
s me into contact with many Ca-
: Clergymen. I avail myself of
opportunities to circulate the Sa-
Volume; and God has hitherto been
ed so far to bless my endeavours,
more than 3000 copies have been
ght into circulation.

r. Starke, of Breslau, writes—

Upper Silesia a great sensation
ıeen awakened among our Catholic
ıren. The Catholic Clergy toward
Austrian Frontier had strictly for-
ın the reading of Dr. Van Ess's
ıment, in consequence, as they al-
, of superior orders to that effect:
awakened the curiosity of the
le: they contravened the prohibi-
and pointed out to their Ministers
it was the Word of God, and that
had no right to withhold it from
. There are more than 500 fami-
who would be glad to be provided
Van Ess's Testaments.

ı reference to the same quarter,
Countess of Reden writes from
ıwald—

ıce the conclusion of last year, the
has been pleased to open, in His
y, a new door for the distribution
is Saving Word in Upper Silesia,
where gross darkness has hitherto pre-
vailed. The sensation which has been
awakened is very great: the Clergy,
even if they were so inclined, can no
longer stem the progress of the Word of
Life; and, thanks be to God! they are
themselves, in some instances, carried
along with it. Catholic, German, and
Polish Testaments are received with
great eagerness.

A Correspondent, who had satis-
factorily disposed of a grant of 4000
Catholic Testaments, and has re-
ceived 1000 more, writes—

The demand increases; and my at-
tention is particularly directed to the ne-
cessity of introducing the New Testa-
ment into Schools, by the Clergymen and
Schoolmasters, as a book of instruction.
In this I have frequently succeeded; and
it appears to me to be the likeliest means
of rendering the New Testament a fa-
vourite book among the people.

France.

At pp. 304–306 of the Number for July, we quoted, from a Correspondent of the Continental Society, some statements relative to the Romish Church and to the growing Infidelity of the French Nation. We now extract, from a Letter addressed, in February last, to the General Assembly of the Presbyterian Church in the United States, by the Rev. Colany Nee, a Protestant Minister in the North of France, some account of the

Reviving State of Religion among French Protestants.

A new era as to Religion has begun in France, since the astonishing Revolution of July. The obstacles to the spread of the Gospel, which the Ancient Government always suffered more or less to remain, have almost entirely disappeared: it is no longer necessary to obtain permission to spread the Word of Life and hold Religious Meetings. Already Three New Protestant Churches, WHICH DO NOT RECEIVE STIPENDS FROM THE STATE, have been organized at Paris: others of the same kind have been, and will be, formed in the country. Like those which I serve, they follow the same discipline as yours with respect to the Holy Supper: we admit to the Table of the Lord only those who appear to have expe-

Digitized by Google

rienced the efficacy of His Sacrifice, and to have felt the sanctifying influence of His Spirit. With you, Dear Brethren, I am sensible that this discipline is intimately connected with the purity of the Church and the extension of its limits. It is truly desirable that it should be introduced into all the Protestant Churches of France; but, alas! it meets with great opposition in them, although it is conformable to the Ecclesiastical Discipline: notwithstanding this, it is still considered a dangerous innovation, and many minds have already been excited against it: yet this opposition, and that which the Gospel meets, more or less, in all unregenerate hearts, do not prevent its advancing in the greater part of our Churches. Almost everywhere the people begin to rise from that lifeless state, into which they were sunk. Many souls are renewed in Christ. Indifference and credulity daily lose some of their partisans. The old doctrines of the Reformation resound in many pulpits. The work of God is spread abroad. Domestic Worship is re-established. Bible Classes are formed, and Sunday Schools organized. Our Religious Societies prosper.

Mr. Nee adds the following

Notices of the New French Catholic Church.

A religious movement, most favourable to the Gospel, begins to be manifest, among the Catholics also of this kingdom. A large number of them have separated themselves for ever from the Romish Church. Some have entered into our Communion; and others have formed the NEW FRENCH CATHOLIC CHURCH, not paid by the State. Among the latter there are some Converted Priests. At first, there were but about Ten Ecclesiastics, one of whom was a Curate who served the Papists of one of my parishes, and whom I believe to be truly renewed by the Holy Spirit: after a little while, about Fifty more Priests joined the others, to establish the principles of their New Church. Their first step was, to shake off the yoke of the Pope and of their Bishops—to constitute themselves an independent Church—to celebrate worship in French—and, by means of the press, to offer to serve, GRATUITOUSLY, those Communes which would receive them, and adopt their principles. This did well. Their voice was echoed in France. Demands were made upon them for Clergymen, even from within the Pyrenees; and they are already unable to furnish as many as are asked for—so greatly is the number of their adherents increased and increasing daily, both at Paris and in the provinces.

All this, it is true, does not prove that their hearts are already renewed by the Holy Spirit, and purified in the blood of the Lamb. The love of novelty, the spirit of independence, and hatred of Jesuitism, may have had much to do in producing this change; but a great actual advance toward True Religion has been made, and a terrible blow given to Popery in this kingdom. In vain, the Beast and the Dragon strive to stop this defection, and forbid the reading of the Bible. All their efforts are useless. The religious movement advances, clearly, day by day, in the minds of men, in spite of the numerous enemies and obstacles which it meets.

Never have I seen so great a return toward the Gospel—never, so many doors opened—never, so many religious books sold among the Catholics. We cannot procure a sufficient supply from Paris and London, so great is the sale in this country. This is the more remarkable, as there is extreme distress among us, occasioned by the total prostration of commerce, and the rumours of war and revolution which are unceasingly circulated. There is much ground for hope, that God will make use of this distress and these political agitations to draw souls to Him, who, being rich, became poor to enrich us, and who alone can make us truly free. Let us then hope, act, and pray.

The Wesleyan Society supports a Mission in Paris. The Missionaries have lately circulated an Appeal in behalf of their design, from which we extract a notice of the

Activity of the Saint-Simon Infidels.

Political and civil liberty lends itself as freely to the manifestation and developement of evil as of good. Infidelity, with her attendant immoralities, may make it a deadly curse; as Christianity, with her suite of graces, will make it a blessing. As yet, Infidelity has profited much more than Christianity by the late changes. Men have slept, and the enemy has sown tares with the greatest diligence. One branch of Infidelity, St. Simonism, has applied the now-practically-acknowledged right of

association to the accomplishment of its designs, with wonderful intelligence, perseverance, and success. It has its Meeting-Houses, its Preachers, its Missionaries to the Departments and to Foreign Countries (it has sent five to Brussels)—its Journals—and its Funds for proselyting. The system thus embraced, thus supported, thus taught, openly proposes the thorough subversion of most of the till-now-generally-received principles of religion, morals, and politics: and yet, such is the weakness of all existing Institutions on the Continent, or at least in France and the countries bordering on it, that no reflecting man can see any human power to which he can confidently look for safety from the threatening, the coming, the impending ruin.

The following account of this new modification of Infidelity is given in a Note to the Appeal:—

St. Simonism derives its denomination from M. St. Simon, one of its most eminent advocates. It is a system of philosophical infidelity, constituting a refined species of Pantheism, in which God is said to be "an infinite, omnipresent Being, constituting whatever is, every thing being IN him, and BY him, and he being every thing—in his living unity, being love; and, in the modes of his manifestation, being intelligence, wisdom, strength, and beauty. Man is a collective and progressive being—the finite manifestation of God, and capable of constant approaches towards perfectibility." In many instances, the theology of this Infidel System corresponds with Pope's celebrated but sceptical "Essay on Man," and his "Universal Prayer."

It is well remarked on the duty and the support of the real Christian in such appalling days—

To the Sacred Word, the Christian will look for consolation; and he will feel peace, in the assurance that *when the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him.* He will make, of the success of the ungodly, a motive to prayer and to hope; and will say, *It is time for Thee, O Lord, to work, for they have made void thy law.* But, as he knows that the servants of the Lord are called to do the work of the Lord and fight his battles, he will ask, *What wouldest thou have me to do?* In this contest, indifference is rebellion, neutrality is treason. *He, that is not for me, is against me. Curse ye Meroz: because he came not up to the help of the Lord against the mighty.*

Mediterranean.

AMERICAN EPISCOPAL MISS. SOCIETY.

Mrs. Hill, wife of the Rev. J. H. Hill, furnishes the following

Notices of the Island, Town, and People of Tinos.

Tinos, like most islands in the Ægean, appears from the sea like a high and barren rock. This is owing to the high stone fences which enclose very small fields. In looking up, you see nothing but what appears to be a mass of rocks, and, there being no trees, you would suppose it a barren country: it is, however, cultivated to the highest peak.

The town is small, situated on the sea-board. The houses are of stone, covered with clay: they are whitewashed, but have little of taste in their outward structure, or of what we should call convenience within: they have four walls, the sole resemblance to ours at home; the roofs flat and gravelled: we walk on our neighbour's, they on our's; and can pay us a visit, which, in the present uncertain character of the people, is not quite so pleasant, and might be to our loss. I do not speak from experience, but information: as far as mine goes, I do not think them worse than the poor and ignorant with us. The streets are very narrow; the widest, a little broader than what we should call an alley: it would not require a very long skip to visit an opposite neighbour from one balcony to another. I have not yet been disgusted with filth, as I expected to be: I should say that the people were rather cleanly than otherwise, but are entirely destitute of order, which is so essential to comfort. It has been well said of them, that they have no hours, no system, no customs.

The Greeks are lively and loquacious. We have frequently entered without ceremony into the houses of the working classes, inquired about their work, and satisfied our curiosity on any thing which attracted our notice: we have always been treated respectfully; and, on taking our departure, been followed to the door by such as could conveniently do so, taking leave of us with a native grace and politeness, in which they greatly resemble the French. Our intercourse has not been confined to these: we have

access to, indeed we have cordial association with, some of the first families in Greece.

We are surrounded by ignorance and superstition. Satan has great power, and he will not relinquish it without a struggle. The Priests, who live by deceiving these ignorant souls, will not approve of any system, which, by enlightening them, would destroy their own influence: and it seems so much easier to burn a candle to the Virgin, and pay money to be freed from the punishment of sin, than sincerely to repent and lead a godly life, that it may be hard to convince this people, (who in their own eyes are safe under the present system,) that they are yet *in the gall of bitterness and bond of iniquity*.

AMERICAN BOARD OF MISSIONS.

THE Rev. G. B. Whiting, in writing from Beyrout, in the early part of November, thus describes the

Degraded State of the People of Syria.

To say that they are Christians ONLY IN NAME, would go but a little way toward declaring all the truth.

I might tell you of their IGNORANCE. It is probably safe to say, that not one in twenty of the adult population can read. Of this small fraction of the people, few have access to any useful books, or a disposition to read such as they have. Of course, the great majority are destitute of the Scriptures; and there are multitudes who do not even hear the Scriptures read intelligibly during their life-time. Of the Priests themselves, probably many have never read the New Testament; and it seems to be no part of their business to teach the people knowledge: they are sometimes *zealous*, but not for the truth of God, nor for good works: the main object of their zeal seems to be, TO SHUT OUT the Truth, to fortify the strong-holds of Error, to rivet the chains of ignorance upon the people, and perpetuate a long-established, soul-ruining system of Superstition and Ecclesiastical Tyranny.

I might speak of the IMMORALITY of the people; not one of whom, so far as we know, even PROFESSES to take the precepts of the Bible as a rule of conduct. This remark applies to both Priests and People. Moral honesty, or a conscientious regard to truth, is a thing unknown, and unlooked for: no one seems to EXPECT that his neighbour will tell the truth, or be upright in his dealings, any further than it suits his convenience or his interest to do so. And it is confessed, that if a man should profess and endeavour to regulate his life by the Word of God, he would make himself the object of universal ridicule.

I could tell you of prevailing INFIDELITY; which, it is too evident, is often concealed under a violent zeal for the name and some of the forms of Christianity. There is no doubt that many, especially of the more sensible men, and not a few of those Ecclesiastics, who are the stoutest champions of "The Church," and the fiercest persecutors of the "Bible Men," are infidels at heart.

I might go on, and fill my Letter with accounts of the PROFANENESS of the people—their DISREGARD OF THE SABBATH—their general APATHY in respect to religious subjects, and the difficulty of exciting their attention to the momentous concerns of the soul. This, though it could afford you no pleasure, might assist you in forming an idea of the nature of our work, and the difficulties attending it; and induce you to pray the more earnestly for the pouring-out of the Holy Spirit, in connexion with our exertions to persuade the people of this land to embrace the pure Gospel of Christ.

You will not wonder, if, with so much around us to make us feel our own impotence, we regard the prayers of our beloved Brethren at home as peculiarly precious; and I beg you will not think it a matter of course, if we very often repeat the request, "PRAY FOR US—PRAY FOR US."

India within the Ganges.

THE Rev. James Selkirk, of the Church Missionary Society, in writing from Cotta in Ceylon, thus records the

Bishop of Calcutta's Testimony to the Progress of Christianity in India.

During the Bishop's long journey through India, he has delivered four different Charges; two of which have been printed at this Press. The testimony which the Bishop here bears to the great advance that Christianity is making, not only among the Europeans who are scattered over different parts of the vast Continent of India, but also among the Native Population, is so much the more valuable, as it is given by one who speaks from

accurate observation. Those who are conversant with the people from day to day may not be able to trace so distinctly the progress that is made in Christian Knowledge, as those who are only occasional visitants. Such a testimony, borne too by the Head of the Christian Church in India, must be a source of great joy to the friends and supporters of Missions in our own Country; as they will thus know that the Cause for which they are exerting themselves is prospering; that their prayers are heard; and that the contributions, which they have so liberally supplied, are answering the end for which they have been given. Let the friends, who kindly and liberally contribute to our Society, throughout the Three Kingdoms, know, that the Bishop of Calcutta has, in his Charges, affirmed, that he "has a deep and entire persuasion" that a "mighty work—the Christian Civilization of India—is going forward."

WESLEYAN MISSIONARY SOCIETY.

Mr. England, in June of last year, gives an

Appalling Instance of the Sanguinary Character of Hindooism.

A short time ago, the renowned Fort of Seringapatam was delivered over to the possession of the Rajah of Mysore, by the British. Within this fort was a large building, which, since its occupancy by the British, had been used as a gun-carriage manufactory: formerly it had been a Hindoo Temple. The Brahmins wrought powerfully upon the mind of the superstitious Prince, in whose hands he is a mere passive slave, declaring, that, after the above temple had been polluted so many years by the British, nothing less than human blood could purify it, and which must be that of Seven Virgins offered in sacrifice! The Prince made no objections on humane or moral grounds; but declared its utter impracticability, from the character of Englishmen, and the universally-known benevolence of the British Government.

Blood, however, human blood, must be poured out, to appease the long-neglected and insulted gods, and to purify the place for the residence of the god to whom the place had originally been devoted. To accomplish this, and yet to avoid the consequences of incurring the Resident's displeasure, the following scheme was determined on.

Five criminals were under sentence of death or banishment. Two of these were assured, that, if they humbled themselves before the Rajah when he first entered the temple, such would be his joy on the occasion that their pardon was certain. They went and placed themselves just in front of the Idol. The Rajah entered in full state; though almost without attendants, save Brahmins: the poor men, in the usual native manner, joined their hands together, raised them so that the two fore fingers touched their foreheads, and bowed themselves in obeisance; when two peons (military servants), concealed for the purpose behind a pillar on each side of the shrine in the dark temple, with a single blow struck off their heads, which rolled ghastly between the sanguinary god and the superstitious Rajah. Thus, when pleasing themselves that *the bitterness of death was past*, and inwardly crying *'Peace, peace,' sudden destruction came upon* these victims to *the tender mercies of the wicked*, alike characterized by treachery and cruelty.

The comparative concealment in which so dark a deed was perpetrated, on the acknowledged fear of incurring the displeasure of the British, affords a proof of the benevolence with which the Hindoos have learned to invest the British Character; but it affords little indication of the meliorating influence of British Rule on the most awful and long-established abominations of Idolatry. The other three criminals were openly sent into banishment; and the murder was concealed from the people, by the carefully-spread intelligence that the five had been so disposed of.

Ceylon.

CHURCH MISSIONARY SOCIETY.

A FULL account of this Mission appears at pp. 286—295 of our Number for June. We shall now give the chief contents of despatches since received. The Missionaries thus exhibit, in their Letters and Journals, the

Effects and Fruits of the Ministry.

Nov. 9, 1830—Went to converse this evening with a woman whom, together with her husband, we have lately permitted to come and live in a room belonging to the Bungalow where our English School is. Her husband, about two weeks ago, came and told Brother Lambrick that his wife wished to be bap-

tized. This we looked upon as rather a strange thing; but we gave them permission to come and live here, that we might see and converse with his wife. It appears, that, a great many years ago, the poor woman was much afflicted with a disease like a cancer in the face, and went from Colombo to Jaffna, to Dr. Scudder, of the American Mission, who cured her. While under his care, she lived in some part of his house, or in a room near. Mrs. Scudder was very kind to her, and talked to her very frequently, and very earnestly, about Jesus Christ, and salvation through Him; and before the woman left, she made a solemn promise to Mrs. Scudder that she would be baptized before she died, but urged the circumstances of her family and her heathen connexions as a reason why she could not then. From that time to the present, the subject has been upon her mind. She has not been placed in situations where she could attend any regular Means of Grace; but she says, that, to keep up in her mind the knowledge of Christianity, she has had a Bible, which she has very frequently got the children of her neighbours to come and read to her. Her children are dead; and she is now very ill of the dysentery; all her thoughts, she says, are fixed upon Jesus Christ. She rejects every thing that she has before trusted in, and relies simply on the merits of Jesus for salvation; and believing in Him, she now wishes, according to his command, to be admitted into His Church, and numbered among His people. One reason why she is so urgent to be baptized soon is, she is much afraid that, if she dies unbaptized, her heathen relations will take her body and burn it; but if she is a Christian, they will have no power over it.

Nov. 12, 1830—This day was baptized the woman mentioned on the 9th. This is the second Adult Baptism since I came. May God give her grace to keep the faith which she now professes! She is very ill, on which account the baptism was private. Brother Lambrick read the Service; and Thomas Mortimer, one of the Tamul Students, read it after him, in Tamul.

Nov. 20—The Tamul man, whose wife was baptized a week ago, came to me to-day, as we have determined to baptize him to-morrow. On inquiry what it was that first led him to think about Christianity, he said that his wife began to talk to him about it: they read the Scriptures together, and conversed about all they read; and that the more they read and conversed about it, and compared it with their former system, the more they were convinced that the way in which they had been going was wrong; that there was no salvation for their souls to be found there; but that in the Scriptures there was a Saviour provided, who was exactly suited to their state; and they had determined to embrace it, let what would follow. I explained to him the nature of Baptism, nearly in the words of the Church Catechism; and inquired of him, whether he knew what that repentance and faith were which were declared to be necessary to baptism. Having shewn me, by his answer, that he understood these things, I spoke to him of the uselessness of attempting to deceive God, by putting on an appearance of goodness in the eyes of men, if there were no real love to Him, and desire to obey Him in the heart. His answer was: "Sir, I believe in Jesus Christ my Lord. I know that no one else is able to save me. According to His command, I wish to receive baptism, and to be admitted into the Christian Church. I don't wish to deceive you, by putting on the outward shew of what is not in my heart. I believe that Jesus Christ is my only Saviour; and, by the help of God, I will continue in this belief till the end of my life."—"But, in a short time, when you leave Cotta, and go among your relations and friends, and they begin to revile and persecute you for having left the religion of your ancestors, how will you be able to bear that?" "I will look to God, for help to enable me to bear whatever is to come."—I read to him a few verses of Matt. x. 32 & seq., and similar passages out of other parts of the Gospels and Epistles, and prayed with him.—How extraordinary it is, that these two persons, whom we have never seen till about a month ago, should come here, and, convincing us by their conversation that they are Believers in Jesus Christ, be admitted into His Church; while those around us, to whom we read the Scriptures and speak on religious subjects, and with whom we frequently pray, continue in their sins, mad after their idols, and unconcerned about their salvation!

Nov. 21—To-day, the Tamul man was baptized publicly, between the Prayers

and the Sermon, by the name of Joseph. Br. Lambrick afterwards preached on the occasion, from 1 Peter, iii. 21. The Sermon, in order to be intelligible to all parties, was preached in English; and interpreted, first into Cingalese, by our Interpreter, and then into Tamul, by Thomas Mortimer. It was one of the most novel scenes that I have witnessed since I came to the Island, to hear preaching in three different languages at the same time, to the same Congregation. The man behaved with great propriety; answered the questions that were put to him, during the administration of the Service, with distinctness; and during the Sermon, and particularly in that part of it in which Brother Lambrick addressed him, exhorting him to continue *stedfast and immoveable*, he gave a nod of assent and approbation to all that was said. His wife was present; though still very ill, and unable to support herself in an upright position. May our gracious Lord give them strength to persevere, in order that they may at last receive the crown of glory that is promised to those who love and fear God! [*Rev. J. Selkirk.*

In a Letter dated January the 27th, Mr. Selkirk writes, relative to these persons—

Soon after his baptism, they both went to live in Colombo: and, from our conversation with them since, and the accounts which we have heard of them from others, we have a good hope that they will continue stedfast in their profession of faith in Christ Crucified. All the man's friends are either Heathens or Roman Catholics. His heathen friends are very angry that he has forsaken them; and his Roman-Catholic friends are not less so, that he has not joined them. When his Roman-Catholic friends asked him why he had not wished to receive baptism from their Priests and to become one of them, his reply was, that one of his eyes had been once put out, and he had no desire to put the other out too. Since they went to Colombo, they have regularly attended the Tamul Christian Church.

One of the Boys in the Cotta Institution was baptized on the 19th of December. Mr. Selkirk observes:—

We were much pleased with him before we admitted him; and our good opinion has been confirmed by his subsequent conduct.

In a Letter dated March the 28th, the Rev. G. C. Trimnell remarks:—

We have, I believe, more persons than formerly, unconnected with us, attending Church on Sundays; and there is often much attention paid, both to our private and public instructions. The Boarding Boys generally give me much satisfaction. I believe they all well understand, and sincerely approve, the Gospel Plan of Salvation, and are generally seriously disposed; but do not appear to have that spiritual sensibility, or that lively concern about eternal things, which we desire to see in them. In the beginning of the year, I baptized four of them: three were confirmed, with six of the others: of the remaining three, two are unbaptized, though they earnestly desire to be baptized; but I wish to know more of them, and one is too young for Confirmation.

The propriety of baptizing persons who do not manifest much spiritual sensibility or lively concern about eternal things, may be questioned; but I must confess, that such a person amongst the Cingalese I have never met with, and much doubt if such a person could be found in the Island; which may not be from the heart being destitute of a living spiritual principle, but from the lethargic character of the people. I am satisfied with those whom I find, by careful examination, to be well acquainted with the Gospel plan of Salvation, who profess that they heartily receive it, and gladly embrace its offers; if, when I have intercourse with them, and continual opportunity of observing them, I see nothing in their conduct contrary to their profession. Such were the four Boarders whom I baptized.

That the work of the Lord is going on here, we have no doubt; though we have not that evidence of it that we wish. But we ought to be content with the evidence that the Lord is pleased to give us; and particularly with His own promises, which assure us that *His Word shall not return unto Him void, but shall accomplish that whereunto He has sent it.*

The Rev. T. Browning writes—

July 2, 1830—After the Schools were dismissed, the Master of the Gadaladenia School addressed me, and said, that they were now in a strait, and hardly knew what to do; for, between the two religions, they had no religion; and how their souls were to be saved he knew not. This remark I was glad to hear, especially as it came from the Master without any inquiry or solicitation. He said, they

formerly believed Buddhu's religion, and expected salvation by it; but now they learned from the Christian Religion that salvation was only to be obtained in the way therein prescribed. I exhorted him to make this the subject of diligent inquiry; and shewed him, in a few particulars, the difference between Christianity and Buddhism.

July 9, 1830—One person had asked the Reader, whether any women found admission into Heaven. This led me to remark to him the superior excellency of the Christian Religion, in that its blessings were free to all, and that it elevated the female character from that state of degradation into which it is sunk, in this and most other Heathen Countries.

April 22, 1831—I had great satisfaction in visiting a Young Man on his death-bed, who had given his name as a Candidate for Confirmation. He appeared to feel the value of true Religion, more than any Native with whom I have conversed; and said that he was not afraid of death, as he believed the blood of Christ would cleanse him from all sin. Before his sickness, he had been living, for some months, in a distant part of the interior. Prior to that, while he resided in Kandy, he was a constant attendant at Church, and seemed to listen very devoutly. When he left Kandy, he came to me for some books and a little good advice; and when he was brought in sick, he sent for me. I asked him, in his illness, where he received his first religious impressions. He said, under the Ministry of Mr. Armour. From this, I felt encouraged that the good seed sown may spring up many days afterward; or appear to others, though we never see it.

Natives' Inquiries on Scriptural Subjects.

The following passages from the Rev. T. Browning's Journal shew the manner in which the minds of the inquiring Natives are exercised on the doctrines and statements of the Christian Scriptures.

July 26, 1830—Joseph Fernando came to me this afternoon, to ask me to solve a difficulty which he had found in his reading. He said, "John the Baptist had, at one time, pointed out Jesus to two of his disciples, as *the Lamb of God* &c.; and then afterwards, when he was in prison, sent two disciples to inquire whether Jesus were the Christ or not?" I told him that John sent these disciples to Christ to satisfy their scruples, not his own. He said he had another subject; which he was afraid to mention to me, lest I should think he was arguing against Religion. I encouraged him to express his doubts freely. He said, that when Jesus arose from the dead, he shewed his Disciples his hands, feet, and side, to prove the identity of his body: and he asked, whether Believers, when they arose from the dead, would, in like manner, bear any marks or wounds which they might have received in this world. I referred him to 1 Cor. xv. for an elucidation of the subject; and told him that our bodies would be raised glorious and immortal, without any pain, disease, or sorrow. I further said to him, that all the afflictions we are subject to in this world are on account of our sins: but Jesus Christ sinned not; the sufferings He endured were on account of the sins of men; and therefore He retained the mark of His crucifixion as a proof that He had in His own body borne the guilt of our sins.

July 31—After the Schoolmasters had read the 6th chapter of Mark this afternoon, Joseph came to me, and said he had something to ask respecting what I had been saying to the Masters concerning the punishment of those who rejected the Gospel of Christ—that it would be greater than that of the inhabitants of Sodom and Gomorrah. He said he did not like to propose this difficulty before the Masters, as it might have appeared like an objection to what I said. He asked, "If the Sodomites were cut off in sin, and sent to Hell, how can the punishment of those who despise the Gospel be greater than theirs, seeing they are sent to the same place of torment; unless, according to the ideas of the people of this country, there are many Hells, of different degrees of misery?" I told him that those who went to Heaven would doubtless be completely happy, and those who went to hell would likewise be completely miserable; yet that it is revealed in the Scripture, that like as one star exceeds another star in brightness, so the happiness and glory of some in Heaven shall exceed that of others; and, likewise, the punishment of Hell would be aggravated by the measure of guilt which men have contracted, and by the favourable opportunities for knowing the will of God, obeying His commands, &c., which they have neglected or despised. I endea-

youred to make it plain to his understanding, by the case of two persons imprisoned for the same crime;—though confined in the same place, and in the same manner, yet the imprisonment of one may be far more insufferable to his own feelings than that of the other. If one is of respectable family, and has had opportunities of knowing what is right, the disgrace which he feels under punishment is far greater than that which his ignorant companion feels, who had little or no character to lose. I referred him to our Lord's Parable of the Talents, Luke xii., and especially to the 47th and 48th verses.

Aug. 1, 1830—In the Evening Service, I read Matt. i. After Service, Joseph came to me, and begged that I would not be offended at what he was about to ask. He said that some had inquired of him whether our Saviour was a Jew. I said certainly he was, according to the human nature which he assumed; and referred him to the genealogy which I had read. He said, "That genealogy was of Joseph; and as Jesus was not born in the ordinary course of generation, but by the immediate influence of the Holy Spirit, how could he inherit the rights of the Jewish Nation from Joseph." I referred him to the genealogy in St. Luke, which is that of Mary, from the family of David; and of the going of Joseph and Mary to Bethlehem, to be there enrolled as persons of the house and lineage of David. He said, "All men born into the world derive from their parents the sinful nature which came from Adam, together with the rights of family, nation, &c.; and how could Christ inherit the one without the other?" I told him, that Joseph and Mary being regularly married, Jesus was reckoned as their son, and was thus enrolled at Bethlehem; but that in taking human nature upon him, he took not any part of the sinfulness of it, as he *was holy, harmless, undefiled.*

Mr. Browning judiciously adds—

I begin to fear this promising Young Man may carry his reasoning too far; and therefore, while I wish him to investigate the Divine Truth, both for the information of his own mind and for being able to give a reason of the hope that is in him to others, I find I must caution him against an undue curiosity in things not clearly revealed. How ready is the Enemy to turn even our best endeavours into a wrong channel! and how *great is the mystery of Godliness!*

Native Superstition.

The following instance manifests the power of superstition on the minds of the people, and the artifices of the Priests in keeping up the delusion.

Jan. 12, 1831—We found that, the evening before, a Buddhist Temple had been burnt down; as a proof of which there were, in different parts, images of Buddhu, some without legs, others without arms, and some without heads. The people whom we saw told us that the gods, being angry that the people suffered the Temple to go to decay, had sent fire from Heaven to destroy it. At the same time, we were told that a tree—the Bo tree, which is sacred to Buddhu—planted near the place, possesses such wonderful properties, as to be able to cure any one who goes and remains near it for some time. The Priests, to keep up the delusion which the people labour under with respect to this tree, told us, with all the gravity of firm belief, that they see, almost every night, sparks of fire, or rays of light, issue from the leaves and branches of this wonderful tree. This is one of the forty trees which were brought to this Island by Buddhu, or some of his original disciples.

[*Rev. J. Selkirk.*

Preparation of the Young People, at Cotta Station, for Confirmation.

The Bishop of Calcutta being expected in Ceylon in prosecution of the Visitation of his extensive Diocese, the Young People at the Station were placed under preparation for Confirmation. Mr. Selkirk writes—

We have begun to instruct those of the Children in our Schools who are above the age of fourteen, in order that they may be presented to the Bishop for Confirmation. Besides some of the Boys in the Institution who are instructed by Brother Lambrick, I have more than 80 whom I instruct, several times in the week, out of the Church Catechism. Among these are included the Schoolmasters, and the Wives and Daughters of some of them, beside a few young persons who had left the Schools. None of the Children belonging to the Schools were presented to Bishop Heber for Confirmation, when he visited this Island. This, therefore, will be the first time that any of our Children have been admitted to this ceremony of our Church.

Digitized by Google

Visitation of the Bishop of Calcutta.

The Bishop of Calcutta landed at Colombo on the 17th of February. His conduct towards the Society's Missionaries has been marked by a truly paternal character. The following particulars, relative to his Lordship's intercourse with them, at Cotta, Kandy, and Baddagame, will interest our Readers.

Cotta, Feb. 24, 1831 — This day the Confirmation of Candidates, in the Native Languages — Portuguese, Tamul, and Cingalese — took place at St. Paul's Church. Brother Lambrick read Prayers in Cingalese. This was the first time that the Cotta Translation of the Prayer Book was ever used in any Church in Colombo. Br. Lambrick also read the Confirmation Service, after the Bishop. The Prayer at the Laying-on of hands was also read in Tamul and Portuguese. Out of 149 Candidates confirmed today, 78 belonged to the Schools connected with Cotta Station. These, with nine who were confirmed with the English Candidates on Tuesday last, make up the number of those who have taken upon themselves their Baptismal Vows, connected with us, 87 persons.

March 3—To-day, the Bishop came to Cotta; and spent nearly the whole of the day in examining the Children of the Out-Schools, and the Students of the Institution. He expressed himself much pleased with both, and particularly with the Institution Students; to each of whom he promised to give a Bible and a Prayer-Book. [*Rev. J. Selkirk.*

Kandy—We were highly gratified, last month (March), by a visit from the Bishop of Calcutta. He confirmed 36 persons belonging to my Congregations, and examined some of our Schools. We have cause for great thankfulness to the Father of Mercies, who has appointed such an Overseer to superintend the concerns of the Infant Church in India. May his valuable life long be spared! The Bishop justly remarked, when he had finished the Examination of the Children, that we had enough to encourage us, and nothing to elate us.

One of the persons confirmed was an Adult, who was admitted into the Church by Baptism a few days before. Her parents were Christians, but had neglected her baptism in infancy. She had lived with a Christian Man, without marriage, for ten or twelve years. He is a well-conducted person in other respects; and has wished, for the last three years, that I would baptize the mother of his children, and unite them in marriage. I deferred it, from time to time; as I deemed her not sufficiently acquainted with Christianity: and should probably have put it off still a little longer, had it not been for their great anxiety to be confirmed by the Bishop, and my wish not to lose so good an opportunity of making the Service impressive. Notice was given, the Sunday before, that the Baptism would take place; and, after the Lesson, I proceeded to the Altar, and administered Baptism, according to the form for Adults, in the presence of a numerous Congregation. May this family now live as becometh Christians!

[*Rev. T. Browning.*

Baddagame—The Bishop left Galle very early on Tuesday the 22d, for Baddagame; and confirmed fifteen persons in our Church. He afterwards examined all our Country Schools, the Girls, and the Boarding Boys; all of whom, I believe, gave him satisfaction. He left Baddagame on the 23d, for Colombo. We have been much pleased with him, and, I believe, he is very generally greatly esteemed; but we cannot help entertaining fears that the Indian Church will not long be blessed with his presence and labours, as he appears to be in a very delicate state of health. [*Rev. G. C. Trimnell.*

The following extracts detail the

State and Progress of the Schools.

Cotta—This morning (*Nov.* 11, 1830), after preaching at Pagoda School, a Boy, belonging to the English School at Cotta, who attended the Service, came to me, and said, "Sir, please to find for me," offering me his Prayer-Book, "the history of the Person who made a great supper, and who sent His Servants to call the people when all things were ready, but they would not come." I found for him the Gospel for the Second Sunday after Trinity; and then asked him, why he wished to find that. He said, "I wish to read it, at home, to my relations. I often read parts of the Testament to them; and a great many people sometimes come to our house: and I wish to read this history to them." He has no father: his mother is married again; and he lives in his uncle's family. "But," I asked, "if they should say, what does this mean, and what does that mean, how will you explain it to them?" He

said, "I will explain to them as well as I can. I cannot explain it all; but I can some."—Sometime ago I explained this Parable in a Sermon; and it appears that it has been in the Boy's mind ever since.

It is customary with us, every Christmas, to give to each of the Children belonging to our Schools a piece of cloth. As I have long wished that the Parents could be interested in the welfare of their Children, and that they could be induced to come and hear what is the nature of that instruction which we try to instil into their minds, instead of ordering all the Children to come to Cotta, as was usual in former years, I thought it would be more likely to produce good if I went to each School. I had previously mentioned it to the Schoolmasters, and requested them to collect the Parents of the Children at the different Schools: and I was very happy to find, at every School, nearly all of them assembled. They were not only delighted to see their Children rewarded, but many of them seemed to take much more interest in the Examination which they had to pass in their Monthly Lessons than I had before expected to see. After the Examination, I preached at each School, chiefly on the necessity of giving a Christian Education to their Children. I spent nearly a week in these Examinations: and though I was out from six o'clock, or nearly, in the morning, and was hardly ever at home till dark, I found them some of the most profitable days I have spent since I was engaged in the Missionary Work. [*Rev. J. Selkirk.*

Kandy, July 2, 1830—Went this morning to Boyagama School. This School still continues small and inefficient. Only four Boys were able to read the New Testament. These I heard read; catechized the School; gave the half-yearly reward of cloth to three who had learnt their lessons well during the last six months; prayed with the Children; distributed Tracts; and proceeded from that School to Gadaladenia, where the Master and Scholars of Arambegama School were also assembled to meet me. I examined both these Schools, and gave rewards to the most diligent. There is not so much improvement observable in the Children as I could wish: this, I believe, is chiefly owing to the irregularity of their attendance. The duties which the people have to perform on roads &c., to Government, on account of their lands, and their own indolent habits, render it very difficult to impart daily instruction to the Children. I always endeavour, in these visits to the Schools, to bring the great truths of Christianity to the notice of the Masters and Children as much as possible.

July 9—A man came to me to-day, wishing to get married. He says he has been living for a great number of years without marriage; but that his Child, a little Boy who attends the School, now reproves him for his improper conduct. I was pleased to hear this remark; as it shews, among many others, that good does result from the instruction of Youth; that the light of Divine Truth, communicated in the Schools, does penetrate into the habitations of the people, and discover the works of darkness and of sin, which before escaped unobserved.

Sept. 26: *Sunday*—Had more Children attending the Service, both in Portuguese and Cingalese, than are usually present. Our Brethren having mentioned to me, at the Annual Meeting, that it is desirable to bring all our Schools to attend the Public Ministry of the Word, I have been endeavouring, since my return, to induce the Children to come. I fear I shall have great difficulty with some: others will attend, if they are often stirred up to it. At the suggestion of our Brethren, I have also given notice in the English School, that, after the 1st of November next, all those who attend merely to learn English, and will not join our Public Service, to hear the Word of God in their own language, shall pay monthly to the funds of the Society for their learning. We require wisdom from on high, to know how to act rightly. May the Spirit enlighten us, and direct us to the most profitable methods of promoting the eternal welfare of this people!

Oct. 3: *Sunday*—This day I opened a Sunday School, in connexion with the Cingalese Congregation: eighteen Scholars were admitted; and three respectable persons, in addition to the School Visitor and Cingalese Schoolmaster, came forward, and offered their services as Teachers. The School was commenced at one o'clock; and continued till a little before three, when the bell rung for Service. I am thankful for this beginning; and trust the Lord will make this a means of usefulness. I wish to have a School for teaching to read the Scriptures in English, in connexion with the Portuguese Service in the morning; but cannot find suitable Teachers. The number of

Google

Children attending the Cingalese Service was greater than on any former occasion. There were so many, that the School was nearly filled with them and the Adults who came. The School of Kandian Girls was present. I rejoice to have broken through their prejudice against coming to Church; and hope, that now they have made a beginning, they will continue to come.

Oct. 10, 1830: *Sunday*—I had an addition of 20 to the Sunday School; but feel much the want of Teachers. The respectable persons who came last Sunday did not make their appearance to-day. How difficult to find men desirous of doing good to their fellow-creatures! I had a portion of Scripture read, before the Prayer, at the commencement and the close of the School: and on that, at the close, made a few remarks. The attendance to-day was pretty good, in both Congregations. A great number of Children, among whom were the sons of the Kandian Chiefs belonging to the English School, were present. [*Rev. T. Browning.*

Baddagamme—I hope the general appearance of our Station is rather encouraging. Our Schools continue good. The number of Boys of our Country Schools present, when the Bishop examined them, was 314; the number of Girls 61; the Boarders 13: total 388. [*Rev. G. C. Trimnell.*

Nellore—I am happy to inform you that the hopeful appearances alluded to by Br. Adley, some time since, among the Youths of the Boarding-school, continue and increase. We trust that many of them will, ere long, boldly declare themselves on the Lord's side.

No material alteration has taken place in the Free Schools since I last wrote. With the new year, Br. Adley commenced the plan of bringing together the more forward Boys of the nearer Schools for special instruction, with the Youths of the Station, on Sunday Afternoons;—a measure from which I hope to see very beneficial results. [*Rev. J. Knight.*

The following passage shews the solicitude which is felt to prejudice the people against the Schools, and their extreme credulity in believing the most monstrous reports which are circulated with this view.

Oct. 12, 1820—At Gadaladenia, some ill-disposed person has circulated a report, that I want to steal the Children, and take them down to Colombo, that they may be eaten by the Governor. This same report was circulated, a few weeks ago, in Peelawella. I endeavoured, to-day, to point out to the Children their folly, and that of their parents, in giving credit to such lies. The Master pointed out two Boys, who had absolutely hid themselves in the jungle, fearing to meet me at the School; and he said, the mother of one came to him, entreating, with tears, that he would preserve her son from being taken away. [*Rev. T. Browning.*

The Usefulness of the Press.

The Press continues to be advantageously employed in furtherance of the objects of the Mission.

Cotta—The printing of the Prayer Book will be finished soon; as the last half sheet is now in the Press. After this, the Gospel of St. Matthew, in the revised form, will be reprinted, in a size to correspond with the other parts of the Scriptures; and then the First Epistle to the Corinthians. I think we may calculate upon getting the greatest part of the New Testament through the Press by the end of the year. [*Rev. J. Selkirk.*

Nellore—The Press is still kept at work, and proves an important Auxiliary to the different Missionary Establishments in the District; and appears to be silently, but effectually, operating on the minds of the different classes of inhabitants, dispelling ignorance and error, removing superstition, softening prejudice, and preparing the way, we trust, for a more full and general diffusion of Gospel light. [*Rev. J. Knight.*

Indian Archipelago.

LONDON MISSIONARY SOCIETY.

The Directors give the following

Summary View of the Batavia Mission.

The Mission at Batavia was commenced in 1814; the immediate object being the dissemination of the knowledge of Christianity among the Malays and Chinese—more particularly the Chinese Settlers in Java, whose number was, at that time, calculated to be about 100,000. The Chinese New-Testament, translated by Dr. (then Mr.) Morrison, furnished the means of forthwith making the proposed attempt among the Chinese; while the excellent character of Governor Raffles, and the liberal spirit of his government, were a pledge that he would afford protection to the Missionaries, and, to the utmost of his power, promote

their benevolent efforts. We scarcely need to add, that this expectation was afterward fully realised.

The restoration, however, of Batavia to the Dutch, by the Treaty of 1815, allowed Gov. Raffles but a comparatively-brief opportunity of manifesting, on the spot, his favourable disposition toward the Mission; but while the Missionaries, on the return of the Dutch Authorities, had to lament his departure, their regret was alleviated by the promise of his successor, Baron Van der Capellen, of countenance and aid to the Mission, which he subsequently fulfilled. It may not be improper to add, that Sir Stamford Raffles, after his appointment as Governor of Bencoolen, which subsequently took place, had many opportunities of shewing favour to the Missionaries, and promoting their object; which he did with the enlightened zeal of one who felt, that, independently of the sublime hopes which it inspires and the eternal benefits which it confers, Christianity was, as to its political and civil results, the best boon that he could impart to mankind.

At an early period of the Mission, many pleasing evidences were afforded of its beneficial influence. The preaching of the Gospel by the Missionaries was made useful to many of the Dutch residents: an Auxiliary Missionary Society was formed at Batavia; while the Chinese New-Testament, and Milne's Chinese Magazine and Tracts in that language, were circulated, with much benefit to the Chinese, some of whom were induced to tear down from the walls of their houses the symbols of their idolatry.

The Mission has been subsequently prosecuted with various measures of success, particularly as to the preparation and practical application of means. Indeed, it is in this latter point of view in which, for some considerable time, the effectiveness of Missions, in these regions, and in various other parts of the world, must be appreciated, rather than by the number of Heathens who actually turn from their idols, and openly profess themselves disciples of Christ. A system of well-adapted means and instruments is brought into operation, which, with the Divine Blessing, is calculated to awaken a useful curiosity—to shed a portion of light into the mind—to soften antipathies—to dissolve prejudice—to produce confidence in the Missionary—to open between him and the Heathen a more friendly and beneficial intercourse—to secure, on the part of the Heathen, a more serious attention to his addresses, and a more candid perusal of the books which he may put into their hands. All this—as bearing in its results on the great object in view—cannot but be regarded as a highly-important preparatory process; while we are warranted to cherish the most unshaken confidence and expectation, that, in due time, if we faint not, we shall reap the spiritual fruits to which we look forward, and reap them abundantly.

The means which have been brought into active operation, in connexion with the Mission at Batavia, are, the preaching of the Gospel to the Malays, Chinese, and English—the distribution of the Scriptures, Magazines, Tracts—the institution of Schools—Discussions with the better-informed among the Heathen—Conversations with, and occasionally Addresses to, the people in the bazaars, in their shops, in the streets, and by the way-side; the patients in the hospitals, and the convicts in the jails; in a dispensary, connected with the Mission, where medicine for the body and instruction for the mind are both gratuitously imparted; and, lastly, English and American Seamen on board vessels in the harbour.

Great reluctance has generally been manifested by the people, by the Chinese particularly, to assemble, as a Congregation, in a Place of Worship. The Missionary has, therefore, endeavoured to make up for the want of opportunities to preach to large and stated assemblies, by frequently addressing small and casual auditories; while experience and observation have led to the conclusion, that the disinclination of the Chinese to attend Christian Worship, arises less from a bigoted attachment to their own superstitions, than from an indifference to all religion whatever.

Beside a very extensive dispersion of the Scriptures, in Chinese and Malayan, between 100,000 and 200,000 Books and Tracts, in various languages, the larger number printed at the Mission Press at Batavia, have been dispersed abroad in various regions, embracing China, the Malayan Peninsula, and many of the Islands of the Indian Archipelago. The books circulated among the Heathen at Batavia are ascertained to be frequently read, and to form topics

of conversation and discussion among themselves when the Missionaries are not present; and there is ground to hope that the moral leaven has begun to work among the Heathen Population there: the Malays, in particular, now manifest an eagerness to obtain Books and Tracts. Those only who are aware of the great repugnance of this people to hold intercourse with Europeans—their deadly prejudices, as Mahomedans, against Christians—and the determined mind with which they turn a deaf ear to religious instruction, rejecting a Tract as they would avoid infection—can appreciate fully the extent and importance of this change. The change itself is attributable, in part, to the relaxed prejudices and more liberal views of the Natives themselves; but the Missionary who announces the change, "would fain hope that it has been brought about by the powerful interference of the Almighty Saviour in their behalf, working by His Providence and Spirit."

The Chinese Schools, in which the number of scholars has fluctuated between 50 and 100, have exhibited evidence of improvement in the attainment of Christian Knowledge, and of its effect in impressing their minds with the folly of Idolatry. After many abortive efforts, a Malay School has been, at length, established, under the superintendence of the Mission.

Latterly, the desire among the people to obtain Christian Instruction has much increased. The distribution of Tracts among the Malays is represented as unprecedented; and the attendance, both of Malay and Chinese, on Public Worship, has been more encouraging than at any antecedent period since the commencement of the Mission. The Malay Congregation, in particular, has greatly increased: so that, including the Children in the Schools, and the people resident in two or three more or less distant and populous villages, the number of Natives now regularly brought under Christian Instruction amounts to about 500; exclusive of those who are occasionally addressed in the bazaars, in the shops, and by the way-side: among both Chinese and Malay, a few instances have occurred of decided conversion to God.

The Missionaries at Batavia have not confined their labours to that city and its vicinity, but have repeatedly visited distant parts, embracing other large towns in the Island of Java; sometimes extending their tours to places more remote, including the western coast of the Malayan Peninsula, Borneo, and Bali—preaching the Gospel and distributing the Scriptures, and in many places never before visited by a Missionary.

Such are some of the particulars connected with the history of the Society's Mission in Java, which call for the gratitude of the Society; and encourage its Directors to prosecute its undertakings there, in the firm hope, that, notwithstanding the formidable character of the difficulties which stand in the way of Missionary Operations in this part of the world, the Gospel will, at length, extend its triumphs and dispense its blessings, not only in Java, but in all the islands and regions round about.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

AMPLE details of this Mission were given at pp. 54—68, 109—118. Communications, to the 15th of March, have since been received, the substance of which we now present to our Readers. Though in the midst of dangers and barbarism, the Missionaries *take their rest in safety* under *the defence of the Most High;* and, through His blessing, their labours continue to prosper.

The following extracts detail the course of the labours of the Missionaries and Catechists, and present many encouraging indications of the

Hopeful Influence of the Gospel on the Natives.

Nov. 11, 1830—We have nine Baptized Natives in this Settlement, and several who are Candidates. Though this number is small, the time was when that number of Natives would not remain with us; but now we are extending, and are nearly 200 souls here. The citadel of the great Enemy is giving way, and we have great cause to rejoice. When we look back, and compare the present day with those which we have witnessed, we cannot but *thank God, and take courage.* His promise is sure: we have found it so: and His arm has been very manifest on our behalf; for nothing but the Spirit's operation could have wrought upon the minds of this people.

Jan. 20, 1831—You will be pleased to hear that several of our Young Men are now sent, occasionally, to speak to the Natives. We generally appoint them to go to their own friends and relations, and have been greatly delighted and encouraged to hear them.

Feb. 16—My Boy, Taha, came to me after our Prayer-Meeting, to converse with me upon the state of his mind. The poor Lad had his thigh broken some time ago, while getting up a large log of timber in a gale of wind: he has ever since been very attentive to School and to the Means of Grace. He had well nigh paid the debt of nature upon that occasion. He has constantly a strong desire after the Truth. [*Rev. H. Williams.*

Sept. 19, 1830: *Sunday*—We were permitted again to witness the blessed effects of the Gospel upon the Natives living with us. I baptized six of our Natives*; namely, three Young Men, one Married Woman, the Wife of Taiwanga, and two Girls. The decision of their conduct for some time past was such as entirely to satisfy us of their sincerity.

Oct. 21—One of our old School Boys, Wakawehi, having left us some weeks ago, returned, apparently in a decline, wishing for medical relief. He witnessed the death of Rapé †, and afterwards that of a Little Boy. While the Boy was lying sick, he was frequently visited by Matthew Pouter. It was then, for the first time, that Wakawehi began to listen to better things. "I thought," said he, "when Matthew was speaking to the Boy, this is perhaps the salvation for me." From that time he sought, and found, the object of his desires, and has made a rapid progress—a progress about which no ambiguity exists. He is now at the point of death, being in the last stage of dropsy. He suffers much bodily pain, but his mind is remarkably cheerful. I proposed to tap him; but not succeeding in the operation, he said, "This body is a corruptible thing, take no more trouble about it. Why should it not die, that I may be the sooner made whole." I asked him what he thought of his sins: how God would regard them. "They are all gone," he said: "Jesus Christ has washed them away." He was looking forward with desire for the next Sunday, when it had been proposed that he should be baptized. "I wish," he said, "to be given up to God."

Oct. 23—Perceiving that Wakawehi was drawing near his end, I proposed to my Brother that his baptism should not be longer delayed. He was therefore received into the Church of Christ; and the following day he died.

Nov. 29—We are looking forward to our Annual Examination. It is a season which the Natives think much of. They have to prepare for the occasion three Catechisms; two of which have been compiled by us; and a third is the Church Catechism, which is used only by the more-advanced Natives. These they seem to take great pleasure in learning. I observed, this morning, one Girl, with my Brother's youngest Child in her arms, teaching another, who was at work at the wash-tub; and generally, in the evening, you may hear the sound of the Catechism from one end of the Settlement to the other.

Dec. 18—On the 15th I baptized a Native Youth, who has long been lying on the bed of sickness, and is now on the point of death. He has given abundant proof that he possesses the faith which is in Christ Jesus.

Feb. 6, 1831: *Sunday*—At night, after speaking to the Natives in the Chapel, one of my Boys, named Puru, came to speak to me. Our conversation was nearly to the following effect:—"What is it you are thinking about?" "I wish you to talk with me."—"What think you of Jesus Christ?" "That he is my preserver. I pray to him every day, to take care of my heart, that sin may not remain there."—"What views have you of your sins?" "I see my sins; and I know that I am wicked."—"What do you wish for?" "To be baptized, that my heart may be given up to Jesus Christ."—"Are there any other persons in the house in which you live, who pray?" "Yes, there are three of us. We pray together every night and morning. But I have not much time in the morning; for when I have milked my cow, the bell rings for Prayers at the Chapel. On Sunday Morning we have more time; and then, when we pray, the Word of God is very sweet to me."

Feb. 7—The following Epistle, written on a slate, was brought to me by one of my Boys, in the evening:—

Mr. Williams, Brother, I am praying to Christ, to my Father in heaven, to give His strength to me, in order that the things which

* At their own request, they were named Martha, Rebecca, Margaret, Samuel, Paul, and Abraham.

† See our Number for January, p. 65.

you tell us may be effected; for the words of God are wasted by me. May our belief on Jesus Christ, our Father in heaven, be hastened! This prayer in my heart is from God. When wickedness comes forth to me, I pray to Jesus Christ, my Saviour. I wish also to be corrected by the Holy Spirit.

Feb. 12, 1831—We sent out two Baptized Natives, to visit the Settlement up the River Waikaré. My Boy, Puru, accompanied them. He told me, at night, that the people were glad to see them, and that some of the worst Natives were very attentive. "It is very good," say they, "for Natives to visit us, because we understand them better than we do the Europeans." On speaking to my Boy about prayer, he observed, "I did not think that a wicked person, like me, could have said any thing at the Native Village; but I prayed secretly to God, and he enabled me to speak."

Feb. 13: *Sunday*—Went to Waitangi. The old blind Chief, Hepatahi, who has lost much of this world's comfort, listens, with some apparent satisfaction, to the account of blessings which are to be obtained in another. In the evening, I conversed with five Candidates for Baptism. One of them, in answer to the question, "What think you of Christ?" said, "The love of God has been great to me; and His gift is unlike any thing in this world. Worldly possessions may be great, but they are left behind; a man's name may be great, but it dies with him; but the gift of God, Jesus Christ, was a very great rángatira (chief). I am a very insignificant person, but He died as a payment for my sins."

Feb. 15—Another of our Natives was mentioned as having a great desire to converse with me; and a Note was brought, of which the following is a translation:—

Brother of Mr. Williams, I think much of Jesus Christ: His love to my heart is great. I am a very bad man. My sins were lately very many; but they have been taken away by Jesus Christ. His love does not disappear. The affection towards Him in my heart is very great. I cannot hide the affection of my heart. The joy of the Holy Spirit in my heart is great. Because I have a great heart, I write to you; although man says, "Is it true, indeed, that He (Jesus Christ) will come to look at my heart?" This Letter is written by me, Wakarsé. I pray continually to Him, by day and by night: when I go to sleep, I pray to Him: in the morning I pray to Jehovah, our Father in heaven. My heart is sore on account of the sacred words of Jesus Christ, which are suppressed by us. By-and-by, in the evening, I will pay you a visit.

Feb. 21—I had some trouble to-day with a Chief, whose Daughter has been living with us for the last twelve months. He wished to take her out of the house; stating, that he is going in a ship, now at anchor, to the southward, where he intends to live; and that his child should go with him. I was not without suspicion that he wished to take her away for a worse purpose. The Child, however, refused to go, ran into my study, and locked herself up. The Father was still very urgent, and demanded to have her brought out; saying, that he would sit all that day, and all the next, until he gained his object. I told him, I would not prevent her going, but that I should not let her go against her will. "She has now two fathers," said I: "you are one, and I am the other: and she has great love for me and my Wife, and will not go with you." The Girl kept to her hiding-place, and the man was obliged to leave her. [*Rev. W. Williams.*

Sept. 26, 1830: *Sunday*—In the Afternoon, I baptized Tuau and Rangi, Waiapu and Ané, married Natives; and Wakahahi and Waikari, unmarried. Their deportment, during the time that the Ordinance was being administered, was very solemn and pleasing; and the conduct of the whole of the Natives in the Chapel was all we could wish it to be. Some of the Baptized were affected to tears, and all were evidently under the influence of strong religious feeling. May God, of His infinite mercy, grant that this impression may remain! We look to Him for the blessing; and we feel assured that it will not be withheld. In our Liturgy, we are taught to place our whole dependence upon a reconciled God, through a Crucified Redeemer: Christ, and Christ alone, is there made the foundation of our hope of pardon and of everlasting blessedness: and I believe it is the sacred truths which are in our Book of Common Prayer, and which are constantly sounding in the ears and falling from the lips of the Natives, that has been the good means of bringing them to their present state of mind. We have need to bless God that He ever put it into the hearts of His Servants to compose so excellent, because so Scriptural, a manual of devotion. It has been translated into the New-Zealand Language about eighteen months, and is in that language most strikingly beautiful. When any strange Natives come into the Chapel, and hear it, they say, "Ay, those are not native prayers!

If we did as those persons pray for us to do, we should be any other than what we are; and should cast away all our sins; and should believe in their God, and be made like them in all their doings."

Nov. 5, 1830—All is going on well with us. The Baptized Natives are walking worthy of the vocation with which they are called. Others are making a profession; in many of whom I have no doubt it is sincere. The work is everywhere going on, and the grace of God is manifest.

Nov. 26 — I have still, with thankfulness to God, to inform you of our peace and prosperity amongst the Natives. Every day shews us the power of the Gospel of Jesus Christ to keep people in the way of life, when once it has introduced them into that way. Our Natives who have made an open profession are walking worthy of their vocation, and are a source of very great encouragement to us all. *Not unto us, O Lord, not unto us, but unto Thy Name* be all the praise! for it has not been *by might nor by power, but by the Spirit of the Lord*, that the change in the hearts of the Heathen has been brought about.

[*Rev. W. Yate.*

Nov. 14—Visited a few Natives, with Mr. King. I was struck with some sentiments which a Native Youth of Mr. King's had written in a blank page of a book, of which I subjoin a translation:—

O Jesus, we cannot perfectly believe in Thee! Bound by the Evil Spirit, he will not let our hearts go, lest we believe in Thee, O Christ! lest we also be saved by Thee, O Jesus, the Son of God! O Jesus, how great is Thy love to us! Thou descendedst from heaven, when thou didst understand the anger of thy Father to all mankind. They were going to the place of torment: they were not going to Him. Thou saidst to Thy Father, "Cease Thine anger to mankind: I am the payment: I go to the natural world, to be slain, as a payment for their sins. I will purchase them with my blood."

[*Rev. A. N. Brown.*

Nov. 29—I copy a Prayer written by Ouru, a Lad who has, for some months past, endeavoured to make himself useful to his countrymen:—

O Jesus Christ, let Thy Spirit come to us, to preserve our hearts, and to drive out the Evil Spirit! Soften our hearts by Thy Holy Spirit. Cleanse our hearts by Thy blood. O Jesus Christ, our Master! Thou didst purchase us Thy servants, O Jesus Christ our Lord, the Son of the Almighty and Everlasting God! [*Mr. J. Shepherd.*

The following passages will serve to illustrate the improved state of many of the Natives who have not yet been brought to the actual reception of Christianity.

Oct. 19, 1830—Visited the Kauakana. The Natives were all busily employed in planting food; but, in every case, we found them ready to leave their work, in order to listen to the glad tidings of Salvation. I was much struck with one very promising Lad, who left our Settlement some months ago, just before the period when the attention of many was excited in behalf of their spiritual welfare. I told him that two of his former companions had been baptized, and were now realizing the benefit of the Gospel; but that he was left behind by them. Leaving the party to their work, I proceeded to his father's house. As we were walking on, he said, "I have been thinking of these things for some time; but the Natives here laugh at me, and say they are not true." I recommended him to take an opportunity of seeing his former companions, and of asking them what they thought of the matter. "I saw one of them," said he, "on Sunday, and he recommended me to be thoughtful." In conversing with his father, I appealed to this Boy for an account of the most essential truths of Christianity, which he gave me, in most satisfactory terms.

Jan. 7, 1831—I visited Tītéré. He is a great Chief, and married a sister of EO'ngi. He spoke to-day of the difficulty of restraining Natives who are disposed to quarrel with their neighbours. He said that EO'ngi was repeatedly checked by him and other Chiefs. They would ask him, "Why do you wish to go? Why do you not sit still, and cultivate your land?" To which EO'ngi's restless spirit would reply, "Oh, I must go this once; and then I shall remain at home." This he practised until he received the fatal wound.

One of Tītéré's people, speaking of his own goodness in believing what we tell them, gave as a proof, that they sit still on the Sunday. Tītéré said, "That is not the believing they mean." —I knew of few Natives who are in a more promising state than this man.

[*Rev. W. Williams.*

Oct. 15, 1830—Wāre-rahi, and a few Natives, came down in a very peaceable manner, to inquire the reason why we killed one of their pigs. When we explained to them, and they understood it was a mistake, they were perfectly satisfied; and went home again, quite contented

with the usual payment of a pig. Time was, when they would have been very rude about such a matter, and would have pulled down our fences, and have taken something away by force, as a satisfaction for their loss; but there is a manifest improvement in their general conduct towards us, though I fear there is nothing which is yet radically good. The slightest symptom of amendment is however encouraging.

Oct. 31, 1830: *Sunday*—Old Ware-rahi came up the river. He sent word, that, as it was Sunday, he would not come near me to-day, although he very much wanted to see me about some medicine for himself and his younger son. Strange Natives always regard the Sabbath in the Settlement. [*Rev. W. Yate.*

Though the preceding Extracts present an encouraging view of the state of the Mission, the *God of this world* maintains a powerful hold on the people; and the Missionaries have, in consequence, still to encounter much to try their faith and patience. The Rev. W. Yate writes:—

Sept. 29, 1830—Collected about 30 Natives together at Kororipo; but found them most stupidly careless about the things which belong to their everlasting peace. They were quiet and respectful; and said, it was very well for us to talk, and for them to listen; and then it was very well for them to forget all we had said.

Oct. 20—On my way home, I met a sick Native Boy, being carried in a sling, upon the shoulders of four men. They stopped; and I could not omit the opportunity of speaking to them on the subject of Death, of the Resurrection, and of Judgment to come. They listened attentively; and then said it was all nonsense; and their loud laughter, at the idea of rising again after death, followed me to some distance.

Attempt to reconcile Hostile Tribes.

The following narrative, by Mr. Baker, of an attempt to reconcile two hostile Tribes, not only manifests that their ancient customs and manners continue powerfully to influence the minds of the Natives, but that the Missionaries are liable to be exposed to serious personal danger in their benevolent endeavours to restore peace among them, when at war.

Jan. 18, 1831—I set out, with Mr. Shepherd, for Mangakáhiá. Títéré, one of the principal Chiefs of the Bay, went over to Mr. Williams, and informed him of the present serious affair between the Natives of Mángakáhiá and those of Wairoa; and also requested that some of the Brethren would go with him to the Natives of Wairoa; and that others would go with the Nga-te-Waki to Mángakáhiá, to endeavour to effect peace between the parties at war with each other.

Jan. 19—The Nga-te-Waki arrived, last night, from the Bay; and we were told, that they would be ready to march onward this morning.

Jan. 20—We had much rain in the night. Set out at about six o'clock this morning. Reached Mángakáhiá by five or six in the evening, and were well received by the Natives of the Pa (fortification).

Jan. 21—The two contending parties are yet as hostile as it is possible for them to be. There were two persons shot yesterday, or the day before, close to this place; a man, who still lives, and a woman, who was shot dead. Each party of Natives have enclosed themselves within a very high and strong fence. Whole trees are used for the purpose. There is also a minor fence of light materials. I consider that these fences are impregnable to a very strong party of Natives, with a little vigilance from those within. This enclosure is called by the Natives a Pa.

Jan. 22—Set out with the Nga-te-Waki, and a good number of armed Natives from this Pa, to see the Natives of an adjoining Pa, the place where the body of Natives of this party is staying. Our object was, to speak to the Natives at large, on the subject of making peace. When we approached the Pa, the Natives belonging to the place, together with others who were staying there, came out to meet us; when, after the usual salute, Temórenga, the principal Chief staying there, began to speak, strongly advocating for peace. Iha, an old Chief, spoke after the same manner, together with Matángi, Huaruhi, and Tapireo. There was, on the part of those Natives belonging to the Pa, a backwardness to propose the terms of peace. After considerable speaking for and against making peace, we went into the Pa, and spent the remainder of the day in conversing with the Chiefs on the subject.

It was the opinion of several of the principal Chiefs, that a good number of them, accompanied by us, should go down to the other party. It was also arranged, that the Natives should not approach the enemy's Pa, until we had first been to know their disposition concerning peace being made. The matter rested here, all the Natives agreeing to the proposition: and as the next day was the Sabbath, the Natives agreed to sit quietly and listen to us.

Jan. 23, 1831: *Sunday*—We had Service this morning, at an early hour, at our quarters in the Pa. Most of the Nga-te-Waki were present, together with many others: in short, we had a crowd of hearers. I read part of the Liturgy &c., and a portion of Scripture, in the native language; and Mr. Shepherd spoke to the Natives at considerable length, on a subject suitable to the occasion. The attention of the Natives was truly pleasing.

About 9 o'clock this evening, an old Priest belonging to the E'O'keánga party told the Natives of the Pa, that he had been dreaming, and had seen his God; and said, that his God told him that neither he nor any of the Natives must go down to the other party; and that if they would go, some of them would be shot. From this, several of the Chiefs resolved to return to their residences, and not to interfere with the contending parties. This is an instance of their minds being led away with strong superstition.

Jan. 24—Rose at an early hour, and inquired of the Natives what their intentions were respecting the movements of the day. We soon found that they were influenced by what the lying Priest said, or by something which we knew not. After some thought on the subject, I consented to go, if a sufficient number would go with us; together with two of Mr. Shepherd's Natives, one of mine, and two others. The Natives were very pressing upon us to go; saying, that, being Europeans, we should not be shot at by the other party.

We set out, not altogether without fear for our personal safety; knowing that parties of murderers were out in the woods, like ravenous beasts, seeking whom they may devour. We had not proceeded far before we saw foot-marks of Natives in the paths in which we went, plainly shewing to us that a party had passed us. It was evident, that when these Natives approached us, either from fear or from knowing us, they had turned out of the path, and had passed us at a distance. Our guides pointed out to us the places where several Natives had been shot in fighting. Stakes have been driven down into the ground, to shew where they fell; and the bodies of most of them have been thrown into the woods. Passing on, we came to a place where a Native had been shot, and his head fixed upon a pole: the scull was quite perfect. He had worn a great mass of hair, which had fallen by the side of the pole, forming a complete wig. A little further on our way, we saw a skeleton of a Native who had been murdered with the hatchet: the flesh of this body, our Natives told us, had been eaten. Several other places were pointed out to us, where some of each party have been slain, and their bodies either removed by their friends or thrown into the woods.

We walked very fast, hoping to arrive at Wairoa this evening, though our Natives repeatedly told us that it would be impossible. However, as we drew near to the place, they said that we should be able to reach there. About half-past six o'clock, we were told that in a few minutes we should be in sight of the Pa. We therefore cut a staff for our white flag. We were about half-a-mile from the Pa when we first appeared in sight: the Natives, therefore, might not at first know us. From this consideration, we pressed forwards; though the Pa was in the greatest distraction—firing, shouting, and dancing. One of our Natives observed, that their firing was to urge us on the faster; and, as we proceeded onward, we felt well assured that they knew we were Missionaries, and also knew our object.

We drew up within gun-shot; when they commenced firing upon us, shouting loudly, "They are Europeans—shoot them." Previously to this, they had been firing up in the air; but now, not less than thirty shots were aimed at me, most of which came very near to me: the effect of them I plainly saw, whilst they were whistling through the fern. Mr. Shepherd was at some distance, and sheltered from the shots. Our Natives had already run away, to a wood close at hand. I felt assured, that, although the Natives of the Pa manifested a determination to fire, we should be more secure amongst them—as there might be

some within the Pa who would protect us—than in the wood; it being probable that some of the murderous Natives would have followed us. As there was a river running between them and us, we knew that they could not come nearer to us without some difficulty, the water being deep. Meanwhile, we sought a sheltered place; and called out loudly to the Natives, telling them who we were, whence we came, and for what purpose. By this time, some of the principal Chiefs were come out, to prevent the Natives from following us, and from firing any longer. After some hesitation, we ventured close to the water; where many questions were asked us by the Natives of the Pa. Our Natives still kept at a distance, not knowing what the result of our near approach would be. The Natives of the Pa urged us to cross the river, and to enter their Pa; but we felt concerned about our Natives: we therefore requested that they might be called, which was done, and all of us entered the Pa. This fortification was much on the principle of the others, and there were several hundred Natives within.

Our first business was, to protest against their conduct in shooting at us; as they knew that we were Missionaries; and knew also our object, from the circumstance of our hoisting a white flag—which they know is a sign of peace. The principal Chief said, in an indirect manner, "Why should we not shoot the Europeans?—we are strangers to them." Another Chief said, that the other party had been made gentlemen of by us;—meaning, I suppose, that their being over others by whom they are surrounded is owing to the trade &c. which they have from us;—and therefore they shot at us. Others said, that they thought we had been European Devils—a term applied to sailors, and others, who are living as they list amongst the Natives;—and therefore they shot at us: observing, that this class of Europeans had furnished them with muskets and powder, and that it was right that they should feel the effects of them.

We pitched our tents amongst this rude mob; and, after much talking, we retired to rest; but were unable to sleep before midnight, on account of the continual din and noise of the Natives.

Jan. 25, 1831—Was disturbed by the noisy talk of the Natives long before daylight. Rose at an early hour. We informed the Chiefs that we purposed returning to-day, and that we should be glad if they would give us an answer; viz. whether they were willing for peace or not. The whole body of Natives consequently collected together, and commenced speaking. The whole of the speeches were to us discouraging, for not one of the speakers contended for peace. There was a notorious murderer, Móetarau, a Native from Kaipára, there, the same person who shot the three Natives close to the other Pa, previous to our arrival there. I never saw so lion-like a man in my life, and his language agreed with his appearance.

We stated to the Natives our views respecting them; and pressed upon them, in a serious manner, the consideration of their present and immortal state. Seeing that they were not disposed for peace, we set out on our return; but it was with much fear and trembling, knowing that there was a party of murderers in the woods.

Jan. 26—Rose before day-light, and, after prayer, set out on our way. Most of the Nga-te-waki proceeded on the other way, a few miles further, to bring up the bones of a relation who had been slain. We arrived at the Pa at about eleven o'clock this morning, where we related the events of our journey. After spending about two hours, we set out for Tukarauaò Pa; intending to spend the night there, and to set out for home the following morning.

Jan. 27—We set out for Kerikeri. The day was very uncomfortable, from the constant and heavy rain.

Jan. 28—Spent a most uncomfortable night in the bush; but I felt thankful to God that we were out of the reach of those murderers who haunt the woods between Mángakáhiá and Wairoa. Our tent was not proof against so rainy and dismal a night. I think I never knew so much rain fall in one night before. We set out this morning with a prospect of having many rivers to cross. Our journey was very laborious to-day; but, blessed be God! we were able to reach the Kerikeri before night, and found all well. *Bless the Lord, my soul! and forget not all his benefits.* [*Mr. C. Baker.*

General View of the Schools.

The Schools are going on well. We have stemmed the torrent of opposition respecting the Girls; and I hope shall be able to proceed more agreeably. The shipping have had a sad influence upon the Natives generally; and I have

frequently been filled with wonder at the great changes which have taken place. There are about fifty females at this Settlement, all behaving in an orderly manner; and very many in a most pleasing way. Several have been reclaimed from the vessels, and are settled amongst us. In both Male and Female Schools are persons well advanced in life, as well as Infants. [*Rev. H. W'Williams.*

Annual Examination of the Schools.

The Annual Examination of the Schools is become an object of lively interest, not only to those under instruction, but to the Natives generally who are connected with them.

The account of our Examination you will receive from various persons; and, from the whole, may probably obtain a tolerably correct statement. It was truly gratifying in itself, and the assemblage of out-door Natives added much to its interest; especially, considering that they formed the leading characters of the contending armies at Kororarika*, and every man under arms, prepared for action, should circumstances require it. But as they came, so they departed, in perfect quietness, highly delighted with all they had seen, and with the attention paid to them. Our Settlement is considered neutral by all, which is an advantage not known elsewhere. [*Rev. H. Williams.*

Dec. 12, 1830: *Sunday*—The attention shewn by our Boys and Girls to the Catechism, and to their learning generally, is well deserving of mention. For many days we hear them repeating, morning, noon, and night: indeed, they are most indefatigable; and most of them have to-day assembled themselves, of their own accord, in groups, for this purpose. It is more striking, as we have been obliged, from the pressure of work, greatly to neglect the school of late.

Dec. 13—Several parties of Natives arrived from Kororarika, the Pa, and elsewhere, evidently to attend the Meeting. They were exceedingly quiet: all the Boys in high glee, and hard at work. I was much astonished this afternoon at witnessing two persons, and several of the Girls, relatives of the parties, sitting close by, repeating their Catechism, apparently regardless of what was taking place. Nothing can exceed their desire to perfect themselves for the Examination. [*The Same.*

Dec. 14—Having been making preparation for some days past for our Annual Examination, we were in expectation, at an early hour this morning, of the arrival of our friends. We had carefully avoided giving any invitation to Natives not connected with us; but, notwithstanding, since yesterday morning several canoes have arrived, and the people wait as though they expected something out of the common way. Two canoes are come from Wángaróa, 30 miles to the northward; the Chief observing, that Mr. Williams paid him a visit some time ago, and that he is now come to return it. [*Rev. W. W'Williams.*

After breakfast, I went and paid my respects to our friends outside the fences. Calculated them at 500, all sitting as quietly as possible. About eight o'clock the boats hove in sight, and came forward in a very pleasing manner. [*Rev. H. W'Williams.*

The morning was lovely, and the Bay smooth: the approach of the boats from Kerikeri and Rangihoua, with banners waving in the air, the Natives clad in new garments, and pleasure depicted on every countenance, formed, indeed, an animating scene. The preaching of the Gospel among the Heathen has rendered them susceptible of feelings of happiness to which they were utter strangers before. [*Rev. A. N. Brown.*

The uniform appearance of the Boys gave an imposing effect. Our own Boys formed a line, of their own accord, to receive them, and each saluted the other with three hearty cheers. All was immediate bustle, in conducting our visitors to their respective quarters. [*Rev. H. W'Williams.*

At 10 o'clock, the number of Natives very much increased; and by night it amounted to not less than 800 men, women, and children; but principally men, from all the different tribes around us. At three o'clock we had Service for the Europeans; at which were present 12 Missionaries, with the Wives of 9, and 45 Children; exclusive of two Wesleyan Missionaries, their Wives and two Children. After a Sermon by Mr. Yate, from Psalm cxxxiii. 1., the Sacrament was administered to all the Adults. [*Rev. W. W'Williams.*

Dec. 15—At an early hour this morning, the Natives belonging to the Settlement were on the alert, making preparation for the Feast. Owing to the large number now assembled, we allowed them to cook in the native mode. For this purpose, about sixteen holes were prepared, five feet in diameter, and about

* See p. 65.

Digitized by Google

eighteen inches deep. A large wood fire was then made in the cavity; a proportionate number of stones, about one or two pounds' weight each, were thrown upon the wood; and the fire kept up, until the stones were nearly red hot: a sufficient number to cover the bottom of the hole is then left, the rest being reserved. Upon the lower stones is placed a layer of grass, or green herbage of any kind; and upon this the pork or potatoes is heaped up, being profusely sprinkled with water for the purpose of creating steam. A layer of grass, similar to the former, covers the whole; and upon this the remainder of the hot stones are placed, which again are covered with a thick layer of grass; and, lastly, the grass is buried with earth. Food thus prepared is exceedingly well cooked, and by no means to be despised by an English palate. To keep this part of our proceedings in motion, which to the majority was by much the most important, it was necessary to keep a few of the Boys back, while the rest were assembled in the Chapel for prayers and examination.

At nine o'clock our business commenced; when the whole of the Classes, thrown into three divisions, were respectively examined in the Catechisms, Writing, Reading, and Accounts. Their improvement since the last Examination was not so great as might be wished: but where a deficiency has been made manifest, we are better able to apply the remedy. The number present was 179 Men and Boys, and 92 Girls; total 271.

At two o'clock a plentiful supply of food was laid out; consisting of beef, pork, potatoes, and bread. That for the Natives in the Schools was arranged in my Brother's garden, in green baskets made for the occasion; while a portion for the principal Chiefs, together with a plentiful supply of boiled flour sweetened with sugar, was carried outside the fence, and divided according to the respective Tribes. The number of strangers was larger than we have known in the Settlement on any former occasion; but it is worthy of remark, that we have never witnessed them so peaceably disposed;—not the least attempt, with one solitary exception, to be in any way troublesome; while all were well satisfied, and pleased with the repast we had provided for them. As soon as the dinner was ended, the two parties of strangers danced, and in a little time dispersed to their respectives homes.

[*Rev. W. Williams.*

The strange Natives were very peaceable for New Zealanders; yet the contrast between their appearance and manners, and those of the Natives under instruction, was very striking. [*Rev. A. N. Brown.*

Dec. 16, 1830—Before the Natives assembled this morning, the English-Girls' School was examined by Mrs. Brown, Mrs. Chapman, and Mr. Yate; and much satisfaction given. At nine o'clock, the Natives assembled for prayer, and were addressed by Mr. Yate: after which, the names of those who had passed the best examinations were read, and a few prizes given to the most deserving. In the afternoon, our friends from Kerikeri and Rangihoua left us, to return to their respective homes. [*Rev. W. Williams.*

Progress of the New Settlement at Waimate.

While the following passages detail the progress of the new Settlement at Waimate, they bring under the view of our Readers the bodily toil which the Missionaries are obliged to undergo in this Mission.

Sept. 11, 1830—Went to Waimate, to purchase the land. The Natives were all assembled, and were anxiously waiting to receive their payment. They were perfectly satisfied with what they received, and willingly signed the deeds of conveyance. When it was concluded, they fired a volley of muskets; and one of the principal men rose to make a speech. He was listened to with great attention; and we were much pleased with the advice which he gave his assembled friends. He said: "Be gentle with the Missionaries, for they are gentle with you: do not steal from them, for they do not steal from you: let them sit in peace upon the ground which they have bought; and let us listen to their advice, and come to their prayers. Though there are many of us, Missionaries and Native Men, let us be all one, all one, all one! That is all I have got to say." This was the pleasing conclusion of the old man's speech; after which, the assembly broke up; and all returned to their respective houses, well satisfied with the business of the day.

Sept. 13—Employed in superintending my Native Boys in making a road up to the Chapel, and in other work connected with the Settlement.

Sept. 14—Mr. Clarke went inland, to assist in erecting another bridge over the Waiwakaata, on the road to Waimate.

When this bridge is erected, and a small wood cut through, there will be an excellent road for a cart to the new Settlement.

Sept. 27—Mr. Clarke went inland, to complete the bridges over the Waitangi and the Waiwakaata.

Oct. 6, 1830 — Tareha, and a large party, came up from Kororarika, to agree about the remaining portion of the land for the farm at Waimate. Messrs. Davis, Clarke, and Hamlin, went inland with them, to fix the boundaries.

Oct. 7 — This morning was ushered in by a tremendous firing of muskets, which commenced long before cock-crow: it has, indeed, been a day of great bustle. We bought from the Natives nearly 800 acres of most excellent land, bounded by a beautiful river, and having many smaller streams intersecting it. There was a large number of Natives; who made a great noise, and prevented us from securing our bargain till after two o'clock. When all was concluded, the papers signed, and every one satisfied, we brought out a large quantity of boiled flour, over which was sprinkled a little sugar. The Natives were much delighted with the feast; and returned home well pleased with their possessions, and delighted with the prospect of our soon going to live in the midst of them.

Oct. 18, 19, 20—On Monday morning I went to Waimate, and visited all the Natives in this extensive district. I found them very numerous, much more so than I expected. I was much pleased with the face of the country, and the great attention which they everywhere paid to the message of mercy which I had to deliver to them. At night, I pitched my tent at the residence of Hara, a Chief of Taiamai. The Natives at Taiamai behaved very well; and did not attempt to disturb me, though I was alone in my tent, and it was the first time of my paying them a visit in this place. When I told them how much I was tired, they said, "Come, let us cook the Missionary's food for him: let him eat: and we will cease our noise, that he may sleep, and rise up in the morning to talk with us." On Wednesday morning, after having looked over some land, and advised Hara where to fence it for his cows, I returned to Kerikeri.

Nov. 5 — Messrs. Davis, Clarke, and Hamlin, with their Natives, are labouring very hard at the bridges and new road to the inland Settlement. This Station, even if it were not considered as a farming establishment, will be by far the most important, as it respects the Natives. [*Rev. W. Yate.*

Nov. 29 — We have been more than ordinarily busy, in making a good road from the Kerikeri to Waimate; and have succeeded, so as to be able to take our horses and cart through to the intended Station. In a month or six weeks, I hope to remove, with my family, into a temporary dwelling, about to be erected on the spot by myself and Natives.

Feb. 21, 1831—I have just returned, weary, from Kerikeri to Waimate, with our two horses and cart. Mr. Hamlin and family, myself and family, have removed to Waimate. Mr. Davis, we hope, will join us in about a month, with his family. Our movements to the interior have at once brought into operation all our mechanical powers; and engaged us in road-making, bridge-making, and a number of other employments, before unknown among the Natives. A bridge which we have erected over the Waitangi River has much astonished the Natives: it is a single arch; the span, sixty-four feet. Our horses and carts also afford them a subject of much conversation; and the whole of our movements will, I hope, further the great object which we have in view—their temporal and spiritual welfare. We are now situated in the midst of the body of Natives of Waimate and Púkenúi: and in a circuit of about five miles, we can visit from two to three thousand Natives, without the great inconvenience of leaving our families for several days together, as we used to do. We have reason to believe that many of the Natives living around us cease from work on the Sabbath Day; and had we a Church on the spot, I have no doubt but that it would be filled. We have been able to purchase a good supply of potatoes; so that we have every prospect of seeing our large Establishment carried on at a moderate expense. Although we have not yet been able to commence School, the religious instruction of the Natives has every day, and especially on the Sundays, been attended to; and we hope to commence school as soon as we can get a temporary place for that purpose. [*Mr. G. Clarke.*

Proposed New Settlement.

The Missionaries have had their

attention turned to the formation of a new Settlement to the southward of the Bay of Islands, where the labours and influence of Missionaries are much needed. Our Readers will be glad to know that the atrocious occurrence mentioned by Mr. R. Davis has been brought under the notice, both of the Government of New South Wales and of his Majesty's Government at home.

We have many serious thoughts about forming a new Settlement on or about Entry Island, in Cook's Straits. It appears necessary that something of the kind should be attempted as speedily as possible; but it will require prudence and care, as many outrages have been committed on the coast by our wicked countrymen; one of which, I trust, from report, is unparalleled in the annals of History: the account, or rather report, is as follows:—

A Brig which sails from Sydney went to Cook's Straits, to trade for flax. On her arrival, she inquired for the article of which she was in quest; when the Captain was told by the Natives, that they would give him two cargoes of flax if he would assist them to revenge themselves on their enemies, of a certain place on the second island. To this, it is reported, the perfidious man agreed, took two hundred Natives on board, and sailed for the place in question. When he arrived, it is reported that he decoyed the principal Chief on board, and put him in confinement: also, that a great number of Natives were decoyed on board, put to death, and actually cooked; and that after they could no longer succeed in decoying the Natives on board, the Captain and Natives went on shore, and burnt, killed, and destroyed all and every thing that came in their way; and then returned, in more than brutal triumph, to the place from which they set out.

This report has been circulated in the Bay, by many vessels and by Natives; but, yesterday, I heard the above account, nearly word for word, from the mouth of a Captain who has just come from Cook's Straits. [*Mr. R. Davis.*

General Views of the State of the Mission.

We close these extracts with some passages explaining the views of the Missionaries as to the general state and prospects of the Mission. May the blessing of the Lord rest in increasing measure on His Servants, and the arduous and perilous work in which they are engaged!

Nov. 29, 1830—Our own condition, and that of the Natives around us, continues much as heretofore. The parties who lately contended at Kororarika are disposed to continue at peace, and to attend to the occupations of peace. The Natives in our own Settlement continue, I hope, advancing; but those who have been admitted into the Church require much care: they are like little children, often out of sorts. We are now preparing the Communion Services, hoping soon to receive some of them to this Holy Ordinance. We are looking forward to the time when many shall be prepared to go out to the more distant Tribes, bearing the glad tidings of the Gospel. The immense increase of intercourse with the southern part of New Zealand, carried on by the shipping of Port Jackson for the purpose of the flax-trade, is likely to tend to the furtherance of our great object. I lately saw the Master of one of these vessels, who speaks of a very numerous Tribe at Cook's Straits—that is, numerous for New Zealand—being 1500 fighting men, each man armed with a musket. Since the supply of fire-arms has been more equalized, the disposition to fight has been much on the decrease. For though a New Zealander will boast of dexterity in avoiding a musket-ball when fired at him, he is very unwilling to make frequent exercise of his activity. It is to this, and other points of the Island, I hope we shall be able to obtain Native Missionaries, to prepare the way.

[*Rev. W. Williams.*

Nov. 29—We have need to thank the Father of all mercies that we enjoy a tolerably good state of health, and live in uninterrupted peace with the poor Natives. I continue to visit the Natives to the northward; and find them civil, and attentive to my addresses. Our School is doing tolerably well: the Natives make considerable advances in their learning. Our Chapel is generally full on the Sabbath; and the hearers give more than ordinary attention. I hope that the time draws near when a Church shall be raised up here, against which *the gates of Hell shall not* be able to *prevail*. The Natives of Ranglioua, I hope, have begun to reverence the Sabbath: their attendance on the Means of Grace is a pleasing indication. I hope that the Lord has caused His Word to take root

in the hearts of some of the Natives more immediately connected with us. Their knowledge of the truths of the Gospel is certainly extensive, and their whole deportment is highly gratifying to us. They have regular morning and evening prayer, to our knowledge; and one in particular has for some months past endeavoured to make himself useful to his countrymen. [*Mr. J. Shepherd.*

Dec. 27—29, 1830 — In looking back upon the past year, I cannot but consider it as, by much, the most eventful one during the existence of this Mission. Disturbances among the Natives we have had continually; and we ourselves have been threatened with danger. Never before has a contest taken place immediately under our eyes, as was the case ten months ago; but this difference among them has been amicably settled. In the mean time, a spiritual change has taken place; having sprung out, as it were, from the wreck of Satan's schemes of mischief. The Natives, who have been for some time connected with us, are shaking off the iron fetters; and, feeling the sweets of liberty, are ready to invite others to share it with them. The number of baptisms, during the past year, in Paihia, is 21; of which 15 were of Adult Natives, and six of European and Native Children. [*Rev. W. Williams.*

Jan. 20, 1831—The people around us, it is true, are generally desirous of peace; but still, amongst them, there are, here and there, characters who may be denominated common disturbers. These are bound by no law. Each Chief is independent of the other, and does not stand accountable to any. They are so connected by intermarriages, that even an invading party, however distant, could not be repulsed without bringing about our ears those with whom we are immediately connected. Of this, we have latterly seen many instances: consequently, we feel, at present, that it will be more proper to confine ourselves to the duty of Teachers, and mediators in those broils to which they are frequently subject, looking to the Lord our Master for protection in time of danger. A single accident, either of ours or of any of our Natives, might have subjected us to an entire overthrow; but we have been, and are still, protected by the mighty hand of Jehovah; and to Him be all the praise!

The accounts from the southward are distressing. Many have been cut off within the last year. The trade with Port Jackson has considerably extended: consequently, the importation of muskets and powder has been very great. During these four months past, much fighting has taken place amongst a people about thirty miles to the southward. There has also been much fighting in the neighbourhood of E'O'keánga. We have a prospect of more tranquillity; but what we fear is, the rekindling of that flame which was extinguished at Kororarika. We are continually with the different parties, and thereby hope to maintain some influence over them: they all treat us with great kindness. [*Rev. H. Williams.*

Jan. 29 — Though *wars and rumours of wars* are on every side, our Master, whose we are and whom we serve, is very gracious unto us: we are kept in peace. In the eye of the world, our situation might, at the present moment, appear to be one of extreme danger; but,

"We hear a voice they cannot hear;
We see a hand they cannot see:"

and that voice tells us to *go forward;* and that hand is pledged to protect us, and finally to bring us off *more than conquerors, through Him that loved us,*

[*Rev. A. N. Brown.*

Feb. 10—While the Natives on the other side of the Islands have been fighting, some on this side have been praying, and listening to the glad tidings of the Gospel. Two in our School are to be baptized soon: one is a Young Man who has been living with me between three and four years: others are seeking to know and to understand the way of Salvation. The work is the Lord's: He hath begun, and will carry it on. The Schools bid fair to produce a number of Young Men who will be able and willing to instruct their countrymen in the great truths of the Gospel, as the Lord shall open the way before them.

[*Mr. J. King.*

Feb. 25—The Natives living under our immediate care are well disposed to receive instruction; and I do hope there is a growing desire to be more and more acquainted with the things of God: this desire, I trust, arises from an inward conviction of the vanity of the native superstitions, and of their own insufficiency to do any thing to merit the favour of God. I am also happy to say, that those Natives belonging to our Settlement, who have made a public profession of the Christian Religion, are

walking consistently, and afford us encouragement to persevere in our labours. The Lord has, I trust, begun a good work in this land, which will not stop, but spread further and further; till these Islands shall, from one end to the other, echo with the praises of Jehovah; and Churches be raised up, *against which the gates of Hell shall never prevail.*

At present, only Mr. Baker and myself remain at the Kerikeri Settlement. We have living in our two families about forty Natives, including men, women, and children, all under a regular course of instruction. The Kerikeri has many advantages, as to the supporting a number of Natives, who may settle around us and form a Christian community; which will doubtless be the case. Many of our Natives are marrying; and some have already families of two and three children, who must be supported: and the only way to us seems to be, by their settling around us, and cultivating the ground;—a most desirable object, which will lessen the Society's expense, and set the Natives on a plan of supporting themselves, while at the same time they live where they may enjoy the benefit of constantly hearing the Word of Life. We do hope that the time is not far distant, when, from amongst our Natives who are seeking the Truth, some will go forth as Teachers to their poor countrymen, to proclaim amongst them *the unsearchable riches of Christ.* This appears to us the great means by which the conversion to God of this people will be accomplished: and if the Lord should permit us to prepare some of this glorious work, to Him we will ascribe all the praise and glory. [*Mr. J. Kemp.*

Feb. 26, 1831—There is, in our Settlement-Natives, a regular and becoming attention to the Word of God, which is spoken to them from time to time. Whilst we would, with gratitude, record instances wherein success has attended our labours, we feel, as we are made to feel, that all glory is due to God. I know that many of our friends in England think, that because we are engaged in Missionary work, our souls are always alive to the Sacred Cause. Would that they were! Believe me, that we need more than ordinary grace, to enable us to live a life of devotedness to God in New Zealand.

We have Natives living with us who can carry their books, and read and preach to their countrymen. I believe, that the Gospel of Christ will spread more by attention to Schools, than by any other means. [*Mr. C. Baker.*

March 15—Our Standard, which is hoisted on the Sunday, not only shews the way to God's earthly Court, but stands as a warning to them, and says, *Remember the Sabbath* &c.: and I have every reason to believe that the Natives do generally cease from work on that day; and many come to the Settlement, to join with the Natives in our families, in worshipping God. I have been living about two months without any fence round my house, and for some time without a lock to my door; and yet have had, comparatively, but little trouble, and no loss of property; being perfectly safe. You remember well what Wárepórka said respecting Mr. Baker's going to form the Inland Station; viz. that he would lose both his iron-pot and flour. I am happy to tell you, that I have lost neither the one nor the other; but am enjoying the same temporal blessings, and, I hope, spiritual also, which I enjoyed while living at Kerikeri. [*Mr. J. Clarke.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members; the first number denoting the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 163—961. Brasenose, 236—612. Queen's, 106—337. Oriel, 151—306. Exeter, 134—277. Trinity, 110—268. Balliol, 101—256. St. John's, 119—219. Wadham, 81—215. University, 106—207. Worcester, 92—206. Magdalen Hall, 52—193. Pembroke, 84—188. Jesus, 63—166. Magdalen, 129—165. New College, 71—163. Lincoln, 73—147. Corpus, 81—124. Merton, 64—127. St. Edmund Hall, 53—101. All Souls, 66—97. St. Mary Hall, 41—68. St. Alban Hall, 8—43. New-Inn Hall, 1—1. *Total Members of Convocation*, 2429. *Total Members on the Books*, 5258.

University of Cambridge—Summary of Members; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 697—1579. St. John's, 523—1110. Queen's, 83—366. St. Peter's, 92—241. Caius, 99—226. Christ's, 78—217. Emmanuel, 99—210. Corpus, 56—193. Jesus, 84—179. Catharine Hall, 45—169. Clare Hall, 66—154. Magdalen, 55—136. Trinity Hall, 29—134. King's, 81—130. Pembroke, 51—112. Sidney, 47—110. Downing, 23—54. Commorantes in Villa, 7—7. *Total Members of the Senate*, 2215. *Total Members on the Boards*, 5232.

Comparative View of Members on the Boards; 1560, in the year 1748—2266, in 1796—3164, in 1815—4760, in 1825—5263, in 1830—5232, in 1831.

Digitized by Google

Church Miss. Soc.—The Rev. Samuel Lee, Regius Professor of Hebrew in the University of Cambridge, having recently been presented by the Lord Chancellor to a Prebend in Bristol Cathedral, with the Living of Banwell in Somersetshire annexed, found the charge of the Oriental Studies of the Students in the Institution at Islington incompatible with the Ministerial Duties now devolving upon him. At the same time that the Professor acquainted the Committee with the necessity under which he is thus laid of discontinuing his connexion with the Institution, he very kindly offered to give gratuitous instruction to any of the Society's Students who might be able to attend him at Bristol, Banwell, or Cambridge. On receiving this communication, the Committee unanimously adopted the following Resolutions, at their Meeting on the 12th of September, expressive of their feelings of respect for this eminent Linguist, who, for many years, has, in a variety of ways, zealously devoted his talents to the advancement of the Society's objects:—

—That while the Committee cordially congratulate Professor Lee on the preferment which has been bestowed on him, they deeply regret that the residence upon it, which will, in consequence, be required, will unavoidably deprive the Society of his valuable services, as the Oriental Tutor of the Society's Students; as they fear that it will be impracticable to avail themselves of the assistance so kindly and liberally tendered by him.

—That in closing that official connexion with Professor Lee which has so long subsisted, the Committee gratefully record the high sense which they entertain of the important services, which, under the Blessing of God, he has, through so many years, rendered to the Church Missionary Society, by cheerfully and zealously applying to the advancement of its objects those literary and philological attainments by which he is so eminently distinguished.

London Miss. Soc.—Mrs. James Hill, who had been some time in England, sailed from Portsmouth, with five children, greatly improved in health, on the 24th of July, in the Duke of Northumberland, Captain Pope, to re-join her Husband in Calcutta.

Sunday-School Jubilee—This was held, as was proposed (see p. 295), on the 14th of September. Schools were assembled in various Places of Worship in the Metropolis, but the chief assemblage was in Exeter Hall, where nearly 5000 Children were addressed by the Rev. Dr. Morison, of Brompton, from Jer. iii. 4. In the evening, a Meeting of Sunday-School Teachers was held in the same place; the Right Hon. Lord Henley in the Chair: the Meeting was addressed by Mr. W. E. Lloyd, Rev. John Blackburn, Rev. Dr. Cox, Rev. John Burnet, J. I. Briscoe, Esq. M.P., Rev. J. C. Brigham, Secretary of the American Bible Society, Rev. Dr. Morison, and Rev. S. Drew: many persons, who could not gain admittance to the Hall, filled both the Lower Room and Crown-Court Chapel; and were there addressed by Gentlemen deputed for that purpose.

Irish Education—His Majesty's Ministers have announced their intention of discontinuing the Grant of 25,000*l.* which has been annually made to the Irish Education Society, meeting in Kildare Street, Dublin; and that it is their design to form an Institution, under the direction of a Board of Protestants and Catholics, in which general instruction shall be imparted to all children without distinction, and religious instruction by their respective Ministers at certain appointed times.

WESTERN AFRICA.

Church Miss. Soc.—Mr. W. Tubb, one of the Society's Catechists, whose indisposition soon after his arrival was noticed at p. 207, was subsequently attacked by illness which terminated in his death in the early part of June.

SOUTH AFRICA.

Wesleyan Miss. Soc.—Mr. Snowdall, who had laboured in the Albany District, and was about to remove to Bootschnaap among the Bootsuannas, died of dysentery, on the 24th of March, at Grahamstown. Mr. W. Shaw writes—

About a fortnight before his death, when he was considered in much danger, I had a long conversation with him, in which he brought under review his labours as a Missionary, and expressed his thankfulness to God, that, under manifold temptations and discouragements, he had been preserved from falling into sin, or bringing any disgrace on the Cause of God. He said, however, that, on looking back, he saw much that might have been mended, his whole reliance was on the Atonement, and he had no doubts of his acceptance with God, through Jesus Christ: he expressed a desire to be permitted to reach Bootschuaap, and fill up the vacancy on that Station; but remarked, that God knew what was best, and he could cheerfully submit to the Divine Will. I believe him to have been not only a good man, but a very useful Missionary. He was remarkable for a conscientious attention to his duties, and was characteristically exact and punctual in his engagements.

MEDITERRANEAN.

Church Miss. Soc.—The Committee having sanctioned the Rev. J. R. T. Lieder's visiting England for a season, he arrived at Malta from Egypt on the 22d of August, on his way to this country—The Rev. Fred. Hildner, who is now sole Missionary at Syra, has purchased a commodious School-House at that place for the Society's use.

Jews' Society—Mr. Nicolayson left Malta, on the 24th of March, on a visit to Algiers; and Mr. Farman, on the 3d of April, for Syria and Palestine, by way of Alexandria.

Mr. Wolff—The intended journey through the Interior of Africa, on which Mr. Wolff (see pp. 156, 157) was about to enter, has been exchanged for a visit to Bokhara on the the Caspian, by way of Trebisond and Erzeroum: he arrived at Constantinople, at the end of March, in prosecution of this journey.

AUSTRALASIA.

Church Miss. Soc.—Mr. Joseph Matthews, destined (see p. 156) to New Zealand, announces the safe arrival of the ship at Rio de Janeiro, on the 23d of May. He had been mercifully preserved in the midst of impending danger; a conspiracy having been formed by the Convicts to take the vessel. It was intended to carry their wicked designs into effect, when the officers and crew were assembled on deck for Divine Worship; but their intentions were providentially discovered, and the accomplishment of them happily prevented.

Digitized by Google

Missionary Register.

OCTOBER, 1831.

Biography.

OBITUARY AND CHARACTER OF MISS HELEN MACK,

OF THE SERAMPORE MISSION;

WHO DIED AT SERAMPORE SEPT. 6, 1830.

THE particulars here given of this devoted Servant of Christ are taken from the Sixth Number of the Serampore Periodical Accounts, just published in this country.

The Rev. John Mack, Scientific Professor in the College, thus feelingly describes the last conflict of his beloved Sister:—

The fatal illness which has terminated in our bitter loss was unexpected, short, and virulent. From the time she came into this country, her health was good, without an interruption worth mentioning. I am inclined, however, to think, that disease in her heart was in progress, although not manifested in any way by which we could recognise it. Her hands were always full of employment, and her heart generally overflowing with satisfaction and pleasure. In her wishes and efforts to do good, she scarcely met with a hinderance; and all the hinderances which she did meet with, either did pass or were passing away. Her last exertion was to conduct her little Tuesday-evening Meeting with her female friends, only thirteen days before her death; and their meeting was a very happy one: there appeared to be a growing interest, life, and affection in them all. Helen and I closed that evening together in a very happy retrospect of what the Lord had done: but, next morning, she complained a little, and was unable to go to the school; and she never went again.

A few days afterward he writes—

She spent an awful night of suffering; and, toward morning, I began to think that her conflict was nearly over. Then we first spoke to each other, with the impression that Death was about to separate us. Under this impression, I was kneeling beside the low cot on which she was lying, with her hand in mine, full of most agonizing thoughts—anxious to conceal my emotions, and yet desirous to converse with her on her expected change. During a short respite from her restlessness and pain, in a broken low voice she said, "MINE." I asked her, "What is thine?" She replied immediately, and with much solemnity, "God—God in Christ—only in Christ; not for my sake!" "Yes," I said, "He is indeed thine, and will be VERY NEAR to thee." This expression conveyed to her a different idea from what I intended; and, as if startled, she somewhat hurriedly exclaimed, "Oh! is IT SO NEAR?" And then, after a moment's pause, she composedly added, "Well, I am ready to die—I am willing to live or die, as He thinks best."... Her faith and confidence never once wavered. She looked back upon the past with overflowing gratitude and praise, and forward to the future with joy and hope. Again and again she said, with much earnestness, "Remember, I rejoice that I came here. I bless God that I have been a Missionary."

After various alternations of hope and fear, from partial revivals and subsequent relapses, Mr. Mack thus depicts the last scene:—

Whether it was from the effect of the opiate which she had taken the evening before, I know not, but there appeared to be a narrow limit to her thoughts, if I may use such an expression, when her Heavenly Father and Blessed Saviour were the objects of them. Her voice was extremely plaintive and tender; and the whole exercises of her mind full of love, faith, and confidence. Often, often she called upon God in the same tone of confiding love: "MY God! MY Saviour! help me. Vain is the help of man!" She expressed a conviction of the certainty of her death; and the only thing that disturbed her was the fear

that the Physicians would try to prolong her life... She prayed for the blessing of God upon this place, the Mission, the Church, and her dear friends. As Dr. Carey was sitting beside her, I asked her whether she would like that he should pray for her. She replied, "Yes;" and, turning to him, added, "Pray that I may have an easy dismissal: I am dying, but pray that I may have an easy dismissal." He did according to her desire; but she soon appeared unconscious of his being so engaged, and burst forth herself in triumphant expressions of confidence in the Saviour, and of victory over death: and she continued, throughout, in the most serene and happy expectation of her removal. As the evening approached, she was very anxious to be carried back to her own room: her wish was gratified, and she appeared more quiet and easy... She took my hand with her usual affection; and, looking at me, said, "I am satisfied when I can see thee—I can die happy." A very short time after this, I noticed her eyes tremulously turned upward, and the muscles of her face slightly convulsed—her spirit had in an instant fled! It was supposed that a sudden rush of blood to the head thus terminated her mortal life.

Dr. Marshman says of her—

She was beloved by us all. Her career was glorious. She gave up her whole heart to doing good to those around her—her Brother, the Family, the Natives, and, above all, the Female-Native Schools. And her end was most blessed. She herself seemed astonished at the grace and joy given her in the view of death.

The following Extracts from the Letters of this excellent Woman will both illustrate her character, and furnish some familiar and interesting views of the Mission which has been deprived of her services.

July 25, 1829—Such incidents as are daily and hourly passing around me would give a thrilling impulse to every Missionary feeling in your hearts. Our very Morning Worship would delight you. Before breakfast, which is at half-past seven, my Brother and I unite in worshipping God in our own tongue; but, after breakfast, the servants come in to hear, and I hope join in the same, conducted in Bengalee: three reside in the Christian Village, members of Christian Families: the others are Heathens, but their attending our Worship is not contrary to any prejudice: and can I look round on the circle of dark, but not unpleasant faces, and not feel deeply interested? I continually hope that they will one day be quickened by the Word.

Then our Thursdays are very pleasant days. At seven A.M. we meet in the Missionary Chapel, and hold a Prayer Meeting concerning Missions: at this attend the Mission Families; the European Class of College Youths (by the term European, I mean their dress, rather than themselves); the Young Ladies of Mrs. Marshman's School, and the Boys in that of Dr. Marshman's—a very nice Congregation, and fruits have frequently been found from both of the latter mentioned: the Service consists of Prayer, usually by Drs. Carey and Marshman, or Mr. John Marshman; and, instead of an Address, my Brother reads extracts from the latest Journal of the Missionaries. After the Meeting, we go to Dr. Marshman's to breakfast; and it is very pleasant to witness the cordial love with which the good VETERANS talk of old stories; and also the affectionate respect of the younger ones, following, I hope, in the way already opened, by the blessing of God, upon the efforts of their seniors. Of course we separate to our daily duties during the day, but meet again to dine and spend the evening. On Thursday Evenings there is a Sermon in the Chapel, when the Preacher is often some one of my Brother's Senior Class, who are more or less advanced in preparation for the Ministry.

One evening lately, we had the pleasure of witnessing the designation of a Young Man, who had been for some time past in that Class. The case is one of peculiar interest, even here; but, to me, who never before saw a Labourer sent out so near the field, there was the additional pleasure of seeing him set apart as it were on the very threshold of the vineyard. He is a native of Dumfries, born, I think, of pious parents; at any rate, having access to the Means of Grace, but never having felt its power: he came out here as a soldier. I think he was stationed at Dacca, and there converted; and now, after remaining what was deemed a sufficient length of time at College, he is on his way to a Station in Assam, on new ground entirely, where no Christian Missionary has yet been.

You may then judge of the feelings with which we *bade him God speed;* and with which we listened to Dr. Carey, while he, with all the experience of years spent in the Cause of Missions, gave him an able and an affectionate Address, and set before him the source of hope, and the motives to sobriety in expectation; as also to diligence in his work, depending for success on no one human cause or favourable appearance, but on CHRIST ALONE, who MUST finally inherit Assam, when the promise of the Father is fulfilled. Dr. Marshman prayed at the designation, and my Brother gave the Address to the Congregation: which was not, in my opinion, the least important part of the Service; for, were the duties, pointed out as incumbent upon us who remain at home, more conscientiously fulfilled, the spirits of Missionaries would not so often be left to droop, and their hands to hang down for want of prayerful and affectionate sympathy.

On this subject, I have much pleasure in observing the spirit of this Mission. There is an affectionate intercourse, in some cases personal, and in all by writing, constantly kept up. The connexion is MUTUALLY salutary; like that between the vitals and extremities of the human frame. Serampore nourishes them; and again they, by individual exertion, enrich the Mission with that which is its life and glory—CONVERTS TO THE FAITH: while the practice of reading the Journals of the Missionaries at our Weekly Prayer-Meeting diffuses this interest throughout the whole of the Mission Family. I believe we all take the liberty of liking those Missionaries whose Journals please us best: then they come in their own writing, and record the transactions, not of the last year, but of the last month. I should hope that the fruit of this is, that we bear them on our hearts in secret before the throne of our Heavenly Father; and the fruit of this who can tell!

Sept. 11, 1829—I wish now to give you, and through you other SCHOOL friends, some idea of the present state and prospects of the Female Schools. Think—what I sometimes feel it hard to believe myself—that I speak from OBSERVATION: my eyes have seen the objects of your care: I have heard them in all the various stages of improvement, from slowly guessing out their "ka, kha," &c. to the fluent reading of the Word of Life: I have examined the writing on the long smooth plantain-leaf; and have heard them readily answer questions in the different Catechisms, where the Christian Doctrines are unequivocally taught, and consequently those of Hindooism so flatly contradicted, that I actually caught myself blushing at hearing it in the presence of the Brahmin Master: of course, this feeling will soon wear off, in seeing the apathy of these good gentlemen.

Let me entreat our friends to have recourse UNCEASINGLY to that old, and, by many, despised plan, of SECRET FERVENT PRAYER! God is, at present, working in this country and in this neighbourhood, in evident answer to prayer—stirring up anxious inquiry in the minds of many who have scarcely heard of the Gospel; and, in some instances, never heard it declared.

Nov. 23—I have now the desire of my heart obtained, in a little Prayer Meeting being arranged among my companions, the junior female branches of the Mission Family. We have hitherto read, in conclusion, a few pages of Baxter's Saints' Rest; particularly upon his motives and directions for leading a heavenly life upon earth. I think we all feel, that, in proportion as we attain this, will be our mutual happiness as a little Society and as individual servants of Christ.

Dec. 26—I wished—oh, how much!—that you, and many others in England, had been present with us to-day. You may, it is true, read the Report which we heard read, and which is solemn truth, narrated with much of that chastened feeling in which the Christian alone looks back over the past way through which God's power, not his own, has led him: but you cannot see, as we did, the range of forty-eight Christian Youths, besides the Class in European habits—their white cloths, QUITE CLEAN, wrapped round in Eastern Style, and every face beaming with pleasure, SOME with deep intelligence: then, at a little table, in the upper end of the Hall, sat the Danish Governor, Mr. Holensburg, supported by Drs. Carey and Marshman; and all around them we sat, I mean several of the Members of the Mission Community. By the Report, we learned the different exercises through which the Students passed, and their progress during the last year: but the Examinations had all taken place in the course of the previous fortnight; and, according to proficiency, the prizes adjudged: all that

was to be done to-day, therefore, was to bestow them upon the competitors. After which we united, standing, in singing, "Praise God, from whom all blessings flow," with full hearts. Then Dr. Carey offered up prayer and thanksgiving; and quite overpowered himself and all of us, by his expression of grateful retrospection. "With our staff in our hand," said he, "we passed over this Jordan; and NOW"—I did not hear the conclusion, for the good old man's voice became inarticulate. But God has blessed this Mission; and, so far from now withdrawing His favour, there have been very marked testimonials of gracious assistance during the past year.

And now, my Dear Friend, let me tell you, for I know it will gratify the kind hearts of your family circle, that after having, with my own eyes, seen Serampore, I bless God every day for making it the place of my abode: not only, I hope, I may truly say, because in it is the dwelling of my beloved Brother, nor yet because I have here a select and profitable FEW friends; but because there is here a mighty work to be done for God, and, blessed be His Name! there has here been framed and set to work a moral machinery, to which all of us, who love God and the souls of men, may put a helping hand. I am not yet ready, by any means, to engage efficiently, at least so far as SPEAKING goes, n the work of instruction which is open before me among the numerous Female Youth: but I am advancing toward this; and, by continuance in my present exercises and gradually advancing to higher, I have hope of at last attaining this much-desired point in my existence, when I shall be able to enter fully upon the work.

A Central School, which has been in contemplation among our friends for some time, where nearly all the children of the present schools may be collected, and so brought with their Teachers under vigilant inspection, is already roofed in, and we hope to have it opened very soon. I here anticipate spending a part of every day, and thus acquiring a familiarity with common expressions, by which I shall be fitted for visiting, reading, and conversing with the Women of the village, and, indeed, for making use of the multitude of opportunities which might be here enjoyed of communicating Divine Truth. A Christian Female may, in this land, without stirring one inch out of the strict boundaries of female propriety, continue in this work every day of her life. This I feel continually; and it excites in me, at some times, a painful, and at other times a pleasurable ardour and anxiety to get the language.

I remember very well the deep and sympathetic feeling with which you used to hear of my Brother—our union of heart—and separation, and its accompanying sorrows: therefore, you CAN enter into my every-day enjoyments, being again his companion. Indeed, I have had more of this blessing since my arrival in India, than at any former period since our youthful attachment ripened into its present fervour. We are not often separate; and it is matter of rejoicing to us both, that, by this, the great work to which he is consecrated is not therefore hindered. God has been very gracious to us, in inclining our hearts alike to it.

About ten minutes' walk from our house stands Aldean, the residence of Henry Martyn's friend, the late Mr. Brown; and a little farther, on the banks of the Ganges, is the Pagoda in which MARTYN himself lived: I have stept slowly over the little apartments, with a feeling of sweet sacredness. His character was lovely; and his memory is cherished by thousands who never saw him, but who loved the Saviour to whom he was so eminently devoted. Oh! if personal godliness were as eagerly sought after, by all who put their hands to the holy work of spreading the Gospel either at home or abroad, then God would bless their efforts—then would the Church flourish as the garden of the Lord—then her present boundaries would be too strait: she would lengthen her cords and strengthen her stakes, breaking forth on the right hand and upon the left—the knowledge of the Lord would cover the whole earth! Nothing short of this can satisfy a heart wakened to pity over the desolations in which human-nature now lies, or to admiration of the immense and cheering renovation by his Holy Spirit when He visits the dark mind.

Digitized by Google

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

In continuation of the Lists, printed at pp. 381, 382 of our last Number, made up to the 16th of September (not the 6th, as mis-printed), we subjoin a

List of Fifty-one additional Societies adverse to any Alteration in the Constitution.

123. ACLE Branch.
124. BATH Auxiliary.
125. BECCLES Branch.
126. BEDFORDSHIRE Aux.
127. BISHOP-STORT. Br.
128. BLAENAVON Auxil.
129. BODMIN Branch Soc.
130. BRADFORD(Wilts)Br.
131. BRIDLINGTON Auxil.
132. BRIDPORT Branch.
133. BRIGG Auxiliary.
134. BURY (Lanc.) Auxil.
135. CHIPPENHAM Assoc.
136. CLERKENWELL(S.)As
137. CORWEN Branch.
138. CROYDON Auxiliary.
139. CUCKFIELD Branch.
140. DUNSTABLE Branch.
141. EXETER Ladies' Br.
142. FESTINIOG Branch.
143. GLOUCESTERSHIRE Auxiliary.
144. HALIFAX Auxiliary.
145. HALIFAX Ladies' Br.
146. HANTS (N.-E.) Auxil.
147. HENLEY (Oxon) Aux.
148. HITCHIN & BALDOCK Auxiliary.
149. HUNGERFORD Bran.
150. KIDDERMINSTER Au.
151. LOUGHBOROUGH Br.
152. LUTON Branch.
153. MALMESBURY Auxil.
154. MARSHLAND Branch.
155. MERIONETHSHIRE Auxiliary.
156. NEWARK Auxiliary.
157. NEWCASTLE-UPON-TYNE Ladies' Assoc.
158 NEWPORT-PAGNEL Br.
159. PENTONVILLE Assoc.
160. PENZANCE Branch.
161. READING Auxiliary.
162. SCARBOROUGH Aux.
163. SHIPSTON-ON-STOUR Auxiliary.
164. SOUTH-SHIELDS Au.
165. ST. COLUMB Branch.
166. TAVISTOCK Auxil.
167. TRING & BERKHAMPSTEAD Branch.
168. WANDSWORTH Ladies' Assoc.
169. WEALD-OF-KENT Au.
170. WEYMOUTH Branch.
171. WHITBY Auxiliary.
172. WOODBRIDGE Br.
173. YORK Auxiliary.

List of Two additional Societies favourable to Alteration.

12. BREWHAM and PITSCOMBE Association.
13. CLERKENWELL (North) Association.

The above Lists are made up to the 17th of October.

Destitution and Supply of the Scriptures in Worcestershire.

Mr. Dudley writes from Worcester, in the beginning of August—

Independently of the Kidderminster Auxiliary and Association, established last winter, Worcestershire possessed, in June, but Twelve Bible Societies, under every form of organization. The inadequacy of the means thus provided, to meet even the local wants of a population of nearly 200,000, had long been evident; but the extent of those wants was scarcely suspected until the last spring, when the result of a systematic inquiry in six parishes, indiscriminately selected, proved that not more than ONE-FIFTH of the inhabitants possessed copies of the Scriptures.

It is scarcely necessary to say, that this painful discovery was followed by the adoption of measures which experience has long proved to be effectual, as a remedy for so serious an evil; and I have now the pleasure to enclose a list of Eighteen Societies, established and organized, within the County, since the 23d of June. In many of the Towns and Villages thus brought within the operations of the Society, the Collectors have found a degree of destitution of which they had no previous conception; while the gratitude manifested by the poor has cheered and encouraged them in their benevolent undertaking. In several instances, applications have been received from Villages and Hamlets in the respective neighbourhoods, requesting to be included within the newly-formed Associations; in almost every one of which an additional supply of books and papers has been required. From the accounts already received, it appears that more than Three Thousand persons have entered their names as Subscribers for Bibles and Testaments.

SLAVE-CONVERSION SOCIETY.

REPORT FOR 1830.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	476	18	0
Donations	242	2	0
Dividends	1305	0	8
Rent of Brafferton Estate	915	15	0
Sale of Timber on Ditto	582	2	0
Total.. £.	3521	17	8

Payments of the Year.			
Bishop of Jamaica, for Catechists and Schoolmasters	800	0	0
Bishop of Barbadoes, for Ditto	1081	7	8
One Chaplain and Two School-Mistresses	150	0	0
Home Salaries and Rooms	350	0	0
Rent Charge to New-Eng. Comp.	90	0	0
Brafferton Inclosure	292	18	11
On Account of Suit in Chancery,	315	7	9
Sundries	215	18	4
Total... £.	3295	12	8

Beneficial Exertions and Example of the Society.

The number of Catechists and Schoolmasters wholly or in part maintained by the Society, at the present time, is 71;

and it is a source of great satisfaction to the Governors to reflect, that, while in some places their exertions in the great work of preparing the way for the Conversion of the whole Negro Population to the profession and practice of the Gospel has been blessed with great success, there is not an Island in the British West-Indies upon which the Society is not in connexion with some establishment directing its efforts to that end, and scattering, as opportunity offers, the good seed of Christian Instruction, in the confidence that it will spring up and produce a harvest, in some places more abundant than in others, but such as to afford matter of thankfulness in all.

For the completion of so extensive a design as that of establishing Christianity among the Negro Population of the West-India Colonies, an income so limited as that now possessed by the Society might appear quite inadequate: yet the usefulness of the Society must not be estimated solely by its Annual Income, nor its success measured by the number either of Negro Slaves now under Christian Instruction, or of the Catechists and Schoolmasters employed. It is to be judged of, not only by what it does, but by what it causes to be done. It has been the endeavour of the Society to set the example of educating Slaves in the West-India Colonies, in the hope that a sense of interest as well as of duty would ere long excite the Free People in those Colonies to join in the same holy work; and it is with feelings of the deepest thankfulness to Him from whom all holy desires, all good counsels, and all just works proceed, that the Governors are enabled to state, that the example which the Society has set is every year more extensively followed. Information of the most unquestionable kind, supported by the plainest facts, leads them to believe that such a change of feeling is taking place on the subject of Christian Education, as well in the minds of the Negro as of the White Population, as holds out the pleasing hope, that, ere many years are past, the White Population will universally agree as to the duty of imparting to the Negroes the blessings of Christian Instruction, and will look to this Society for countenance, encouragement, and direction, or for occasional pecuniary aid.

The Bishops of Jamaica and Barbadoes concur in repeating that a system of domestic religious education is now in progress, the principle of which is to provide every estate with its Teacher or Catechist, whose office it will be to give systematic instruction to the people, under the direction of the Clergy of the Established Church.

SCOTTISH MISSIONARY SOCIETY.

THE Rev. Dr. Muir, in moving, at the last Annual Meeting, the acceptance of the Report, gave the following

Attestation to the Improved Character of Missionary Reports.

I cannot help noticing—what is surely worthy of being marked—the prominent feature by which the Reports of this Society, and of other Institutions of a similar kind, are now distinguished:—I mean, the candid and open statement of circumstances, however unfavourable, or even adverse they may seem to be, to the main object in view.

At one time, there may have been something of an opposite kind to regret, in the Reports which the Managers of Missionary Societies have put forth. They were, perhaps, almost insensibly led to it. Desirous of seeing *the pleasure of the Lord prospering in their hands*, they coveted, perhaps with too great earnestness, some immediate fruits of their labours. No doubt, striking conversions among the Heathen—peculiar religious excitements in the Communions formed from among the Heathen—stedfastness in the faith, and consistency in the practice, and blessedness and triumph in the death of the members of these communions, are the very things which we pray and long for: they are pleasing tokens of Divine Favour on our plans: they are earnests of still wider success: the statement of them is reviving; and may animate, with a new impetus of zeal, the hearts of contributors to our plans: and who therefore would not eagerly announce them? But the feeling which naturally suggests this, has, at times, led to what, I say, must be regretted—to a precipitate seizing on every thing which may have had the semblance of conversion among the Heathen—to a hasty and too prominent exhibition of facts, which need time and experiment for shewing their value—and to a throwing into the shade of all the untoward events; the difficulties, and unconcern, and opposition, and sad disappointments of the fairest promises which are so often experienced among the objects of Missionary Labours.

There would seem to have been the suspicion, that delay in presenting the first-fruits of these labours is to wear out the faith and patience and love of the Christian Church—that the supporters of our plans are to give up their aid in despair, unless we can shew them that our plans are flourishing—and that, consequently, the Report of our procedure is not worth writing or reading, unless it mark out a track of unqualified and brilliant successes.

Now, while successes to our plans are what we pray for, and expect, and will rejoice to announce; yet we ought to impress it on our own minds, and on the minds of our contributors, that the Report which may be only a detail of labours uncrowned, and even frustrated, is still worth the writing and reading—that if we bring the motive in maintaining Missionary Plans to be dependent solely on the amount of palpable and immediate result of a beneficial nature, we are overlooking the chief inducement by which we should be actuated—and that, whether our scheme prospers or not, we have still that authority to proceed in it, which arises from the plainest of our Lord's injunctions. Never was injunction so plainly and forcibly given, as that which obliges us, by means of our prayers and our support to every reasonable and scriptural plan, to endeavour to spread *the savour of His* precious *Name* —the knowledge of His redemption. He himself addresses the command to every one to whom His Word has come; and we have reason to say that the *woe*, which, in a peculiar case, would have rested on the person who was *necessitated to preach the Gospel*, had he refused, shall rest, in a certain measure, upon all who have received the sacred Truth, and yet perversely declined to assist in spreading it.

The precise benefits to the Heathen, which may spring from our attempts to diffuse Christianity, are dependent on many circumstances; and we are bound to remember with humility and reverence, that they are ultimately dependent on the sovereign will, which, in wisdom, inscrutable and adorable, hath its set times for shewing mercy to the nations of the earth. But still attempts to spread Christianity are imperatively enjoined on the disciples of Christ, and never can they be released from their obligation.

If the precise amount of benefit, which results from the performance of duty, were to affect the feeling of obligation to perseverance in it, whither, I ask, would this lead? A Minister of Religion is set apart to *watch for the souls* of his people, that he *may win them to Christ* —a Teacher of Youth, that he may train them up in knowledge and virtue—a Parent, that he may bring his offspring to God, and secure them as members of the divine family—a Master, that he may influence his servants to do service to their Master in Heaven, as well as to himself. But, if the amount of religious and moral benefit to accrue from their respective exertions were to determine how long they should make them, or whether they should continue to make them at all, what a feeble and precarious hinge were this for the greatest of earthly obligations to turn on!

And how important is it, that, with regard to Missionary Labours, in like manner, we call ourselves back from every adventitious circumstance, to the great motive of exertion in the sacred duty—to the Authority of our Lord. He commands us to co-operate with His providence and grace in the dissemination of His Gospel. This is the warrant for our attempts to spread Christianity; and this holds out, too, the pledge of final success. But, as the time of success, as the *seasons of refreshing from His presence*, are hastened or postponed by His own wise counsels, what we are to fix our minds on is, assuredly, the enunciation of His will: and, regarding His will with simplicity and devotedness, why should we not receive, amidst all the discouragements of immediate difficulties, the motive and the strength to proceed in the work?

Now, permit me to say, that, on the grounds referred to, the Reports of the Scottish Missionary Society are to be approved. They go straight forward in the statement of what occurs in the History of the Mission, though it be reverses, obstacles, and disappointments. They try not to gain confidence in their readers, by concealing any thing, or giving an undue prominence to any thing. They use no methods of unnatural excitement. They are evidently compiled on the principle, that Christians are to be addressed by them, and that with Christians the authority and the love of Christ ought to be every thing.

And let it be repeated in the ears of our people, though the repetition may reach almost to satiety, that here is the

only permanent motive to exertion in this duty. Any other motive may, when touched strongly, give rise to some great assistance in the labours of Missionary Enterprise: but the movement is temporary, and will soon subside. Nothing but regard to the Saviour—the felt obligations laid on us by His redeeming mercy, and devoted reverence for His will—can form the solid basis on which to carry up *the work of the Lord*—the edification of the Church by the gathering to it of the outcast Heathen.

There is great wisdom in the general tenor of these remarks: but a reference to the Reports and the History of the different Missionary Societies will shew that some injustice is here done to the earlier statements of their Conductors and Labourers: they erred, indeed, as might be expected, on the side of eager anticipation; but little, we believe, can fairly be laid to their charge in reference to the concealment or shading away of difficulties and disappointments. The very publication of evil, as apprehended or in progress, may be itself the occasion of bringing on or aggravating that evil: though, therefore, the most open communication of fears or of trials should be made by Missionaries to their respective Societies, both Discretion and Integrity must direct the time and the manner in which statements of this nature shall be made public.

NATIONAL EDUCATION SOCIETY.

TWENTIETH REPORT.

Total Scholars in Schools in Union.

On the opening of the present year, Circulars were addressed, under favour of a free cover granted by His Majesty's Government, to every Parish and Chapelry in the Kingdom contained in the Clerical Directory; and accounts have already been obtained of the state of Education in 8588 places. Of these places, 6730 contain 6020 Sunday and Daily Schools, with 206,713 Boys and 173,535 Girls; and 3995 Sunday Schools in addition, with 143,784 Boys and 147,351 Girls: making a total of 671,383 Children instructed in 10,015 Schools, in almost every case under the direct superintendence of the Clergy. The children are regularly taken to church in 6402 cases: in 4908 cases, the books of the Society for Promoting Christian Knowledge are used exclusively; and, in 3090 returns, the National System of Instruction is wholly adopted.

Increase of Schools.

An increase of 328 has been made to the number of places having Schools in Union: the total therefore, which by the last Report appeared to be 2609, will now be carried up to 2937.

State of the Central Schools.

The average number of the Boys in the School has been 343, and of the Girls 211; the average attendance of the Boys 306, and of the Girls 171: but it is to be regarded as a subject of regret, that, in common with other London Schools, the succession of the Scholars has been so rapid, that, in the course of the year, while the total number of children has remained nearly the same, 171 Boys and 155 Girls have left the School.

Twelve Masters and Ten Mistresses have been admitted from Schools in the Country, 28 Schools provided with permanent Masters or Mistresses, and 17 with temporary Assistants or Monitors for a limited period; making a total of 67 Schools directly assisted.

Removal of the Central Schools.

It has long been a subject of regret, that the Society's Model School should not be brought more immediately under the public eye by being rendered more easy of access, and consequently an object of greater attention to visitors to the Metropolis. An offer has been made to the Society of the excellent Rooms near Westminster Abbey, in which the Westminster National Free Schools have hitherto been held..... While the poor at Westminster will retain all the advantages of their former School, there is every prospect that the School in Baldwin's Gardens will be carried on with equal benefit to the children of the poor who have so long been received within its walls.

Pecuniary Grants.

On the formation of the Society in 1811, it was considered by many, that, as the field of its operations was limited to England and Wales, 20 years of succesful exertion would accomplish all that could be desired in the way of establishing New Schools, and only leave the Committee the work of superintending and

Digitized by Google

enlarging those already formed. That period, has, however, passed away; and the number of applications for assistance in building continues to increase. New claimants on the Society's Funds are found in every quarter of the Kingdom, and fresh causes appear to justify the Committee in looking for an increase of these demands. Upward of one half of the Grants during the past year have been made to places with a population varying from 1000 to 11,000 souls; many of which are branches only of old parishes, where Clergy have been appointed on the opening of New Churches, and Districts assigned to their spiritual superintendence. Many of the remainder are Agricultural Villages, which are described as being still in a state of deplorable ignorance and neglect, and in which they must too probably have continued, had it not been for the assistance of the Society in building School-rooms. The Committee, therefore, are gratified in announcing the following summary of what has been effected by Grants during the past year; not merely because it will shew an extension of Schools, but because it contains evidence of the continued attention paid by the Clergy to this valuable part of their Ministerial Labours. Under this impression, it is stated, with much satisfaction, that 104 applications for aid have been received, and 6643*l.* voted in aid of building School-rooms, the total expense of which will fall little short of 20,000*l.* The population of the parishes for which these applications were made exceeds 230,000; and 143 additional School-rooms will be erected, capable of containing 6890 Boys, and 6970 Girls. Deducting from this number the old schools which will be merged in the new establishments, it may be confidently hoped that upward of 10,000 children will be added by the proceedings of the past year to those already under instruction.

Pressing Wants of Manufacturing Districts.

In Colliery, and Mining, and Manufacturing Districts, large masses of population have often been rapidly collected, without any of that mixture of rank and intercourse between the rich and poor, which is so beneficially exercised in most parts of the Kingdom. The inhabitants of the places alluded to consist, for the most part, of persons engaged in the various works carried on, and little tradesmen who supply their wants; all residents possessed of property having usually moved away, deterred by the inconveniences attending the management of an extensive trade. In such places, and under such circumstances, the means of Religious Worship cannot be provided for adults; and the children, consequently, are suffered to grow up in utter ignorance of all their duties and privileges as Christians.... The erection of New Churches has led very generally to the establishment of Schools; and most of the Committee's largest Grants, during the last few years, have been appropriated in aid of such Schools, which are now filled with children whose parents gratefully acknowledge the blessings in which their families partake. This kind of remedy is, indeed, very gradual in its operation; but wherever applied, we may trust its success will be complete.

It remains, however, that a much more general and energetic effort should be made to surmount the great and accumulated evils which, it is unquestionable, do exist. We may hope, that as ordinary towns and villages are supplied with good School-rooms, the Committee will be able, by extended grants and promises of larger assistance, to stimulate and encourage individuals possessed of property and interest in such populous districts. Much also may be done, where the time and strength of the Clergy are insufficient for the work, by the concurrence and co-operation of the Members of the Congregations under their charge. An actual expenditure of money to a large amount is, however, required: without this, little can be done; and the Committee must look to public liberality for the means of fulfilling the expectations which they have ventured to encourage. They entertain a sanguine hope, that the great Proprietors in Manufacturing and Mining Districts, although non-resident, will cheerfully and liberally promote the undertaking; and that a valuable portion of that careful superintendence will be exercised over the rising generation in these districts, hitherto inaccessible to religious instruction, which we are wont to regard as the greatest blessing of our Country Parishes, where the rich and poor meet together, and are equally the subjects of the Pastor's care.

State of the Funds.

The Income of the Year, from Contributions and Dividends, amounted to 1883*l.* 19*s.* 5*d*; and the Expen-

diture to 7579*l.* 6*s.* 5*d.* About one-eighth of the Society's Stock has been sold to defray this excess of Expenditure.

BRITISH & FOREIGN SCHOOL SOCIETY.

TWENTY-SIXTH REPORT.

State of the Central or Model Schools.

Of Examinations of these Schools, which took place in April, it is reported—

Boys' School—The extent and diversity of the Children's attainments—the beauty of their Penmanship—the rapidity and correctness with which they solved the Arithmetical Questions proposed to them—the neatness with which their Maps and Geometrical Figures were executed—their knowledge of the meaning and derivation of words—the extent of their Geographical Information—and, above all, their familiar acquaintance with the Sacred Scriptures, at once surprised and delighted all who were present. The Class of Arabs, who have now been in the School about eighteen months, again excited considerable interest, and the progress which they had made since the last Examination was evidently great.

The general state of the School is highly gratifying to your Committee. The decided success which has attended the extension of the Interrogative System warrants your Committee in strongly recommending its adoption in Local Schools.

Girls' School—The attendance of Visitors was unusually great. The Children, after displaying various specimens of Needlework, were questioned on the duties of Servants and on Household-work generally; after which they presented specimens of their Writing, and were examined as to their attainments in Arithmetic. The higher Classes then read portions of Scripture, on which they were questioned; and their answers sufficiently proved that they possessed a considerable acquaintance with Holy Writ.

Training Department.

During the past year, 58 Candidates, either for Boys' or Girls' Schools, have been received; 37 of whom have been boarded and instructed, wholly or in part, at the expense of the Institution: 39 have been placed over Schools, 3 have sailed for Foreign Stations, and 16 remain on the List. Five Missionaries have also attended, to learn the System, previous to their setting out for their respective destinations.

The Female Candidates, 23 in number, have enjoyed the advantage of the superintendence of the Ladies' Committee.

New Schools.

Twenty-six New Schools have been opened—17 for Boys, and 9 for Girls; viz. at St. Alban's, High Wycombe, Trowbridge, Macclesfield, Rickmersworth, Bere Regis, and Rotherham; at Bermondsey, St. George's in the East, Brick Lane, Bethnal Green, Hackney Road, and fourteen other places. Twenty-one of these Schools have been supplied with well-qualified Teachers, and nineteen have received liberal grants of school materials.

State and Influence of the Schools.

During the past year, no less than 35 Old Established Schools have been supplied, either permanently or for a time, with well-trained Teachers; and 15 have received donations, either in money or school materials; thus evidencing the importance of your Society in maintaining old establishments in constant and active operation: without this assistance, the Schools must, in many cases, have been temporarily closed; and in others, the Children have been allowed altogether to return to the paths of ignorance and vice.

Reports have been received from upward of Seventy Schools, which appear to be in a prosperous condition. Many of these documents contain interesting notices relating to the local benefits which have been experienced from your System of Education; and no small number convey grateful acknowledgments of important assistance rendered by your Society. The general introduction of the Interrogative System will, it is hoped, give a more intellectual character to the instructions which are imparted in these Schools; and, at the same time, ensure to the Children a clearer acquaintance with the truths of Sacred Scripture.

In reference more particularly to the deplorable ignorance which prevails in many of the Agricultural Districts, painful evidence of which was given at pp. 166, 167 of our Number for April, the Committee make an

Urgent Appeal for Increased Exertion.

The Committee cannot forget, that the past year has furnished new and melancholy proofs of the extent to which igno-

Digitized by Google

rance prevails in our highly-favoured land —that the scaffold and the convict-ship have borne witness to our negligence, as a nation, with respect to the education of the poor—and that each successive month has witnessed thousands of our Youth pass for ever that period of their existence, during which they might have received the benefits of instruction; and has beheld them enter on the active duties of life, with minds untrained to follow the paths of piety, and passions which have never been disciplined by the wholesome restraints of a well-regulated school. While, therefore, they would gratefully acknowledge the Divine Goodness, in blessing the exertions which they have been enabled to make, they cannot congratulate either you or themselves on the sufficiency of their labours; but must rather regret, that they have been so little commensurate with the admitted wants of the country.

PRAYER-BOOK & HOMILY SOCIETY.

NINETEENTH REPORT.

Issues of Books.

THE Issue of Bound Books made by the Society during the last year has been larger, and that of Homily Tracts has been somewhat less, than in the year preceding. Such variations depend upon many incidental circumstances, and are by no means, of necessity, just criterions of prosperity or decline. The number of Bound Books issued in the last twelve months is 11,851; and the number of Homily Tracts, 127,683.

Beneficial Effect of Exertions among Seamen.

Increased exertion has, to all appearance, been crowned with increased success. Since the last Anniversary, 1518 vessels—500 more in number than those inspected in the former year—have been visited, or revisited. The visit of an Agent from this Society to a ship—presenting a Paper drawn up as an Address to the Captains or Commanders; making kind inquiries in reference to the possession or want of Prayer-Books by the crew; recommending, in a respectful manner, if opportunity be given him, the salutary practice of holding Public Worship on shipboard when circumstances permit; offering gratuitously a Volume of selected Homilies for the use of the Seamen, and Prayer-Books at a small price to all who need them—is, under the Divine Blessing, in many instances, a great source of apparent good: a rallying point is thus given to the well-disposed, of which they often thankfully avail themselves, in order to express wishes and sentiments, which they might not otherwise have found the opportunity of expressing. A crew, which were supposed to be unfavourable to holding public prayer, have declared not only their willingness to attend, but their sincere DESIRE that opportunity of doing so should be habitually given them; and some, whose consciences were uneasy, but who were cowed or led away by the prevailing impiety around them, have lamented with tears their neglect of Religion, have hailed with thankfulness the Book of Homilies as treating subjects most suitable to their case, and have seemed thankful in the prospect of a more decent observance of the Sabbath: and it ought in fairness to be stated, that Commanders, who have ascertained this feeling among their crew, have usually aided them in the purchase of Prayer-Books, and expressed their intention of reading Prayers on the Sabbath.

Such has been the substance of Reports made by those Agents of the Society who have visited ships in the PORT OF LONDON. And the Committee are thankful in being permitted to add, that accounts received from friends at the OUTPORTS have been of the same encouraging character. One of the Committees associated with this Society says—

> The visits of the Agents have been generally received with marked civility; and, in several instances, there has been a distinct acknowledgment of the importance of Prayer. The Masters all speak very highly of the Book of Homilies; and acknowledge a great improvement in the character of Seamen generally, during the last ten years. One Master stated that he had not heard an oath on board his vessel for twelve months.

Advantage of Lending Homilies among the Poor.

From some of the towns in which Associations have been formed for the purpose of lending the Homilies among the Poor, or in many instances of reading Homilies to them at their own homes, accounts of an encouraging character have been received.

In one large town, Thirty-eight persons have been engaged in this service, and Two Hundred and Forty-six Families have been visited: previous to the distribution of any particular Homily by the Visitors of a district, the Clergyman who superintends this Association, having

assembled those who are about to carry it to the dwellings of their poorer neighbours, gives such an explanation of that Homily as appears best calculated to convey benefit to their own minds, and to prepare them for conversing profitably with others concerning that to which they invite their attention. In another populous place, when the last Report of the Auxiliary Society formed there was given, nearly 1200 Homilies were in circulation, as loans to the Poor. In a third town, of considerable magnitude, districts have been formed for the same purpose. A similar report might be given with respect to other towns and parishes.

Increased Exertions for Ireland.

The numerous applications, which this Society has for several years received from our Sister Island, having been rendered still more numerous and pressing, by restrictions, which the Association for Discountenancing Vice has been compelled to adopt in its issue of Prayer-Books, the Committee have, since the last Anniversary, formed an Association in connexion with the Prayer-Book and Homily Society at Cork, and established, as they hope, an efficient Agency in Dublin. Their attention has been turned also to the North of Ireland; and they are not without hope that a Branch of this Society may, before long, be established there.

Foreign Proceedings.

In *French*, Selections from the Liturgy have been published, as Family or Private Prayers—in *German*, the entire Prayer-Book—in *Swedish* and *Danish*, the First and Third Homilies, the Second having previously appeared—and, in *Modern Greek*, the Ninth Homily, "Against the Fear of Death." The German Prayer-Book, for the translation of which the Society is indebted to Dr. Steinkopff, meets with warm acceptance, and is producing the best effects, in various parts of the Continent.

Some Notices relative to the East will appear in the next Survey.

GOSPEL-PROPAGATION SOCIETY.

Public Meeting.

A PUBLIC MEETING of the Society was held, on the 28th of June, in Freemasons' Hall; the Archbishop of Canterbury in the Chair.

Movers and Seconders.

The Lord Mayor; and the Bishop of Winchester—Sir Howard Douglas; and the Bishop of Llandaff — Mr. Justice Park; and the Bishop of Bangor—Sir T. Dyke Acland, Bart.; and the Bishop of London — Sir John Malcolm, G. C. B. M.P.; and Mr. Justice Halliburton—and Lord Bexley; and the Earl of Clarendon.

Resolutions.

— That while this Meeting lament a very serious diminution of the Society's Funds in consequence of the extraordinary extent of their operations since their last appeal to the Public, they cannot but rejoice in the wonderful increase and success of their labours in North America and the East Indies.

— That this Meeting have great pleasure in improving the opportunity afforded them by the presence of two Colonial Prelates, to express the high sense which they entertain of the services rendered to the great and interesting work in which the Society are engaged, by the Bishops of Nova Scotia, Quebec, and Calcutta.

— That this Meeting hail with great satisfaction the arrival of the period when the Society, in execution of the trust committed to them by General Codrington, have been enabled to establish a College for the Education of Youth in conformity to the terms of his will; and highly approve of the wise and humane regulations, which have lately been adopted, for increasing the comforts and improving the condition and character of the Slaves on the Estates, with a view to their gradual and complete emancipation —an object to which this Meeting are convinced that the Society will continue to direct its most earnest and anxious attention.

— That the continuance and extension of the labours of the Society are so highly important to the dearest interests of our Fellow-subjects in the Colonies and in India, that this Meeting cannot separate without earnestly recommending those labours to the most zealous support of all the Friends of the Christian Religion, and more especially of the Members of the Established Church.

The Colonial Prelates alluded to in the Second of the above Resolutions were the Bishops of Nova Scotia and Quebec, who were present, and addressed the Meeting at

large, in reference, more particularly, to the state of their respective Dioceses.

UNITED BRETHREN.

Appeal for Aid in restoring Settlements destroyed by the late Hurricane at Barbadoes.

UNDER the head of the West Indies, in a future page of this Number, will be found distressing details of the almost utter destruction, by the late hurricane, of the Brethren's Settlements in Barbadoes. The Committee of the Brethren's Society for the Furtherance of the Gospel have published these particulars; and, in connexion with them, have circulated the following Appeal in reference to this calamity, which they account—to use their own words—"the severest stroke which has befallen the Brethren's Missions for the space of fifty years."

The Mission of the Brethren in Barbadoes was commenced in the year 1765; and, during the sixty-six years of its existence, has had to struggle with many difficulties and discouragements. The first Settlement, called SHARON, having been destroyed by the great hurricane of 1780, was rebuilt at a short distance from the original site; and was subsequently enlarged, to afford the requisite accommodation for two families. In 1825, a second Station, called MOUNT TABOR, was formed, at the earnest desire of a benevolent Proprietor, in the Parish of St. John. At both these Stations, the prospect of gaining souls for Christ has, for some time past, been gradually brightening: at Sharon, in particular, there has been much cause for thankfulness and hope; the Negro Flock having increased, during the last ten years, from 250 to 915 souls in various degrees of Church Fellowship, and several doors of usefulness having been quite recently opened to the Brethren in the immediate vicinity of that place. The work of Negro Education was, likewise, making satisfactory progress at both Settlements. At this interesting juncture, the Lord has seen fit, doubtless for wise and gracious purposes, to visit the Mission with a severe chastisement. Yet in judgment He remembered mercy: not only did He vouchsafe to spare the lives of the Missionaries, their families and household, but likewise to preserve to them a place of shelter, and the needful supplies of food and raiment: nay, more—He granted to them the privilege of doing good to their more distressed neighbours, by communicating to them of the blessings, with which, amidst all their outward sufferings and privations, they felt their cup to be overflowing.

The loss incurred by this distressing visitation of Providence cannot be estimated at less than from 4000*l.* to 5000*l.*—a sum which the Directors of the Brethren's Missions cannot hope to supply, either from the resources of their own Church, or from the funds which the liberality of their Christian Friends has hitherto placed at their disposal. However reluctant again to throw themselves on the generous sympathy of the British Public by making a direct application for charitable support, the urgency of the case appears such, as to leave them no other alternative. For the economical management of any funds entrusted to their Brethren in Barbadoes for the restoration of the Mission Premises, the Committee venture to pledge themselves. Neither at Sharon nor at Mount Tabor, are the Missionaries disposed to act otherwise than with caution and self-denial. At Sharon, the ruined Mission House is for the present to serve as a Dwelling, a Church, and a School-room: a substantial School House, which may be used as a temporary Place of Worship, will, however, be erected, as soon as the needful means shall have been raised. At Mount Tabor, the stable is to be repaired, and devoted to a similar purpose; and the Missionaries propose remaining for the present in the miserable cabin which has hitherto afforded them a shelter: the Committee, are, however, unwilling to relinquish the hope, that they may be enabled, by the liberality of their Brethren and Friends, to shorten the duration of an arrangement, which cannot be otherwise than injurious to the health of the Missionaries and their Families, and a hinderance to their useful labours. Meanwhile, they implore the Lord, according to His own gracious promise, to acknowledge every act of kindness done unto the least among His Brethren, as done unto Himself, and to recompense it a hundredfold.

(Signed on behalf of the Committee of the Society for the Furtherance of the Gospel) C. I. LATROBE, *Sec.*

London, Oct. 17, 1831.

Digitized by Google

Continent.

EDUCATION SOCIETIES.

THE Twenty-sixth Report of the British and Foreign School Society furnishes the materials for the following view of the

State and Progress of Education.

Besides the extract, under the head of France, from the Publications of the Society at Paris for Elementary Instruction, the details relative to Prussia, Bavaria, and Poland are derived from the same authority, as quoted in the Appendix to the Report: the other statements are taken from the Report itself.

France—The extraordinary political changes which have taken place in this country have, as might be expected, given a new impulse to the cause of Elementary Education. The friends of Popular Instruction have been bestirring themselves, and new plans are in agitation for rendering the Schools available to the wants of the whole community... From the statement of the Society for Elementary Instruction, it appears that nearly one-half of France is still without intellectual culture; and that the University of Paris, to whose care education has been committed, and of which every School must, according to the existing law, be a branch, has never seriously attempted to supply these distressing wants: these evils will, however, probably now find an early remedy. The Schools of Mutual Instruction in Paris are reported to be Forty-one in number, attended by 4150 Children... Happy will it be for France, and happy for the civilized world over which she exercises so powerful an influence, if her late eventful struggle should, under the blessing of Providence, lead not only to a more general diffusion of intellectual light, but to the universal instruction of her Youth in the truths of that Sacred Word whose restraints are so wholesome and salutary!

We subjoin the statement referred to in the preceeding extract:—

The population of France is estimated at thirty-two millions: of which, TEN MILLIONS AND A HALF are children from six to fifteen years of age, and therefore capable of receiving instruction. One-half of this number may be computed Male Children, who ought to be educated: of Female Children we can say nothing, as there is no accurate mode of ascertaining how they are instructed, as their education is conducted at home, in Religious Houses, and in various other ways. However, we have FIVE MILLIONS TWO HUNDRED AND FIFTY THOUSAND Male Children who should receive instruction: but the following List of Pupils in the different Schools, both public and private, will shew, that, even including those who are upward of fifteen years of age, little more than ONE MILLION AND A QUARTER are instructed, instead of five millions and a quarter. For instance, the Pupils in the School of

Law	3,889
Medicine	1,783
Royal Colleges	11,114
Communal Colleges	29,786
Institutions	9,232
Pensions	20,528
Primary Schools	1,244.579
Total	1,320.911

Prussia—Elementary Schools, and those of the Second Degree, were, in 1825, as follows:—

Elementary Schools for both Sexes	20,887
Schools of a Higher Order	736
Total of Public Schools	21,623
Number of Permanent Masters	22,261
——— Mistresses	704
——— Assistants	2,024

	Boys.	Girls.
Elementary Schools,	822,077 ..	755,922
Middling Schools...	49,169 ..	37,050
Total	871,246 ..	792,972

Total at the end of the Year 1825 .. 1,664,218.

Bavaria—In Bavaria, the beneficial consequences resulting from the establishment of a System of National Education have been more signal than in any other European Country. Half a century ago, the Bavarians were the most ignorant, debauched, and slovenly people, between the Gulf of Genoa and the Baltic. That they are at present patterns of morality, intelligence, and cleanliness, it would be going too far to affirm; but we are bold to say, that no people has ever made a more rapid advancement, in the career of civilization, than they have made during the last thirty years. The late and present Kings of Bavaria have been truly the Fathers of their Country; for they have not only swept away abuses, and established a Representative System of Government, but they have laid the only sure foundations of real and permanent improvement, in the organization of a truly admirable System of National Education. A School has been established

in every parish of Bavaria, to which every one is obliged to send his children, from the age of six to fourteen. In Bavaria, the Schools are inspected, and reports regularly made upon their condition, by properly-qualified Officers, appointed for that purpose by Government. There is a particular department in the Ministry of the Interior, appropriated to the supervision of the different kinds of Schools.

	Teachers and Pupils.
Public or National Schools,	5,394
Inspectors of Schools.....	286
Teachers	7,114
Pupils, of all classes, about	498,000

Now, as the population of Bavaria is almost exactly four millions, it follows, that not less than one-eighth of the entire population is at school. This is a very high proportion, and shews conclusively how universally Education is diffused. In Scotland it is supposed that the individuals at school amount to about one-tenth of the entire population.

Poland—The Minister of the Interior of this kingdom has recently presented a Report, from which the following details, relating to Public Instruction, have been extracted.

The funds assigned to the Department for Public Instruction exceed every year 2,000,000 of florins; and several legacies, of late years, from some rich persons, have augmented the annual resources to 300,000 florins. The Elementary Schools of the capital are attended by 349 Boys and 383 Girls. A Rabbins' School, founded in 1626, has 72 pupils; and four Jewish Elementary Schools are attended by 298 Children. Although the number of Elementary Schools in the kingdom has decreased since 1823, yet the number of scholars in attendance has increased, and amounts at present to 28,400. The establishment and support of the Elementary Schools depend on the Freeholders, and the Government has no means of exercising its influence over this object of civil administration: from this state of things serious inconvenience results, to remedy which the Minister of Public Instruction is now occupied.

The number of criminals has of late increased: the reason assigned for which is, the insufficiency of elementary instruction.

Denmark—The report to the King made in 1828, states that the Monitorial System had been adopted in 2302 Schools; and the one just received, which was presented in 1829, announces an addition of 222, making altogether 2524 Schools in which your System is fully maintained: besides these, there are upward of 300 more, in which it will be introduced before the end of the year. Throughout the Danish Army, education is universal: scarcely a soldier can be found, who has not received sufficient instruction to fit him for the performance of whatever duties he may be called to. In all the villages, Schools are established; and every Dane is considered by the law to be in a state of pupilage, until he has received a competent degree, both of literary and religious instruction. With an intelligent soldiery, and an educated peasantry, Denmark may therefore fairly put in her claim to rank among the few nations, who have considered it a paramount duty to provide for their whole population the blessings of universal instruction.

Russia—In this vast and dark empire, education is decidedly on the advance; although the Imperial Ukase, referred to in your last Report, has not yet been carried into execution. The Military Schools of Mutual Instruction, which were established by the Emperor Alexander, and into which Lessons selected from the Scriptures have been introduced, are still in active operation. The benefit of these Schools is, however, by no means confined to the army. By their instrumentality, a considerable portion of the peasantry obtain instruction. Every year, the Barons are obliged to furnish a certain number of their serfs for military service; and these, who receive the benefit of the Schools, after the lapse of a certain number of years, are liberated and allowed to settle down in colonies as free men: thus the art of reading and writing has, during the last fifteen years, been communicated to a numerous body of the Russian People; and it is no small additional pleasure to know, that, by means of your Scripture Lessons, which were translated and printed specially for these Schools, so many thousands are daily made acquainted with the saving truths of Holy Scripture. The Seventh Report of the School at St. Petersburgh, for the children of poor foreigners, which has been received, is very satisfactory . . . Upward of one thousand five hundred children have been educated, many of whom have been subsequently introduced into respectable stations in life . . . The Model School, under Mr. Heard, is still maintained with credit to its conductor.

Western Africa.

CHURCH MISSIONARY SOCIETY.

We now present to our Readers such information relative to the West-Africa Mission as we have collected from communications received from thence, since it was brought under their view in our Number for July last (pp. 306—311).

The Missionaries thus describe—

The State of the Congregations.

Gibraltar Chapel—Through the mercy and goodness of the Lord, I have been preserved in health, and enabled to attend to my duties at Gibraltar Chapel without hindrance; excepting a few evenings, when heavy tornadoes prevented me and my hearers from meeting together. Nothing discouraging has come to my knowledge, in the life and conduct of those who attend the Communion. I hope they are growing in knowledge and grace. [*Rev. J. G. Wilhelm.*

Kissey—I have been encouraged by a regular and large attendance on the Means of Grace: this, and a growing seriousness among the Members of the Church, are certain forebodings of a general spiritual blessing among my people. I trust a blessing is not far distant.

In order to become better acquainted with each individual Member of the Church, I have divided them into eight Classes; which assemble by turns at my house, and with whom I hold conversational meetings. I have found this much better than meeting them all at one time; when, on account of so great a number, it is impossible to become sufficiently acquainted with them. The conduct of these Communicants is, on the whole, as far as I know, satisfactory.

With respect to the Candidates for Baptism, I am often at a loss what to do. That many of them are sincere, their conduct proves; but to instruct them is a difficult task, for most of them know very little English. Did I but understand the Aku Language, I should rejoice to instruct them in their own tongue, for most of them are Akus. [*Rev. J. Gerber.*

Wellington—As to the Adults whom I have baptized, I beg to observe, that they were on trial and under instruction for above a year; and I met them privately once a-week, and publicly examined them, before the Congregation, previously to their baptism. They gave us satisfaction; but not so much as might be expected by persons in England who are unacquainted with the toil and patience we must use to inform them rightly of the First Principles of our Holy Religion, and to give them an outline of the chief truths which they ought to know. [*Rev. C. W. F. Metzger.*

State of the Christian Institution.

My Assistant continues to manifest good and regular conduct, as well as superior mental abilities. The Senior Youths are gradually improving in that knowledge that is able to *make* them *wise unto Salvation*: they have also made considerable proficiency in Arithmetic. —— seems to excel the rest in the knowledge of his Bible; and I would humbly hope his heart also is influenced by the love of Jesus, as he seems to be growing in seriousness. At some future period he may become a useful Servant to the Society; but I should by no means settle this in my mind, knowing the deceitfulness of the human heart. The Younger Boys are also gradually improving in the different branches of learning.

During this Quarter the Boys have committed to memory the Collects for every Sunday, the whole of Watts's First Catechism, the Seventeenth Chapter of John's Gospel, as well as other passages of Scripture and Hymns. Upon the whole, the conduct of the Youths under my care has met my anticipation. [*Mr. W. Young.*

State of the Schools.

Gibraltar Chapel—This sphere of my labours is somewhat encouraging. I rejoice to see an anxiety in the minds of the Children for instruction, as well as an earnest desire in the Parents that their Children should be brought to the knowledge of that Blessed Saviour, who died for them, that through Him they might have life. [*Mr. W. Young.*

Colonial Boys' School—The Colonial Boys' School has been conducted in the usual manner during the Quarter, by myself and my Assistant, with the help of the Monitors of the School. During the Quarter, 16 have been admitted, and 10 have left; several of whom are gone to employment.

The Religious Instruction consists of Catechisms—chiefly that of the Church of England—committed to memory, and a portion of them daily rehearsed and explained; daily reading of the Holy Scriptures, in regular order; with the usual

practice of asking Questions, the Answers to which are given by the Boys, or told them when they are unable to answer; and then, after all the Reading has been explained to their understandings, the daily work concludes with Singing and Prayer. Such a course of instruction, zealously carried on daily, cannot fail in time, with the blessing of the Lord, to impress on the minds, even of the most careless of the Children, a clear idea of the principal truths of the Christian Religion, and of the plan of Redemption by the Blessed Saviour. [*Mr. G. Fox.*

We regret to say that circumstances have arisen which rendered it necessary, in the judgment of the Missionaries, to close the Colonial Girls' School.

Kissey—By the constant attendance of Mrs. Boston, and the assistance of Charles Moore, the School has gone on regularly, and the Children have made considerable progress. I find that, by a strict adherence to the Rule of excluding Children for being absent three days in a week, the Parents begin to value instruction; as they take care to send their Children regularly, and beg hard of us to re-admit a Child once excluded. [*Rev. J. Gerber.*

Hastings—In reporting the state of our School, I can say but little that is either encouraging or satisfactory. I think the chief cause why we have so few Children above four or five years of age, is the comparatively little advantage which the Children of this Village have ever had, compared with others: no European Schoolmaster or Schoolmistress having been here, except for a few months, since Hastings was established.

There are a goodly number both of Boys and Girls here, Colony-born, from seven to ten years of age, who never attend School, and who do not know a letter in the Alphabet. I have only met with eight or nine Adults who can read, out of a population of 2000. [*Mr. J. Weeks.*

The paucity of Labourers has deprived HASTINGS of the advantages enjoyed by many of the other Stations.

Gloucester—Of the Schools at this Station I shall say but little, having been so often from home as to be able to pay little attention to them.

The Evening School is attended very badly: the only reason I can assign for it is, that the Adults are expected to pay one penny, and the Apprentices one halfpenny a month, for oil.

The Sunday School is pretty well attended in the Morning; but not so well in the Afternoon. Some of the Adults, who could scarcely read words of three letters when I came here, can now read the Bible tolerably well. [*Mr. H. Graham.*

Regent—I am glad it is again in my power to speak favourably of the Schools at Regent. They are in a prosperous state; and the improvement which the Children make is very satisfactory and encouraging.

I have not much to say respecting the Sunday School and Evening School, except that they are going on prosperously; and I have a humble hope that we shall soon see the fruit of our labours. [*Mr. R. Lloyd.*

Bathurst—I have nothing remarkable to report of the progress of the Adults and Children who attend the Schools. They are going on in their usual way—improving, we hope; and we look up for a blessing. Nothing affords me a more pleasing prospect than the Schools. It is true that we do not at present see much of the effect of education, yet we cannot doubt but that it is the forerunner of greater blessings. We lament that those Members of the Church of whom we entertain the best hope are so deficient in giving an account of their Faith; yet may we not expect, that when knowledge is increasing among the rising generation, they will be better able, should any be called, *to give a reason of the hope that is in* them? [*Mr. J. Warburton.*

Death of Mr. William Tubb.

The death of Mr. Tubb was mentioned in our last Number (p. 211): we have since received the following particulars, relative to this melancholy event.

Our late Brother, William Tubb, was brought to my house in Freetown on Sunday the 29th of May, in the evening, when I was going to hold Evening Worship in Gibraltar Chapel; he being then in quite a senseless and motionless state, having his eyes fixed; so that I did not expect to find him alive after Evening Service. However, when I came home again, the Doctor was with him, attending to him, after he had bled him, and applied blisters to his legs. Fits of apoplexy came on him every now and then, sometimes after an intermission of not more than half-an-hour. He remained speechless till Tuesday Morning, when the fits left him. He then spoke things like a person dreaming, as if teaching his

School-children in his School at Wellington. In this state he continued, exhausting his strength with talking and out-cries, and struggles to get up out of the bed, until Thursday Morning, when he came to himself. He then felt his weakness; and spent the morning in praying and speaking on passages of Scripture, till noon, when he could speak no more. All who were about him were much edified in his last hours. O may we all learn to glorify the Saviour in life and in death! [*Rev. J. G. Wilhelm.*

Inspectors of Schools' Report.

The appointment of Inspectors of Schools has been attended with material advantage. Their business is, to visit the whole of the Schools, Quarterly, except the Quarter of the Rains. Their visits are directed to promote the efficiency of the Schools, by introducing plans of instruction adapted to their circumstances, and promoting an uniform system throughout the Colony. The following Extracts from the Report of the Rev. Messrs. Raban and Gerber, delivered to the Midsummer Quarterly Meeting, contains many valuable suggestions.

School-Houses—It is matter of regret, to find, that in Kissey and Wellington there is no proper School-House provided by Government; and, consequently, the School is, in both Villages, kept in the Church. This plan, though probably affording the best accommodation that can be obtained at present, is liable to various objections; one of which is, that such a method of employing the Church tends to lessen that reverence which should always be felt for a place specially devoted to the Service of God. A similar want was observed at Hastings; but we have recently learned, with pleasure, that steps are taking to erect a School-House there.

Instruction on the Gallery—In most cases, there is a want of spirit and variety in this part of the School Exercises. It seems a rare attainment to be able to keep up the attention of so large a number of Children; and, at the same time, so to blend instruction with amusement, that they may at once receive profit and enjoyment. Yet, considering the length of time occupied by these exercises, full half of all that is allotted to the younger Scholars, it seems highly desirable that they should be made as beneficial as possible.

In one case, the Native Schoolmaster was found asking questions from a printed book prepared for that purpose. We would not wish any one to confine himself to such helps, but rather to proceed, as far as he can, without them; yet we think that they may well be used occasionally, till the Schoolmaster becomes expert enough to do without them.

It appears to us, however, that in this, as well as in other parts of their duty, the Native Schoolmasters might reap considerable benefit by being allowed to visit the Model School at Regent; and we cannot help wishing that some plan of this kind were adopted. Were they to make such a visit monthly or quarterly, their absence from the School would not be greatly felt; particularly if the Catechist, under whom they are placed, would kindly undertake to supply their place for that day. Even if inconvenience should be experienced in consequence of such a plan being acted on, it would probably be more than recompensed by the increased spirit and intelligence with which they would return to their work.

Discipline—In calling over the names of the Scholars, there is a want of uniformity, as to time. In some Schools, the names are read over at half-past ten o'clock; in some, not earlier than half-past eleven. If this is not done when School commences, which seems the most proper course, would it not be an improvement to have the names called over just before the Children leave the Gallery? The Master would not then have the trouble of moving from Class to Class; nor be in danger, as at present, of disturbing the business of the Class by this needful operation.

Classes—We were glad to see, that in the Schools of Regent and Bathurst, where alone Liberated Children attend, they are not taught separately, as has sometimes been the case, but are classed with the Children born in the Colony. This plan seems well calculated to counteract the unkind feelings which the Colony-born Children are too ready to imbibe toward those who have been liberated from Slavery.

The circular form of Classes, recommended in a former Report, has been adopted in some of the Schools: we think it might, with advantage, be adopted in all.

In some instances, Classes were observed containing too large a number to be well attended to. The Teacher's time, in such a case, is almost wholly occupied in keeping order.

Teachers—As the fault just mentioned generally occurs among those who are learning the Alphabet, it may not be out of place to remark, that particular care seems to be required in the appointment of Teachers for Children of this description. A lively manner, by which the attention of the little-ones is excited, a degree of vigilance in keeping them to their work, together with much patience, seem to be the qualifications most needful here. If Boys possessing these qualifications can be found, we think it probable that the care employed in selecting them will be well repaid, in the greater progress of the Children whom they teach.

It must be supposed that various shades of character were observed among the Teachers in general. There were a few, whose diligent and patient attention to their little charge afforded pleasure; while others appeared too fond of authority, and treated their Scholars in a rough and unkind manner. It was particularly unpleasant to see some using sticks, to keep order. We beg here to remind our Fellow-labourers, that, according to the Regulations agreed on in September last, a Teacher is not allowed to punish his Scholars, but only to report to the Master or Mistress. We think it advisable that a little more vigilance should be exercised on this point; as both Teachers and Scholars will be much injured if the Teachers be suffered to indulge a tyrannizing spirit.

Pronunciation—In many instances, the Children are far from being correct in their pronunciation. A number of short words are miscalled, and the *th* is very often not uttered distinctly. In one School, when answering the question in the Catechism, "What dost thou chiefly learn in these Articles of thy belief!" the children said, "I learn *tree tings*."

On the subject of Spelling, we are aware that a difference of opinion prevails as to one point; viz. whether the syllables of a word should be separately pronounced before or after being spelled. We may state however, that, in our view, the distinct pronunciation of each syllable, whether before or after spelling that syllable, is of great importance; as it helps the child to form some idea of all the syllables together, *i. e.* of the complete word.

Books—In most of the Schools, but not in all, Simpson's Primer was found in the hands of the Children. This is so valuable a book, that we cannot but recommend it to more frequent and careful use. The place that it seems best calculated to fill, is that of a First Reading Book; its lessons being not only suited to convey important instruction, but also to assist Children in their very first attempts to read; and to lead them on, by easy steps, through all the most common words of one syllable. When well versed in this, the Children would be fit to enter on the National School-book, the Parables and Discourses of our Lord, &c. These books, also, were found in most Schools; but in some they seemed almost banished. We conceive that they might be used more generally than they are, with much advantage, as a preparation for reading the New Testament.

We were glad to observe that Watts's Catechism was taught in several of the Schools: in others, it did not make its appearance. At the same time it was remarked, that in some of the Schools where Watts's Catechism was in use the Church Catechism was scarcely to be seen; and, *vice versâ*, where the Church Catechism was used, Watts's appeared to be disused. We conceive that both these Compendiums of Truth are calculated to be useful, and therefore wish that neither should be laid aside. The Church Catechism seems too difficult for beginners; and there are some parts in it which are not suitable for the unbaptized. But it may very properly follow, when Watts's has prepared the way: and if taught to unbaptized persons, the parts alluded to may be omitted.

Here, we beg leave to suggest, that the practice of asking occasional Questions forms a valuable addition to the instruction communicated by these and similar books. This will lead the Children to reflect a little on what they commit to memory; or, at least, will serve to shew whether they understand it or not. Without some such plan, it is very possible that they may be able to repeat the words fluently, and yet have scarcely any idea of the truths with which they seem so conversant.

Scripture Reading—The Report delivered by the Inspectors for the Quarter ending at Midsummer last justly mentioned, as a cause of congratulation, the

large number of Children under instruction who were able to read the Holy Scriptures. Having confined our notice to those whom we found actually reading the Sacred Book at the time of our visit to the Schools, we are not able to speak of an equal number: yet it affords some pleasure to be able to state, that not less than 302 were found so occupied, being nearly one-fourth of the number in actual attendance.

Writing—The number of those who write in Copy-books seems small, not more than about 70, as far as we have ascertained, in all the Schools, including Freetown. Care seems to be taken, that the Scholars form letters tolerably well, before beginning to use books; and sometimes this is a privilege conferred only on those who take pains to improve. This is well: but when the Children have proceeded thus far, we think it desirable that they should be allowed to write in books; not only because a better opportunity would thus be offered of judging of their proficiency, but because it is questionable, whether, without some practice in this way, they will ever write a good hand. The plan of writing on slates, by dictation, may still be used occasionally, even for the most advanced: indeed, it is so valuable, that we would by no means interfere with it.

Devotions—We judge it a matter of great importance, that the devotions, with which the Schools are opened and closed, should always be conducted with the greatest seriousness; and that the Boy who leads should be one who is distinguished for good conduct.

To those who know the value of good method, even in the external part of devotion, it will not seem needless to pay some attention to the length of the clause recited at once. In some Schools, it appears to be too great: and there is, therefore, a danger that the Children should be tempted to hurry over the words in a thoughtless manner, or jumble them confusedly together.

While on this subject, we beg leave to add, that the final "Amen" is a word of too much weight to be pronounced lightly. It should not, therefore, be uttered, as it generally is, in one breath with the last clause of the prayer, but separately, and devoutly.

In some Schools, it is customary to sing a verse or two of a Hymn at 12 o'clock, when the Infant Children are dismissed to their homes: in others, their dismissal takes place without any religious act whatever. We think the first of these plans much preferable; for little as the Children may be thought capable of profiting by it directly, it is not easy to say how soon a serious impression may be made upon their tender minds.

Conclusion—Before we close this Report, we beg to remind our Brethren of the fact, which we all acknowledge, but with which, probably, none are duly impressed, that the success of this, as well as every other branch of our labours, depends entirely upon the blessing of our Heavenly Master; a blessing which, though of unspeakable value, is promised to all who fervently implore it.

We wish, therefore, to suggest the propriety of each one offering up special prayer, for that blessing to attend the Schools with which he is more immediately connected, and all the Schools of the Mission; that the instruction there dispensed may prove, in many instances, to be seed cast into good ground, bringing forth fruit abundantly, to the glory of God, and the spiritual welfare of the rising generation.

Summary of the Mission.

Gibraltar Chapel—
Average attendance on Public Worship:
Morning 100
Evening 80
Communicants 21
Baptisms 8
Sunday School:
Boys 76
Girls ..... 63—139
Average Attendance, 128

Colonial Boys' School—
Number on the books, 390
Average Attendance, 340

Christian Institution—
Assistant 1
Students 12

Kissey—
Communicants 99
Candidates 50
Baptisms 15
School: Scholars ... 133
Av. Attendance ... 129

Wellington—
Attendance on Public Worship same as last Quarter.
Communicants 206
Candidates 49
Baptisms 50
Day-School Scholars 138
Sunday-School ditto, 66
Evening-School ditto 23

Hastings—
Communicants 60
Candidates 20
Day School:
Scholars 84
Av. Attendance .. 68
Sund. Sch. Scholars, 73
Baptisms 14

Gloucester—
School: Scholars ... 192
Av. Attendance .. 138

Regent—
Communicants 190
Candidates 78
Baptisms 4

Bathurst—
Communicants 21
Candidates 25
Sund. Sch.: Schol... 200
Av. Attendance .. 135
Day School:
Lib. Af. Girls 137
Col.-Born Children, 200
Evening School:
Attendance 12

General Statement.
Communicants 597
Candidates 223
Baptisms 69
Students in the Instit. 12
Day & Ev. Scholars.. 1203
Sunday Ditto 478

South Africa.

LONDON MISSIONARY SOCIETY.

THE Directors have given the following

Summary View of the Mission at Hankey.

The immediate site of this Station consists of a Farm; which was purchased,

in 1822, by the Hottentots of Bethelsdorp, in consequence of the produce of their corn-lands in that vicinity being found insufficient to supply the wants of that Institution.

The Catechist, who has acted in the capacity of Resident Missionary at Hankey, had laboured there about eight years; but, so far as related to SPIRITUAL results, almost in vain. Impressed with the idea that he was expending his time and strength uselessly, he was, at length, tempted to abandon the work in despair. At the commencement, however, of the ninth year, a change, as gratifying as it seems to have been unexpected, began to take place, which has afforded him a rich compensation for his former apparently useless toils: 17 persons, of whose genuine conversion and piety, satisfactorily evinced as it is by their exemplary life and conversation, the Catechist entertains no doubt, have, with their offspring, been baptized since the beginning of the present year; while 18 others, whose views of Divine Truth appear to be scriptural, and respecting whom favourable expectations are entertained, stand as Candidates for Baptism: among the recently baptized, is an aged man who was brought to the saving knowledge of the Gospel in his eighty-fourth year; and two slaves, who were released from their civil bondage, and from the slavery of sin, nearly at the same time. The attendance on Public Worship has so much increased, that the Chapel is no longer capable of containing the Congregation; a part of which now sit on the floor and in the windows. The house of the Catechist is daily frequented by the new Converts, that they may relate *what the Lord hath done for their souls:* for they cannot but speak of the things which they have heard, and seen, and experienced. Of the Slaves, who are in the employ of the neighbouring Farmers, and attend the Chapel, many seem now to have their chief delight in religious exercises.

During the first year of the Catechist's residence among the Hottentots here, he was exposed to gross insult and violent acts of intimidation; while the people, barbarous and immoral in their character, delighted in fighting, drunkenness, and other vices, which had, more or less, generally prevailed since. He describes the appearance of things as being now quite changed. Instead of hatred, and variance, and backbiting—love, and harmony, and peace prevail; while the Catechist himself, instead of being, as formerly, cast down in despondency, is now exulting in the manifestations of the grace and mercy of the Lord Jesus Christ to the people of his charge.

WESLEYAN MISSIONARY SOCIETY.

NOTICES of an intended Station, among the Tribe called Amapondas, appear at p. 449 of our last Volume, and at p. 14 of the present. The particulars here given are compiled from a Letter written by Mr. W. D. Boyce, who has been appointed to this Mission, on the 29th of November.

Formation of a Station under the Chief Faku.

Mr. Boyce reached the scene of his future labours on the 22d of November: two days after, on the 24th, he writes—

Faku, accompanied by about fifty of his subordinate Captains, paid his first visit to the Station. This is equivalent to a formal recognition of it as HIS School, under his protection; and we may now consider ourselves as by "law established." We testified our respect in the usual manner, by turning out of the kraal a beast for slaughter. With the present of a blue cloak, an iron cooking-pot, a black ox, together with an assortment of beads, buttons, &c., which I presented to him in the name of the Society, he appeared highly gratified. He stated his intention of forming a FREE PLACE for his cattle, on the lower part of the ridge upon which we now are, within a mile of us, in order, as he expressed himself, that "We may be one house, and our cattle may graze together under the same herders." This, I understand, is one of the strongest proofs of confidence which a Chief can give; and such as, I believe, has never yet been shewn by any Chief at the commencement of the other Stations in this part of Africa. But, in many respects, Faku differs from the Caffre Chiefs; his authority is less limited, and he decides on matters of business chiefly on his own responsibility: his answers are given in plain and unequivocal language; so that it is possible even for a person not well versed in the intricacies of Caffre diplomatic phraseology to understand what he means by what he says, which is a rare case in this country.

Digitized by Google

Description and Advantages of the Station.

The site of the Station is tolerably pleasant for this part of the country. To the right and left of the ridge upon which we intend to build, are ranges of green hills, covered with the finest grass, a yard high, up to their tops: in front, we have a prospect of a distant range of mountains. Below our ridge, is a large and rather wide kloof, which contains a few acres of very good land for cultivation: through this kloof, the small stream Dangwana runs, which is commonly dried up in the dry season; at which time our water must be fetched from a more distant fountain, and the cattle will have to go to the Umgazi to drink, a distance of about three or four miles. There is very little timber suitable for building, nearer than in a fine bush called Purvey's Bush, about ten miles distant, to which the road is very bad: perhaps we may find timber in the kloofs near the Zimvooboo, about the same distance from us. We are at about an equal distance from the Great and Little Umgazi Rivers, and about fifteen miles from the sea. Since we have been here, the heat has been extreme in the former part of the day; but, about 2 P.M., we have been favoured with a fine breeze from the sea, which has made the latter part of the day comparatively pleasant. On the whole, we have every reason to be satisfied with the place: it is THE ONLY PLACE SUITABLE FOR A STATION; and we have chosen it for our abode, at the particular request of the Chief, which gives us a special claim upon him for protection.

We are favoured with peace in our immediate neighbourhood. 'Api, the Ficani Chief, who was last April living above Faku, near the sources of the Zimvooboo, has been driven thence by a commando from Dingaan the Zulu Chief. He has fled (according to what we can learn) to the Amasutæ Tribes, near the sources of the Orange River; and has made an inroad into part of the Tambookie Country, above Mr. Haddy's Station. I think we are as safe here as in any part of this country beyond the frontier. I do not suppose that, in the event of any war, we should be molested; as the late expeditions, under Colonel Somerset and Major Dundas, against the marauding tribes, have left on the minds of the Natives a salutary impression of the power of the English; and the humane and equitable conduct, pursued and enforced by the commanders, has tended very much to raise the character of the English Nation—of which, in many instances on our journey, we have reaped the advantage. We have great reason to feel thankful that our situation is, to all human appearance, a very safe one; as, from the nature of the country and the difficulties of the road, should an enemy come suddenly, we should have but little chance of making our escape. But, in reference to all these matters, we must remember that *the Lord reigneth*.

Number and Character of the Natives.

The population is very great, and not thinly scattered; but chiefly confined to the kloofs of the two Umgazis, and the descent of the Zimvooboo. Faku's power extends over Umyeiki's Tribe, near the Umtata; and over the Amawell Tribe, on the other side of the Zimvooboo: his own people cannot be estimated at less than 20,000 in number; for, from one hill near the Great Place, Mr. Shepstone counted a hundred kraals, each of which contained from 20 to 40 houses, which, after the usual manner of calculating population in this country, will give more than 10,000 inhabitants; and the view from the hill took in the population of one river only, and the parts adjoining.

Most of the land suitable for cultivation is occupied with corn-fields and gardens, on which the inhabitants chiefly depend for food: they have two crops of corn in a year; and, as the rains are more regular than in Caffreland, the harvest seldom fails.

Both sexes are very industrious, compared with other tribes: and here, for the first time on this side of the Fish River, an intimation was conveyed to us, that the value of time was understood. A woman said one morning, "Pay me now for my milk, for IT IS TIME: I want to work in my garden." This trifling circumstance speaks volumes, as to the regular and systematical industry of the people. Br. Shepstone, to whom this was spoken, while we were at the Great Place, was quite enlivened at the sound of such words; and observed, that, after living seven years in Caffreland, this was the first time that he had heard such an expression from a Native, whose only care about time, generally speaking, is how to kill it.

The people around us are well behaved, and give us no trouble: they are willing to conform, in regard to dress, to our feelings of decency. A hint is sufficient.

Digitized by Google

Distressed State of the Natives.

Owing to the late unsettled state of the country, the present is a time of great distress. Many hundreds are living in the bushes on roots, without any fixed habitation, and almost driven to desperation from extreme distress: in riding a few miles, Mr. Painton counted above 300 people seeking roots for food. There are a great many eatable roots, which will support life; but they are not very nutritious: they cause the people's bodies to swell to an enormous size; and the striking contrast between their swollen bodies and their emaciated limbs is very painful to behold. In consequence of this scarcity of food, many men are driving from their kraals their least-valued wives; and the old and infirm, who cannot go far to seek roots, are left to starve. A great many people, especially women, come every day, hoping "to be picked up." We do what we can for the most distressed objects; but our stock of food will require very good management, and some self-denial on the part of ourselves and people, in order to make it hold out until the harvest-time, which is yet six weeks or two months off.

Entrance on the Labours of the Mission.

There are, generally, a number of Natives present at our Daily Morning-Service; and they behave with great propriety. We sing Caffre Hymns; and the Interpreter, J. Burton, a truly pious and consistent Caffre, explains the object of our thus assembling together, and prays in their own tongue. Yesterday (Nov. 28th) being a rainy day, we had few Natives on the Station but those who are employed regularly. However, we commenced our Sunday School with Eleven Natives: and I hope to be able, as soon as I get a Caffre hut to live in, to teach the people one hour every morning or evening, either before or after the hours of labour; and when absent itinerating, this Day School will be conducted by Mr. Painton.

On the prayers of the Church of God our success mainly depends: to make use of a Caffre mode of expression, the friends at home "must not be tired," for they never will have done enough, so as to leave no room for further exertions. It will require all the surplus wealth, and the utmost exercise of patience and faith in the Members of the Church of Christ, before the Heathen are converted to God. I do hope, that, from present appearances among the people who have come with me from Grahamstown and Mount Coke, I shall soon have to record the pleasing fact of some truly converted; several of the people having been some time under sacred impressions.

African Islands.

LONDON MISSIONARY SOCIETY.

Mr. Baker, Missionary Printer, in writing to the British and Foreign Bible Society, in January, thus speaks of the

Progress in Printing the Scriptures in Madagascar.

We have now finished the printing of Genesis, and Seven Chapters of Exodus; and have struck off an extra number for present distribution, intending to finish it at the 20th Chapter of Exodus.

It is probable, that the printing of the Holy Scriptures will be finished within the space of two years. All is peace here at present; and a singular combination of circumstances seems to favour the work of Translation. Other labours, except that of preaching, can, in a great measure, be dispensed with. The first Scholars are exceedingly diligent in rendering every assistance in their power in the revision for the Press; and my six printers, especially the four compositors, apply themselves to their work with the utmost regularity and vigour. The Missionary Brethren, Messrs. Griffiths and Johns, apply themselves four days every week almost entirely to the work of revision and correcting the press. The correcting is carried on as follows:—After I have corrected typographical errors, I strike off six or eight proof-sheets. Mr. Griffiths and myself correct one together, referring to the Original, Translations, &c. continually. Mr. Johns also corrects one; and several of the first Scholars revise other proofs with the English. This is usually in the evening: and in the morning all these corrections are collated, when those adopted are thrown into one sheet, which goes to press. Afterward, I compare another proof with the corrected sheet; and we unitedly read it over finally, and correct any errors observed on the sheet, as before. I am become sufficiently acquainted with the Malagassee to read the Scriptures with readiness; and I read through the whole, in the course of preparation, and in printing, never less, and often more, than four times; so that

my whole time is consumed in the labours connected with printing, except on Sundays.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

SINCE the publication, at pp. 136—142 of the Number for March, of the statements relative to the Greek Branch of the Mediterranean Mission, various communications have been received, which have led the Committee to adopt, in reference to Christian Education and Instruction, the following

General Views of the State of Greece.

That the disturbed state of Greece, which has now for more than ten years attracted the eyes of Western Europe toward her, may from time to time oppose obstacles to the execution of Religious and Philanthropic Objects, is very obvious. But it is constantly to be borne in mind, for our encouragement, that the openings for useful operations in Greece began nearly at the same time that her troubles began; and that, with occasional interruptions, those opportunities have nevertheless been continually increasing, and the advantage of improving them has been consequently rendered more and more apparent. It is not to be doubted, therefore, but that prudent and well-laid plans, steadily persevered in, will, by the blessing of God, finally prove effectual to the introduction of much knowledge of the most valuable nature into Greece and the adjacent countries.

We propose to draw the attention of our Readers to the subject, not merely of Education, but also of CHRISTIAN INSTRUCTION. The distinction is not unimportant; for the term 'Education,' in its popular acceptation, refers to the imparting of general knowledge, and that of an elementary kind, to the young of both sexes. But it must be clear, that a system which should stop here would be inadequate duly to supply the wants of Greece. As soon as the young of any one generation have been taught to read well—as soon, to put the case in round numbers, as any one portion of the rising generation has, for five years consecutively, been educated, in the sense just explained—a series of Christian Publications will then be wanted, to lead that body of Young Persons forward in the knowledge of Divine Truth. The Modern-Greek Bible, now preparing by the British and Foreign Bible Society, will, beyond all comparison, be the main Teacher and Guide to that Nation, for persons of every age. But Works will also be needed, explanatory of the Bible; and tending to make its Evidences, its Doctrines and Precepts, its History and general Contents, more familiar to Readers at large. Without these helps, there may be Education for the Young; but the Adults will never, for any religious purposes, become a reading people.

Works, of the kind here alluded to, cannot be prepared by the Greeks themselves; for, however a few of them may be acquainted with the diffuse writings of the Ancient Fathers, they have not within their reach the materials of Modern Exposition and Criticism. The preparation of such a Course of Reading as is here suggested would require the aid of persons conversant with the best Writings of Western Europe; much attention to the selection of materials, both orthodox in substance and interesting in style; much literary help, also, in availing ourselves of the knowledge which the Greeks have of their own language, while they are yet, in a small degree only, acquainted with religious works of the description here referred to.

It is to be noticed, that, in judging how far such Works may be considered as called for, or likely to be acceptable in Greece, we must

be guided by our own views, formed upon general principles; and not by what may have been requested, or by what may have been omitted in the requests, from Greece. It is clear, that the most complete system of mere Elementary Education, if not followed up afterward by abundant means of Christian Instruction, must for ever leave a Nation either in a state of utter infancy; or, otherwise, a prey either to the domination of Ecclesiastical Bigotry, or to the demoralizing and disorganizing inroads of Infidelity.

A series of edifying and useful Christian Books is probably that for which there would not be, at present, or for a few years to come, a very extensive demand in Greece. But before the time in which such a series could be rendered complete and extensive—indeed, throughout the whole course of its preparation—such books would gradually be found to have been gathering, and calling forth more and more spiritual readers. Many Ecclesiastics of the old school might denounce such works; but their juniors would accept them, and be improved by them. While infidels and secular politicians might scorn, as they do in every country, the simple exposition of Scriptural Truth, the blessings of such a system would be working their way in many an immortal soul, and in many a domestic circle; thus furnishing to the Nation, also, its best guarantee for prosperity, security, and honour.

We have been led to these remarks, not as containing any thing materially new, either to our Readers, or to the Members of the various Benevolent Societies existing in Protestant Countries; but because it is to be apprehended, at all times, and not least, perhaps, at the present time, that the due apportioning of useful labour may, through the pressure of particular and urgent claims, be for a while overlooked. The object delineated above has not, indeed, ever been lost sight of by the Missionary Presses at Malta; and from them various useful Tracts and Books, of an expository and spiritual nature, have been issued, and abundantly circulated, in Greece. Yet, from the Reports and other Documents of the different Societies, we should have little difficulty in inferring, that the Conductors of those Presses must have often felt themselves embarrassed, and almost overwhelmed, by the variety of the demands made, and still making, upon their Editorial Exertions. Elementary Books for Education are now in greater request in Greece than ever, and the supply of them cannot be adequately met from Malta; so that—as was to be expected, till such time as free, or nearly free, Presses can be established in Greece—the Presses in England and America have had to furnish Second Editions, or Stereotype Plates, of such Publications as appeared most likely to be wanted. But the business of preparing Religious Works will, at this rate, scarcely find sufficient place; or will proceed by such slow steps, that much of the benefit of Primary Education will be lost, for want of being duly followed up by Christian Instruction. In this state of things, it becomes a matter of serious consideration how provision can be best made for carrying forward the spiritual improvement of the People of Greece.

State of the Schools at Syra.

In the Lancasterian Schools, which are under the direct patronage of the Greek Government, the use of Pictures, as objects of Worship, is enjoined, and Prayers to the Virgin taught. However prosperous, therefore, in outward appearance and in numbers, they may be, we cannot but form very gloomy anticipations, that great injury to Christian Faith and Worship will thus be introduced among the present rising generation of Greece. The operations, however, of the Church

Missionary Society in that country being now entirely independent of the Government, and appealing to the wants and feelings of the people at large, are free from the introduction of Images and Superstitious Prayers into the Schools. Subsequently to our former statements, in the Number for March, Letters have been received from the Rev. F. Hildner, at Syra, to the 21st of July, which represent these Schools to be going on satisfactorily.

Visit of the Rev. J. A. Jetter to Athens.

Our Readers were apprised, that the Rev. J. A. Jetter, who had at first gone to Syra, has since been appointed, by the Committee, to Smyrna, and taken up his station there (pp. 166. 187). From the Journal of a Visit which he previously made to Athens we subjoin some Extracts. They depict, in a lively and simple manner, the wretchedness consequent upon long-protracted war, and the inevitable imperfectness of the plans, as yet nascent, which are tending to the liberation and improvement of those regions. Although new in Greece, yet he is not new to Missions: his remarks exhibit that Missionary judgment, which would be expected from his previous course in India.

April 26, 1831—Last night Mr. Robertson, and this evening Mr. Hill, arrived at our house from Tinos, ready for their journey to Athens. Having engaged a passage in a Greek Golette, we set out this evening, about nine o'clock, for Ægina. We started with a fresh breeze from south-west. The moon shone beautifully, being only now and then obscured by the clouds; and we sat cheerfully on our luggage, conversing about our work.

April 27—We found ourselves close to the Island of Zea, a most barren-looking place. Towards 3 P. M. we made Port Rafti, on the eastern coast of Attica. The wind drove us too far to the east. We now passed close along to the shore, reaching Cape Sunium—now called Colonna—at sunset. The scenery along this coast is very fine, and highly picturesque: but what pained us very much, we did not see a single village, although there seemed to be several suitable spots for them. Indeed, I wonder that such numbers sit down on the barren Islands and starve, whilst there is such fine land, on the Continent of Greece, uncultivated. The Greeks seem not to be an agricultural people, but rather to delight in mercantile pursuits; and this accounts for things being so dear, which they might themselves produce in abundance. They want both people and money, to recover what was lost by the war.

April 29—After we had done breakfast, Br. Robertson proposed to sing a Hymn. We sang several; and then tried to read, each by himself. But now an old Greek began a song; in which the rest joined, as if to shew that they could sing also. Br. Robertson hearing that there were some lewd expressions in it, took the liberty to reprove him, that he, who was the oldest, should give the young such a bad example. He took this quietly: and I now got some New Testaments and Greek Tracts, which brought them all round us to ask for books. We gave Tracts to all that could read, and also left a Testament for the use of the vessel, in which we wrote our names: and I sold two Testaments; and even one to the Old Man who was reproved. But I must add, although he promised to pay me for it, I never got any thing from him. We now set some, who could, to read some Tracts, and several Chapters of the Testament; to which all listened, with great attention: indeed, we had the pleasure of seeing some read the Gospel all the rest of the day. Being Good-Friday with the Greeks, one read the sufferings of our Blessed Saviour. You may think this gave us very great joy, to have such an opportunity, at the outset of our journey, to make known the Word of Life. We *thanked God, and took courage*, that we were permitted to do so much. I had not yet received such encouragement, since my arrival in Greece, as on board this vessel.

After sunset, being very stormy, we came to an anchor at Ægina. Messrs. Robertson and Hill went immediately to find out a lodging for the night: after half-an-hour they returned, and we removed with our things into a most wretched place, the only one they could find. We had not been in ten minutes, when a heavy rain came on. The room was on the second floor; but without any boards, having only earth spread over some

reeds which lay across slender beams; with holes in some places, so that you might easily have fallen into the lower apartments. But all this would have been tolerable, had there been no other disagreeables. We only wanted a place to take a good night's rest, as we slept badly on board the vessel; but this was here impossible; the vermin, literally, almost devoured us. There were as many fleas in our room as particles of dust. I must add, we had to spread our beds completely in the dust; as we could not even procure boards to put under us, much less bedsteads.

April 30, 1831—This being the day when each family among the Greeks kills a lamb, their forty days' fast being over, we saw almost everywhere the killing and roasting of lambs going forward. They, like the Jews, roast them whole; which is done before their houses, by a large fire. We went to see the Schools; but being Easter holidays, we found them shut. We learnt that the population had very much decreased since the Government had removed to Napoli. In fact, were it not for the Schools, the Orphan Asylum, and a Printing Establishment—all Public Institutions—Ægina would be no more than an insignificant village. There are not above four or five tolerably-well-built houses in it. The soil seems more productive than on any other of the Greek Islands which I have seen. In the evening, we went to see the Orphan Asylum. They directed us into the Chapel first; where we found a number of Boys practising with their Master, singing some of the Liturgies for the coming Easter Sunday. They performed very well indeed. But one thing displeased me—to see a representation of the Sacred Trinity in this place, and Images worshipped before our eyes. In the School we also found a representation of the Sacred Trinity.

May 2—About two o'clock in the afternoon we reached Athens; having passed through the beautiful olive-grove which lies across the extensive plain to the left of the town. Many trees have been destroyed during the war, but there are still 1000 of them. There is a great deal of fine land at present uncultivated, not only in this rich plain, but all around the town; and, from the rich corn fields and the beautiful vegetables in the gardens, it appears that the soil is very good: indeed, I have not before seen any thing like this in Greece. Passing through the gate into the town, the scene of desolation began to present itself: all is one entire ruin. The streets are filled with rubbish, and there is only a passage for horses and foot-passengers. Few houses appear to have escaped the cannon-balls. Notwithstanding all this misery, we did not go far before we were stopped by a party of Greek Youths, who were dancing along the path, among the ruins, it being their Easter Tuesday.

We had a Letter of Introduction to the Russian Consul; who kindly received us, and directed us to a kind of inn, where we slept for the night. There are now a few new houses erected; and some old ones so far repaired, that people can live in them. I understand the greater part of the ground within the walls is already sold, so that there will soon be houses built again in all directions. Mr. King had arrived here a few days before us, with a view of establishing himself; and he has already a School of nearly 100 Children. There is now a Greek Population of about 6000 people; and only about 300 Turks left.

May 7—During the day, I was mostly at home; as I had no special business out of doors, like my other Brethren. I tried to collect my mind a little, and to call to remembrance the past mercies of my Heavenly Father; but I found it rather difficult, my thoughts roving over a thousand things. In this respect, I do not like travelling; as it is difficult, amidst the various scenes and bustle, to keep one's mind collected. I had to sigh, "Blessed Saviour! pardon my infirmities and multiplied sins! If there were no pardon with Thee, I should not be able to lift up my head. Lord, have mercy on me!"

From Mr. Jetter's Journal and Letters we collect the following particulars relative to his entrance on the new scene of his labours in ASIA MINOR.

Mr. Jetter's Proceedings at Phocæa.

May 16, 1831—To-day we hoped to get to Smyrna; but the wind being directly contrary, blowing out of the Gulph of Smyrna, we entered the Harbour of Phocæa for shelter. We improved this time, by paying a visit to the town, which is inhabited by about 300 Turks and 200 Greeks. The Rev. H. D. Leeves took all the spare books in a bag; and we set out for Phocæa. This was the first Turkish town I ever saw; and I cannot say that it made a favourable

Digitized by Google

impression upon me, for it is very dirty, and a wretchedly-built place. After some inquiry, we found out a little Greek School, which has been established quite lately. There was no regular Schoolmaster, consequently no order whatever among the Children. They all squatted about the room, with scarcely any books. Only a few copies of the Ancient-Greek Psalter were in the hands of the first Boys. Mr. Leeves opened his bag, and produced some books, when every eye was fixed upon him. He first tried whether there were any who would be willing to buy a New Testament; but the parents were not disposed to lay out any money for books. We then called the Archimandrite (a Greek Ecclesiastic), and inquired whether he had a New Testament. He said, "Yes, I have two." His two Deacons, not having any, received each one, and so did a few of the Head Boys: we also left about 150 of various kinds of books, for the Children. The Deacons and the Children were pleased; but the Head Priest looked at them with great suspicion, and, pointing at the New Testament, said, "These are not to be read in our Churches." We then inquired whence he had heard this? After some hesitation, he replied, "Some one from Mytelene came to inform us." The Priests in Greece Proper have evidently a great influence upon the Greek Priests in Turkey. They begin here, as in Greece, to print their own books, and to store them with what they call orthodox religion. We found in Smyrna a Catechism in progress, which contains, as far as we could see it, many things contrary to the Word of God.

State of the Schools at Smyrna.

The state of the Schools of the Rev. J. Brewer, one of the American Missionaries, is thus noticed by Mr. Jetter, immediately after his arrival:—

May 18, 1831—We saw Mr. Brewer's Female Schools; for we expected to stay only a few days, and therefore wished to see all we could on the first day. In one of these Schools we found about 120 Children, who are instructed in Reading, Writing, and Arithmetic. Considering the short time that these Schools have been established, they are in very good order. Several Classes read the Gospels, and the rest the Catechism, &c. The second of these Schools numbers perhaps 60 Children, who are of a higher class, and pay from three to four piastres (about three or four shillings) per month towards their education. We saw, further, two large Greek Schools for Boys, which are in the hands of the Greeks themselves, but which have hitherto been more or less supplied with books by Mr. Brewer. One of these Schools is of a higher order, and is under English protection. Here the Children learn different languages, and have also begun English with Mr. Brewer; who, in consequence of his many engagements, has been obliged to give it up; and they are looking out for some other person. This School counts 300 or more Children, in different departments. The Head Master is a Mr. Abraham, from Cæsarea. He is a very well-informed man, and, as far as I have heard, liberal. For want of time we could not hear the Children read at this place. We then saw an Armenian School, on a large scale, and built in a very superior manner; but were not able to understand the Children, who speak only Turkish. Two Boys I saw who knew a little Greek, and have also begun to learn English: they visit Mr. Brewer twice or three times a-week, and seem to be very amiable lads.

Desire in Asia Minor for the Establishment of Schools.

By a subsequent Letter from Mr. Jetter, dated Boujah, near Smyrna, July 19, 1831, we observe the eager desire which is manifested in Asia Minor for the blessings of Education. In quoting the following Extract, we can only add, that it is not in the power of the Church Missionary Society to enter at once upon plans of Education so widely extending: but while the pain of such delay is necessarily submitted to, it may be hoped that the more limited ones, actually commenced, will obtain greater maturity; and thus furnish models, according to which the Natives may be enabled to construct their own Schools and Seminaries.

A Letter from Mr. Lewis, who is at present on a tour through Asia Minor, conveyed to me a Petition from Thyatira for two Schools. I give you a translation of it:—

"Three-hundred and fifty Families dwelling in the town of Thyatira, having 250 Male

and 300 Female Children, beg that a Hellenic (Ancient-Greek) School, and a School for Mutual Instruction, might be established among them, that both Boys and Girls might make progress in learning.

"The annual expenses are as follow—3000 Piastres for the salary of an Ancient-Greek Master; 1200 for the Master of the other School; 800 for sundry expenses for the Ancient, and 500 for the Modern-Greek School: together, 5500 Piastres per annum, for salaries, books, &c. for these two proposed Schools."

Signed by the Archbishop of Ephesus, and three others; and by three of the principal Inhabitants of Thyatira.

It bears date, June 25th (*Old Style*), 1831.

I would ask, Is it in the Society's plan and power to extend their Missionary Operations beyond Smyrna and its immediate neighbourhood? Have you any Missionaries to spare for Asia Minor? I must say, however desirable it would be to establish Schools, not only in Thyatira, but in Pergamos and other places of Asia Minor, unless a Missionary could live within a short distance of them, to superintend them, we could not be sure that the money would be laid out altogether to the Society's wishes. Good Schoolmasters are indeed very scarce here; for we want, not only some knowledge, but also piety, in a man to trust one or two Schools to his care. I hear that the Archbishop of Ephesus is a very liberal man, and much wishes that Schools might be established throughout his large Diocese.

Mr. Jetter's Employments and Prospects at Smyrna.

From Smyrna, under date of August 19th, 1831, Mr. Jetter thus writes concerning his employments and prospects in that city and neighbourhood:—

We arrived here in the middle of June last, just when the Plague was raging in Smyrna, and throughout Asia Minor. I took a house for the summer at Boujah, where all the English Families generally reside in the hot season. For a month-and-a-half we were almost shut up on account of the Plague, and had only intercourse with our few Christian Friends. Divine Service has, however, been performed every Sunday, with few exceptions. This agreeable duty fell on me, as both Mr. Lewis, and Mr. Arundell, the British Chaplain, were absent. There are few that love the Lord sincerely at this place. In fact, the greater part scarcely come to Church. After the plague rumour had a little subsided, we opened a Girls' School at Boujah, which numbers between 60 and 70 Children. The Rev. J. Brewer gave me a Girl from one of his Schools here, who acts at present as Mistress. She lives with us; and, in her leisure hours, pursues her studies in Greek: and, latterly, I have commenced English with her and a few others. We have great difficulty to obtain suitable persons for Mistresses. There is another village, where they want a Girls' School; but I can scarcely enter upon it just now, for want of a Mistress. There is a Boys' School at Boujah, paid for by the people, which is also, in some degree, under my influence. I have the liberty to examine the Children, and to give them books. I introduced, some weeks ago, "The Life and Character of David," sent to me by Mr. Brenner. Select books are much sought for by the Greeks.

GERMAN MISSIONARY SOCIETY.

Intended Journey of Rev. J. T. Pfander from Bagdad.

Mr. Pfander writes from Bagdad, on the 11th of February—

By my Letters of September and October of last year, I informed you of a change in my plans; having resolved on proceeding to Persia this spring, instead of going to Mosul and Merdin. The differences which have arisen between the Pacha of this place and the Grand Signior have rendered correspondence nearly impossible; and would also oppose the greatest difficulties and dangers to an attempt at travelling into Mesopotamia. I intend, therefore, if God prosper my design, to leave Bagdad within a month; and to prosecute my journey by Kermanshah to Ispahan: but if, by that time, this route should be closed, I shall embark on the Tigris, and follow the course of it to Bassorah, in order to proceed thence, by Bushire and Shirâz, to Ispahan. At that place, if it be the Lord's will, I could wish to arrive in May, and to remain till September; perfecting myself in Persian, and looking out for opportunities to engage in Missionary Labours: after which, I mean to return to Shusha, by way of Kum, Kashan, and Tebriz, and hope to arrive there about the end of October.

In all probability, I shall have to make this journey alone, without the company of Mr. Groves; because some

Fellow-labourers, whom he expects from England, and who embarked last autumn at Marseilles, have not yet reached this place, nor have any tidings of their landing been received. No doubt they are at Aleppo; but existing circumstances preclude the hope of their coming soon to enter on this field of labour.

I find it difficult, I confess, to enter upon such an extensive journey alone, no Christian Brother to accompany me: but my heart is supported and consoled by the reflection, that I shall take the Pilgrim's staff in the name of my God and for the spread of His Kingdom. On many former occasions, also, He has taught me how good it is to trust in Him; and firmly to believe that His people are under His peculiar care and guidance, and that He directs even the most trifling events to their advantage. Such being the persuasion of my heart, I shall cheerfully, though solitarily, travel through these lands of Mahomedan Darkness and of bitter enmity against the Gospel. My first prayer to the Father of Mercies is, that I may receive strength to take every step so as to honour His Name: and always to speak and to act so that He may be glorified and the power of Gospel Truth manifested. Deeply do I feel my weakness and my inability of myself to do this; but I will not be discouraged, seeing that experience has taught me to know Him who out of weakness maketh strong.

My chief designs in undertaking this journey are—to acquire a full and ready use of the language—to become better acquainted with the disposition of the Persians, as it regards the Gospel and the diffusion of it among them—to ascertain the best means of diffusing the Light of the Gospel among the numerous Armenian Population—to get my Essay on Christianity and Mahomedanism, in Persian, revised—and, especially, to search out the best means for circulating the Word of God among the inhabitants of Persia.

Proceedings while at Bagdad.

Painful it is to me, as well as to my dear friend Groves, to relinquish, for the present, our promising journey in Mesopotamia, circumstances being unfavourable: but, though this disappoints some plans which we had formed in connexion with that journey, yet we have, on the other hand, been favoured to lay the foundation of a permanent Mission at this seat of Mahomedan Dominion, and have found the means of establishing a promising School. This School has met with very satisfactory success; the number of Armenian Boys and Youths contained in it amounting already to 65. They have all made due progress; and manifest great desire for instruction, and much affection and confidence toward us. Thirty of them have begun to translate the writings of the New Testament from the Ancient Armenian into the Modern; and will soon be able to read fluently, and to understand, the New Testament. Mrs. Groves, also, has opened a School for Armenian Girls, and her Scholars give her much joy.

I have availed myself of every opportunity for circulating the Word of God. In Bagdad itself, I could not do much, the Catholics having been strictly forbidden, by their Bishop, to accept from us any book not printed at Rome. The Mahomedans of this place are afraid of the New Testament; and the Israelites care nothing for the Word of God: but so much the more richly were the Holy Scriptures diffused in Mesopotamia. I have sent two boxes of Syriac and Arabic Bibles to Merdin, as well as to Mosul: they were gladly received by the Syrian Christians there; and, from both places, we have received invitations to go and minister to these people.

On the whole, the Lord has visibly blessed this beginning of the work: He has removed many obstacles, and opened a door for much exertion. The connexion between this service in Mesopotamia and the Mission in Shusha will, we sincerely trust, further the circulation of the Word of God in these countries.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

In our Numbers for April and May last (pp. 184—203, 230—256) the different Stations of the South-India Mission were brought under review, and copious extracts given from the communications of the Missionaries; exhibiting, so far as our materials and space would allow, the progress of the work in which they are engaged. In this, and our succeeding Number, we purpose to adopt a similar course, in presenting to our

Digitized by Google

Readers the state of this important Mission, from the Despatches received by the Committee since that period.

MADRAS.

The Rev. P. P. Schaffter thus reviews the different branches of Missionary Labour in the Madras Station at the close of the Year 1830, in a Report to the Corresponding Committee:—

State of the Congregations.

Madras—Divine Service has been performed in Black-Town Church, in the Tamul Language, once on a Sunday Morning, and once on a Wednesday Evening; and at Perambore Church twice every Sunday.

The average number of our Congregation at Black Town has increased since the last Quarter, by 30. Mrs. Schaffter having taken charge of Mrs. Kindlinger's School, and the Schoolmasters and their Families and some of the School Children coming to Church, accounts for this.

The attendance has been regular, making allowance for the circumstances under which many of the people belonging to our Congregation are placed. Several of the Christians attached to the Black Town and Perambore Congregations adorn the doctrine of the Gospel by a consistent Christian conduct. Some who had been inconsistent in their profession have been reproved; and two of them have given indications of sincere repentance.

Poonamallee—In the absence of the Missionary, Divine Service is performed by the Catechist, twice on a Sunday, and once on a Friday.

Mavalore—Divine Service is performed twice on a Sunday; and every evening in the week the Catechist holds a Prayer Meeting in the School-room, for the benefit of the people. Divine Service is held at present in the School-room; as the building of the Church for the accommodation of the inhabitants, for which we have collected subscriptions, has been delayed till now, on account of local opposition.

We have a Catechist stationed at Mavalore Coopum, who makes it his work to instruct the people in the Doctrine of the Protestant Faith; and it is with pleasure we state, that these people are daily increasing in knowledge, and giving evidence, by their conduct, that the Gospel preached among them has its desired effect.

Tripasore—Divine Service is performed twice every Sunday, and once in the week.

Having visited this Station for a few months only, I am not so well acquainted with the internal state of the Congregation, as to give a particular account of it. I can only notice, that two or three, with whom I was previously acquainted, seem to be very zealous in bringing others to the knowledge of Christ.

I have not as yet administered the Lord's Supper to the people belonging to the Congregation at Mavalore Coopum and Tripasore.

Mr. Schaffter makes the following general remarks on the

Means employed to impart Christian Instruction.

Besides the regular Services which we have at Madras, and at the Out Stations connected with it—to which, occasionally, the Heathens resort to hear something of the Christian Religion—we have every week at Madras three Meetings in our School-rooms, chiefly for the purpose of imparting Christian Instruction to the Heathen. We begin these Meetings by singing a Hymn, which is the means of bringing the Heathen together; then we proceed to read and expound a portion of the Scriptures; and we conclude with prayer to God for His blessing upon the instructions which have been imparted. After the Meeting is concluded, we have usually an opportunity to converse with the people, and to bring still nearer to their hearts and understandings the truths which we have been explaining. I have occasionally seen Heathens and Roman Catholics who have been so impressed at the Meeting, that they have freely confessed the superiority of the Christian Religion, in many respects, to their Heathen and Popish Superstitions, and have expressed a strong desire to be more perfectly acquainted with the doctrines of the Gospel. These Meetings furnish also an opportunity to distribute Scriptures and Tracts, to those who know how to read, and are desirous to know the Way of Salvation.

Another great means which we employ to impart Christian Instruction to the Heathen, is the excursion which either I or the Catechists make, monthly, to Tripasore, Mavalore Coopum, and the neighbouring places. There we meet with Heathens, Mahomedans, and Roman

Catholics of every class; and we seize every possible opportunity, by conversation and preaching, to make them acquainted with *the Truth as it is in Jesus.*

The following circumstance will shew that this mode of imparting Christian Instruction answers, to a great degree, our object. Passing once through Trivalore, a large town about two miles distant from Tripasore, during the time of a Heathen Festival, I addressed the Heathens, by thousands crowding round me, on the desirableness of knowing the only True God, and the Way of Salvation; pointing out to them, in the course of my preaching, the uselessness and errors of the Heathen Superstitions with respect to these two points. They gave an attentive ear to all I said; and their desire to receive Tracts and Christian Books was such, that, when I had distributed the whole of my stock, I was obliged to give direction to a number of them to wait upon me at Perambore, which some of them subsequently did.

Ordination of Mr. Edmund Dent.

The Ordination of Mr. Edmund Dent, an Indo-Briton, by the Bishop of Calcutta, is an interesting event in the Mission; as he is the first individual of this class who has been admitted to Holy Orders, in connexion with the Society, in this part of India. Mr. Dent was previously employed as a Catechist in the Mission. Mr. Schaffter remarks, in reference to his Ordination—

On the 7th of November last, the Rev. E. Dent, formerly Catechist and Superintendant of our Tamul School, was ordained Deacon, at St. George's Church, by the Right Rev. the Lord Bishop of Calcutta. His blameless life and conversation, devoted to promote the interest of the Kingdom of Christ—his considerable acquaintance with Scripture, and other useful knowledge, in which he is daily improving—render him a worthy object of this distinguished privilege.

Duties and Conduct of the Catechists.

When at Madras, the Catechists call upon me, if possible, every morning, to give in their Verbal Report of the past day, and to receive my instruction with regard to the duties which they are to perform. The Catechists of the Out-Stations make their Report to me once a-month. They visit the Schools every day; and not only catechize the Children, but expound and preach to those who generally assemble at the School-room on such occasions. The Members of our Congregations are also visited by our Catechists, who endeavour to edify and instruct them as their several circumstances require.

I have reason to be satisfied with the character and conduct of our Catechists: generally speaking, they attend strictly and obediently to my orders; and two of them have often given me proof that they feel a real interest in the work in which they are engaged. When I discover, in others, any remissness in their duty, or want of faithfulness in their Report, I make it a point to reprove and admonish them, and to appeal to their Christian Principles; and I usually find that my admonitions have the desired effect. As it respects the Schoolmasters, who may have been negligent in the discharge of their duties, I have found that reproofs are not sufficient; as many of them are not Christians, nor governed by Christian Principles. I therefore deem it necessary to fine them, according to their negligence.

I may safely say, that our Catechists are, in general, esteemed by those around them, and are thought to be good men, possessing a holy Religion. This is particularly to be said of those, who, by their blameless life and conversation, *adorn the doctrine of God our Saviour.*

State of the Schools.

I have lately introduced Bell's System into our Schools at Madras. The progress since made by the Children is considerable and steady; and I have every reason to believe, that, in a short time, those of the First Class instructed in our Schools will not only be good Scholars, but also possess a good fund of Biblical Knowledge.

The four Young Men who compose the Preparandi Class under my charge are daily advancing in Christian and Useful Knowledge. They visit Mavalore Coopum alternately, and impart to the people there the instruction which they receive when at Madras.

The repeated applications made to me for establishing Christian Schools are to be looked upon as favourable indications of the advancement of the Saviour's Kingdom.

Mr. Schaffter mentions the following instances of the

Benefits of School Instruction.

A short time ago, a Young Lad, edu-

Digitized by Google

cated in our School at Machee Garden, having left it for employment under a Gentleman, took with him a copy of the Gospel of St. John, which he read at his leisure hours. While continuing to do so, the Ayah (Female Servant) and her sons, who were Roman Catholics, usually came to hear him; and the Boy took occasion, from this circumstance, to speak to them, and said, "You are no better than myself; for, as I worship Idols, so do you; and you are in danger, like myself, of being lost." This deterred her from attending the Romish Church, and from adhering to their superstitions. In this interval, the Mussaljee, who is himself a Protestant Christian, seized the opportunity of speaking with the Ayah and her sons more boldly and fully on the Protestant Faith; and she is now under instruction, by the Wesleyan Missionaries of Royapettah. Here we behold the power of God displayed; who chose a Heathen, and made him subservient to promote His glory. Let us not, therefore, slacken our efforts to instruct the rising generation. Christian Knowledge is always the foundation of Christian Conversion.

We select some passages from Mr. Schaffter's Journal, in further illustration of the state of this branch of the Mission.

Beneficial Effects of the Ministry.

Oct. 24, 1830: *Sunday*—I preached at Black Town. After the Service, I went to see a sick person, a Member of our Congregation. I found her very ill, and dejected in her spirits. She asked me, with much anxiety: "If I should die, do you think I should go to Heaven?" Upon this, I asked her if she felt herself a sinner before God. "O yes," she said, "a great sinner."—"By whom do you expect to receive forgiveness of your sins?" "Through Christ," she said; "but my faith is very weak."—"If this be the case," I said, "throw yourself, with all your sins, into the arms of His mercy, and He will not reject you." I prayed with her. She requested me to administer to her the Lord's Supper, which I subsequently did. When I returned home, I sent one of our Catechists to her; as she appears to be in great anxiety of mind, and very much in want of spiritual comfort.

Oct. 31—I baptized a Heathen Woman, who has been more than a year under Christian Instruction; during which she has evinced, by a consistent conduct, and by a persevering attendance on my instructions, that her desire to become a Christian is sincere. I baptized her with the more pleasure, as I could not find out any motives which might have induced her to become a Christian, except the salvation of her soul. With her I received a Roman-Catholic Woman into the Protestant Church. This was a delightful morning: the Lord I hope was with us, and that to bless us. Joy beamed on the countenance, and continual thanksgivings were uttered by the lips of the poor Heathen Woman. In the evening, preached at Perambore.

Dec. 5: *Sunday*—This morning, early, I sent for the four Native Women who are under Christian Instruction, and examined them. With the exception of one of them, they repeated, with great correctness, the Lord's Prayer, the Ten Commandments, and the Creed. I spent more than an hour with them, in asking them questions on the chief Doctrines of the Christian Religion, and inquiring into the state of their souls. The result of this examination was, that I could with liberty of conscience administer Baptism to them. After ten o'clock, we had our Morning Service: an unusually large number of people attended. I was enabled to preach the Word of God faithfully to them; and to make an application of the same, which I hope went to their hearts. I baptized the four Women already mentioned, who appeared to be much affected. This also was greatly edifying to the numerous Congregation, then assembled. Let us thank God, and take courage.

Dec. 7—I spent the greater part of this day with our Christians at Mavalore Coopum. This is my favourite place, in the Missionary Field entrusted to my charge. These Christians are daily growing in knowledge; and a small number, also, in *the grace of our Lord Jesus Christ.* Several Women are so eager after instruction, that, notwithstanding they have a large family to attend to, they have committed to memory, besides the Lord's Prayer, Creed, and Ten Commandments, more than half of the Church Catechism, translated into Teloogoo by one of our Catechists; and the Children have made rapid progress in reading and learning their Tamul Catechism. I read Prayers, and preached to them. This evening I returned to Madras.

The following passage shews the caution which Missionaries find it requisite to employ in carrying on their work:—

Nov. 8, 1830—This morning one of the Headmen of the Roman-Catholic Christians, living at Royapooram, called upon me, and requested me to establish a School at this place for the benefit of the Roman-Catholic Children. He told me, also, that if I would preach to them, many grown-up persons would come and hear me, and diligently attend to my instructions; and that eight families are ready to embrace the Protestant Religion. Such news much surprised me; the more so, as the Roman Catholics of Royapooram are noted for their bigotry. However, caution in this is necessary; for it is usually the case, that when Natives come with such promises, they afterwards make the fulfilling of them to depend on some favour which they expect, and which a Protestant Missionary can seldom bestow. I told this man in general terms, that, if I had means, I might in future establish the School; and would by all means go and preach to them, whenever they should request me to do so.

Examination of the Schools.

During the stay of the Bishop of Calcutta in Madras, he examined the Society's Native Boys' and Girls' Schools. The Examination is thus described by Mr. Schaffter:—

Nov. 12—At nine o'clock, more than 600 Girls and 300 Boys met together, from all our Schools at Madras, in the Mission Church Compound; but the Children who read only, the number of which amounts to 250, found place in the Chapel. I arranged them according to their classes and improvement; and admonished them to be silent, and to behave well during the Examination and the Morning Service, which was previously to be read. Mrs. Schaffter did the same with the Girls under her charge. At 10 o'clock the Bishop arrived. He was accompanied by the Venerable the Archdeacon and several Chaplains, and preceded by a great number of Ladies and Gentlemen who take an interest in the education of the Native Youth. John Devasagayam read Prayers in Tamul; during which the Children observed that order and silence to which I had exhorted them. After the Prayers were read, the Boys of the First Class read John xiv. and xv.; on which the Bishop proposed several questions to them, which I translated, and returned to him their answers. They then wrote a sentence on their slates, dictated to them by the Monitor; and asked questions one of another, on the same. After this, the Girls of the First Class read Matthew ii.; and we concluded by giving some Rewards to those Children who had made progress.

Administration of Confirmation.

Mr. Schaffter gives the following interesting relation of the administration of the Rite of Confirmation to the Young Persons connected with the Society's Congregations in the Madras Station.

Nov. 1—To-day, I had to give Tickets for Confirmation to the Young People of our Congregation who had attended my Course of Instruction, preparatory to receiving this excellent Rite of the Church of England. I had also to examine some who, on account of various impediments, had been prevented from regularly attending my Course of Instruction. Of this number I received some, and rejected others. The whole number of those who received Tickets is 29.

Nov. 2—To-day, all our Candidates were confirmed at Vepery Church, by the Lord Bishop of Calcutta. He read the Confirmation Service in English, and Dr. Rottler repeated it after him in Tamul. This Rite is, in my opinion, very solemn, and likely to make a beneficial and lasting impression upon the Young People who are the subjects of it.

Nov. 3—I went to Poonamallee, to be present at the Confirmation of the Natives attached to our Society, which is to take place to-morrow. This evening, a great number of Natives of Mavalore Coopum arrived at Poonamallee. They have a wish to be confirmed. I examined them, and gave Tickets to 35 of them. Nine Natives from Poonamallee and other places also received Tickets. The whole number admitted is 44.

Nov. 4 — Before 11 o'clock in the morning, all the Candidates for Confirmation assembled at the Mission Chapel. I arranged them, according to their sex and age, at the front of the Altar. Several other Natives, who came to see the Confirmation, sat down at the lower part of the Church. I read Prayers in Tamul. After 12 o'clock, the Bishop, accompanied by the Rev. F. Spring, his

temporary Chaplain, entered the Vestry, and soon after proceeded to the Altar. The Bishop read the Confirmation Service in English; which I read after him in Tamul, as directed by Mr. Spring. I was deeply impressed on this occasion; and my soul was filled with gratitude to God for the blessing bestowed on the Native Christians, who a few years ago, with few exceptions, were bowing their knees before the Images which their hands had made. I rejoiced heartily with the Bishop, while he was laying his hands on the new Converts, in repeating these words: "Defend, O Lord, this thy servant, with thy heavenly grace, that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he comes to thine everlasting kingdom!" These words, considered only as a simple prayer, cannot be in vain for these poor souls, if offered up in faith. The Confirmation being ended, the Bishop entered the Vestry. He kindly offered me a small sum of money for the relief of the most needy of our Christians at Mavalore Coopum, which I thankfully accepted.

On inquiring of our Christians what impression the Rite just performed had made upon their minds, several assured me that it had been a great blessing to them, and that they were now more than ever desirous to adhere to God and His Holy Word, and to *adorn the doctrine of God* their *Saviour in all things*. After one o'clock, I baptized a Heathen Woman, who has been for a long time under Christian Instruction; and then married her to an English Pensioner.

This morning I set off on my way to Chingleput, thankful and rejoicing that, this day, 44 Natives have been closely united to the Church of Christ.

Summary of the Madras Station.

Av. Attend. on Pub. Wor.:		Madras Fem. Schools,	15
Black Town,	140	Scholars	686
Perambore .	60	Poonamallee School:	
Poonamallee,	46	Scholars	12
Mavalore....	90	Mavalore School:	
Tripasore....	37—373	Scholars	20
Communicants:		Chingleput School:	
Black Town .	36	Scholars	47
Perambore ..	31	*Totals.*	
Poonamallee	16— 83	Av. Att. on Pub. Wor.	373
Candidates:		Communicants	83
Mavalore.....57		Candidates	66
Tripasore .....31—68		Schools	27
Madras Boys' Schools,	9	Scholars, Boys,	546
Scholars	467	Girls,	636—1222

PULICAT.

From the communications of the Rev. J. C. T. Winckler we collect the following particulars relative to the PULICAT Station.

General View of Mr. Winckler's Labours.

My employments in Tamul were as follows: I had, whenever I was well, Divine Service on Sunday Afternoon, in Tamul; continuing, as I began, to treat of the several parts of the Doctrine of our Lord Jesus Christ.

During the week, first on Thursdays, and afterwards on Wednesdays, in the Afternoon, I gave an Address, or rather a Practical Exposition of the first two Psalms and some other passages, to the Tamul Congregation; few of whom, however, attended on these Week-day Services, except the Mission Servants and their Families, and some School Children; the fishermen, &c. being mostly from home during the day.

The Eleven Tamul Schools occupied me much during July and August, when I could go out. Every Wednesday Morning, I had the most advanced classes of the three Schools in Veyramkoopum, Satankoopum, and Edimony; and every Saturday Morning, those of the three Pulicat Schools collected at my house, where I heard their Reading Lessons, and what they had learned by heart from our Books and Catechisms; and instructed them in Evangelical Truth; sometimes explaining part of a chapter of Matthew, sometimes the Catechism, &c. This is an important thing; for unless the Children understand what they have learned, it is of no lasting benefit to them.

—On other days I visited these Schools, and others further remote, in Coromandel, Coiladi, Thatta Moonshee, Kadapaukum, and Peramboodoo; examining all the Classes, explaining the Word of God, and exhorting the Children and some Adults who came to listen. As long as I could come out, that is, in July and August, I had two days at least every week set apart for these purposes; but, during my indisposition in September, the Catechist, Arulânanden, visited these Schools alone.

—I visited the cottages of our Tamul Congregations, to exhort the people more privately; or I got them to come to my house, to examine them, whether they understood what was preached to them.

—Correcting, with the Moonshee, what I had written in Tamul, especially the explanation of the First Chapter to the Romans.

Digitized by Google

In the English Department, I con-

tinued, when health permitted, to have Service every Sunday Morning.

To the Children in the English Boys' and Girls' Schools, which are paid by Government, I have devoted several hours of two days in every week, to instruct them in Religious Knowledge; and the Boys of the First Class also, in English Grammar. Mrs. Winckler also visited the Girls' School, to examine the Children, and watch their weekly progress. These Schools are badly provided with School-books, on which account an irregularity in their learning cannot as yet be avoided. Besides this, the attendance is very irregular; especially among the Girls; and in the afternoon, when they learn needle-work.

In September, I proposed to the Catechist and Schoolmasters belonging to the Mission to join together in an Auxiliary Tract Association, in order to collect Subscriptions, and to receive and spread Religious Tracts among the Natives. Such an Auxiliary Association was in consequence formed, in the middle of this month, in aid of the Madras Religious-Tract Association; and we hope that, through the mercy of the Lord, we may be permitted to do something for the more general spread of His Holy Truth, through means of Tracts. It is a good sign that even our Heathen Schoolmasters are found willing to contribute, for this purpose, a share of their salaries.

State of the Native Congregation.

Mr. Winckler's report proceeds—

It will be remembered, that both the late Mr. Kindlinger and Mr. Schaffter gave not the most pleasing description of the Congregation. As for the greatest part of them, especially those who belong to the Fisherman's Caste, I am sorry still to say the same. Mr. Schaffter married some of them, who had before lived in concubinage; and so far the outward disgrace was diminished in some; but their attendance on the Means of Grace is so irregular, and their want of desire for instruction so fixed, that I cannot speak of any increase of piety among them. Among the other families, there are, however, some members of whom I can hope better things: they shewed, in my conversations with them, that they had improved in knowledge of the Gospel; and I trust that their conduct is at least outwardly regular. On this occasion, I cannot, however, omit expressing my regret, that, from existing circumstances, I was obliged to occupy a hired house in the front street of the town of Pulicat; and, as the members of the Congregation are mostly living in the Village of Koopum, I am prevented, on account of the distance of my house from their dwellings, from watching their conduct so narrowly as if I lived nearer to them in Koopum.

The Congregation consisted at the beginning of October of 31 Families, containing about 123 souls. A continual fluctuation takes place, in consequence of families removing to and from Madras and other places.

State of the Schools.

The attendance at the Schools, and the proficiency of the Scholars, was not satisfactory to Mr. Winckler. He accounts for this, partly by the multiplicity of his own engagements; partly by the prevalence of the Small-pox; and partly by the numerous Heathen Festivals, which draw away the Children from the Schools.

In a Letter, dated February the 24th, Mr. Winckler thus discloses his

Views and Feelings relative to the Mission.

I believe, to my own comfort and encouragement, that the Home Committee bear upon their hearts, before the Lord, all their Missionaries, even those with whom they have no personal acquaintance. We are but feeble instruments, yea, encompassed with sinful infirmities, against which we have continually to struggle, as well as against the Powers of Darkness from without; yet I have reason to believe that you are full well acquainted with the trials, of which the spiritual assaults are by far the greatest, which your poor Missionaries have to encounter, standing, as they often do, alone against a fearful army of spiritual wickednesses. If we enjoy at times great refreshment *from the presence of the Lord*, or the success of our poor labours, how soon, and how insensibly, a certain self-sufficiency and pride steal into our hearts! which must often be put down by painful experience of our frailty, and by disappointments; for which mercy, also, we have reason to thank our faithful God. If, on the other hand, we seem to labour on a barren soil, and find our efforts apparently unavailing in doing that work with success to which the Lord has called us, then how soon our hands hang down! and we are under such

impressions of unfruitfulness, as almost to adopt the desponding language of the hard-tempted Prophet: Jeremiah, xv. 10, 18.

How much do we want to be assisted by your prayers! We are aware, that the very extensive concerns of the Mission which you have to overlook and direct involve no small degree of care, and even painful trials to yourselves. It must therefore be refreshing and strengthening to you, and to all the Christian Friends of the Mission, to hear of good being done, and wonders of Grace performed by God in the countries of darkness. How gladly would we anticipate your wishes, for your encouragement and ours! Where we conscientiously can give cheering reports, we, indeed, feel ourselves prompted to do it: on the contrary, when we ourselves are only hoping, where we cannot yet rejoice, or when we are even afflicted, we naturally feel more reluctant to impart all our painful experience; being conscious that it is but little calculated to strengthen the hands of others.

I feel, that, with all bustle and labour, nothing can be effected of a permanent nature, unless preceded, supported, and followed up by earnest prayers: therefore, I have now begun to unite in prayer with the Catechist, or with any Assistant whom I send out in the villages. This strengthens them, as well as us: and this I intend to do, God assisting, on every occasion, even the smallest.

Summary of Pulicat Station.

Average Attendance on Public Worship,	65—70
Communicants	20
Candidate	1
Baptisms	3
Schools	12
Scholars—Boys 253	
Girls 31	
	284

MAYAVERAM.

The following information relative to the MAYAVERAM Station is derived from the Communications of the Rev. J. Devasagayam.

Ordination of John Devasagayam.

At the same time that Mr. Dent was ordained, as mentioned above, John Devasagayam was also admitted to Deacon's Orders, by the Bishop of Calcutta. He is a native of India; and had been employed upward of thirteen years in the Mission, as Schoolmaster and Catechist. The admission to the Christian Ministry of an individual of this class is another token of the Divine favour toward the Mission, as well as an encouragement to hope for the wide diffusion of the Gospel among the People of India, through the agency of Christian Teachers raised up from among themselves. John Devasagayam's feelings and views, in reference to this important occurrence in his life, are thus described by himself:—

Oct. 19, 1830—Received a Letter from Rev. H. Harper, informing me, that if I desired to be episcopally ordained, I must lose no time in setting out for Madras; as his Lordship, the Bishop of Calcutta, purposes to hold an Ordination on the 7th of November; and that I should be presented for Examination, immediately on my arrival. The offer appeared to me very providential; and I also felt deeply the kindness of my superiors. I suffered, however, great anxiety of mind; but, with filial confidence, submitted the same to my Heavenly Father, and prayed to Him earnestly that He would guide me as He saw best, and grant me grace to become his faithful Servant unto my life's end. I trusted to His divine goodness, that He would never forsake me, neither remember my sins and transgressions, but pardon me for the sake of my dear Saviour Jesus Christ, His beloved Son. I resolved to set off on the 25th; of which I gave notice to the Rev. H. Harper, the Secretary, and to the Rev. G. T. Bärenbruck.

Oct. 24: *Sunday*—After Divine Service, I spent the day chiefly in Prayer, and in dedicating myself to the Lord, that He might anoint and bless me with a rich portion of His knowledge and strength by his blessed Spirit.

Oct. 29 — The important days before me lie heavy on my mind. I cannot but look up to the Lord constantly, as He alone is powerful to relieve and strengthen me. In Him I found great comfort.

Nov. 3, 4— Spent almost the whole afternoon under Examination by the Venerable the Archdeacon, with whose Letter of Introduction and Testimony I waited upon his Lordship at the time appointed. His Lordship received me with fatherly kindness; and his short

exhortation on the importance of the sacred duty to which I was called, and the prayers he was pleased to read, made a deep impression on my mind, which I cannot forget as long as I live.

Nov. 7, 1830 : *Sunday*—The important day arrived. If the Lord should not prepare us by His Holy Spirit, what are all our prayers and preparations. My mind was much engaged with the awful responsibility of my calling. If the Great Shepherd had not promised, *I will be with you even unto the end of the world*—which the Archdeacon preached on to-day—or if He had not consoled His poor and weak servants by His presence, how much would they be cast down by weakness, and by the corruption of human-nature. I was much dejected in my mind; but the Lord strengthened me graciously. The solemnity of the Divine Service, and of the Ordination Service which followed the Sacrament, I can hardly express. May the Lord grant that they may prove a real blessing to us; and the prayers offered in our behalf, by the numerous and respectable Members of the Church, be heard by the Lord for our happiness and usefulness!

He thus expresses himself on the subject, in a Letter to one of the Secretaries, dated the 24th of January last :—

I humbly take the liberty to inform the Honourable Society, our Venerable Superiors, of my having been admitted, through the infinite mercy of the Lord, to Holy Orders, being ordained as Deacon, on the 7th of November last, by his Lordship the Bishop of Calcutta, on the recommendation of the Corresponding Committee at Madras; and beg herewith to be permitted to commend myself most humbly to their paternal blessing and protection. Being very kindly patronized and generously supported by the Honourable Society, my Superiors, from the year 1813, as a Superintendant of their Schools in this place, I feel my debt of gratitude more than I can ever express, and praise the Lord abundantly for the mercy I have thus enjoyed; entreating the strength of the Holy Spirit, that I may be found truly faithful, in the discharge of my Sacred Duty, to the end of my life.

State of the Schools.

Dec. 14, 1829—I told the Children, that bad children are afraid to die, and explained the cause of it; also, that good children are ready to go to Heaven, and that they love their God and Saviour Jesus Christ. Here some poor people, especially women, appeared to hear me very eagerly. I spoke till I was tired. One of the women a second time told me that her son, who is in the First Class, is always accustomed to pray silently, before and after sleeping, and also before and after meals. She asked him why he did so, and did not pray to their gods; saying, that other children do not do so. He replied, that what he did was right, and that other children should do the same. She appears to be much pleased with the good conduct of her son; believes that he does right, and that he is a dear Child to God, or as one of the good children whose character I had described. May the Lord increase the number of such promising Children in our Schools!

Dec. 30 — We had the Quarterly Meeting of the Schoolmasters, as usual. While catechizing, many of them put to me very interesting and important questions, which greatly rejoiced me. They appeared truly concerned to be informed: I spent much time in speaking to them, and felt great freedom. We could not but conclude this year with earnest prayer for them, and for the numerous Children under their charge, that the time may soon arrive when their knowledge may be watered by the dew of Heaven. May our blessed Saviour soon come to our boat, as he did to Peter's, and grant us a rich success!

June 10, 1830—On catechizing the Children at Vallalarkoil, I said, "Dumb Idols cannot render us any help;" when one of the elder Boys cried aloud, "Yes, yes; the rats and bats fall upon them frequently and foul them, which the Idols are not able to prevent; and how can they help us?" Several intelligent Natives who were present, though they felt themselves ashamed, told me that the Boy was right.

Oct. 12—The Military Gentlemen going from Bangalore to Trichinopoly visited our English and Tamul Schools in the Compound, and appeared much pleased with the attainments of the English Scholars, and gave some presents for their encouragement. One of them told me that he had been twenty-two years in India, and never saw a Christian Native School so promising as this: the Lady of another told me that they should never forget

Mayaveram, and should tell their friends how much they rejoiced to see our Schools. To our great joy and encouragement, they appeared to take great interest in the Cause of the Lord.

The elder Heathen Children of the Compound School No. 3. have greatly improved in Religious Knowledge. The benefit of catechizing from Doctrinal and Historical Catechisms—which the nearest Schools enjoy regularly once a week, by the visits of the Inspectors—is very observable in many Children, from their attention to the Word of God, their improvement in knowledge and judgment, and their becoming conduct in School and at home. In our late Examination of all the Schools, we cannot but observe, with thanks to the Lord, that many of our Heathen Schoolmasters catechize their Scholars more regularly and faithfully than formerly. The more this is done, the greater appears the impression received from it.

Several of our Heathen Schoolmasters appear to be under deep impressions. Their attachment to the Word of God is very gratifying to us; and we cannot help lifting up our hearts to the Lord in silent praise, to see them so faithfully assisting us to lead their Scholars to the knowledge of Jesus Our Blessed Saviour. The improvement of their Scholars in Religious Knowledge is considerable; and if their simple and tender hearts were preserved from bad example, our success then would be abundant. We look, above all, with all humility and a sense of our unworthiness, to our Heavenly Master and Shepherd, who commands us, *Feed my lambs.* In Him we trust our labours will not be in vain.

State and Progress of the Ministry.

Oct. 15, 1829—Several Women of respectable Families here, who were going to wash in the River Cavery, stood to hear me catechize the Children in the Compound School. Considering that many of them have few opportunities of hearing the Gospel, I was desirous to avail myself of the present; and told them that sins of the heart are not to be washed away by the water of a river, but by Jesus Christ the Son of God, who taught us repentance, faith in His atonement, and a holy life, &c.

July 29, 1830 — Great numbers of Heathen are deeply impressed in these days with the wide difference of character between their true Christian Superiors and those who are worldly. They very often say, after they have heard the Word of God from us, "It is no wonder that European Gentlemen possess such noble characters, because they are instructed in early life out of the Divine Book." Many parents listen to us with the greatest delight, when we speak of the duty of Children to their parents; and we make no doubt that many Children, who hear us attentively, also behave better at home.

August 11 — Many Heathens now come and hear the Word of God in our Church: some, of their own accord, take off their turbans, and behave with reverence during the whole Service. Several Brahmins and High-Caste Heathens, who frequently came inside and heard the Word of God, although the Low-Caste People sat very near them and on the same mat, not only made no unfavourable reflections, but, on the other hand, some of them followed me to my room, and spoke for some time on what they had heard in the Church. There are also several Brahmins, who, on account of the Low Caste, sit out of the Church and hear us; but even they also sometimes come freely within, during Evening Service. In the day-time they sit at a little distance, out of fear of other men: they sometimes tell me, that if there were no mats in the Church, they would come within, although the Low Caste might be near. The attention of some of our Schoolmasters on Sundays is also very encouraging.

August 21—A Roman Catholic in this neighbourhood informed me, that, some months ago, a Jesuit Priest spent a day in his village, on his way to Trichinopoly; by whom he was informed, that he is sent, by the Bishop, at Pondicherry, to persuade those Roman-Catholic Christians who have lately joined our Protestant Church in Tanjore to return to the Catholic Faith. This man told him, freely, that he would never succeed; because they hear from Protestant Preachers, at Mayaveram and other places, what the Christian Religion is, which their own Padres have neglected to teach them. The Jesuit was much discouraged: he however, went there, and did his best to bring them back; but did not succeed.

Oct. 8—One of our Christians, named Lazarus, died to day. He suffered exceedingly from bodily pain. He was formerly Schoolmaster in the Tanjore Mission, and was dismissed for the

vice of drinking. We kept him for a long time out of our Compound; but observing in him, about six months ago, some marks of sincere repentance, we permitted him to come and live within the Compound, for a trial: he worked for his bread, and regularly attended the Church. At the least appearance of his old vice, or of any other improper behaviour, I resolved to turn him out: but I had no cause to do it, and he continued to increase my confidence. We spoke to him of preparation for death, and prayed for him. He said that he understood us, and that he was a great sinner, and looked only to Jesus for pardon and mercy. How far his repentance was sincere we cannot say. His severe suffering and sudden death served as a warning to many that saw him, and shewed how important it is to be well prepared for death.

I purpose going to-morrow to visit our Schools eastward and southward, as far as Tiruvalore; and hope the blessing of the Lord will attend our poor labours. Our former convert, Stephen, proves a really devoted Servant of the Lord. We trust the glorious Name of the Lord will be magnified by him and our other Servants of the Mission. Of the nine Candidates for Baptism, we have one High-Caste Heathen, and one Roman Catholic; and they are not only men of talents, but we hope the work of Grace is commenced in their hearts. Several Youths in our Seminary are also very promising characters, and we trust they have given their hearts to the Lord. Six of them are prepared to be confirmed by the Bishop of Calcutta, whose visit to the coast, from Ceylon, we expect in the course of next month. The sweet Psalmody in which our Children unite with us with their tender voices, and in which our Female Members now come more forward to take a share, and our ardent supplications to the Throne of Grace that we may be blessed and made a blessing to those around us, are, we trust, mercifully looked upon by our Heavenly Father, through the merits and intercession of Our Blessed Lord Jesus.

Since we were stationed at Mayaveram, we have been made, by the blessing of the Lord, instruments of many Heathens, besides Mahomedans and Roman Catholics, becoming acquainted with our blessed Religion, and of the purity and superiority of the Bible; and we continue to meet daily with abundant opportunities for the same. The entrance of Brahmins, and High-Caste Heathens, into our Places of Worship, and their devoted behaviour during the Service, impress us deeply with the power of the Word of God. We continue to entreat earnestly the Wisdom of the Lord to teach these immortal souls the one thing needful.

Influence of the Distribution of Tracts.

Nov. 14, 1829—We have lately distributed a number of Tracts, as usual. Many heard attentively; and several individuals, we trust, received our Tracts with true desire to be acquainted with the contents of them. Once, when I was reading, very few came to hear me, which appeared to discourage me a little: at last a Brahmin came, stood for some time, and heard me attentively: he asked me, afterwards, if books of this description could be had for his own perusal. I told him the liberality of English Superiors provided them gratis; and then gave him two copies. He gave them back to me, and desired that I would give them to him with my prayer and blessing. Another man requested of me a Tract, and I asked him if he could read tolerably: he took one, and read the whole Tract, for half-an-hour, so well, that we were silent; and the people listened to him as they would have done to us: I only here and there made an observation, that any intelligent hearer might understand it. At the conclusion, he told me that he did not come to bathe, but to receive Tracts from us.

We subjoin a few passages illustrative of the

State of the Native Mind and Superstitions.

Nov. 11—T——, the late Kottewal of Negapatam, visited me this morning. He appeared much enraged against all the Vedantis or Pandarams, of both sexes. They were once his great favourites; but a woman of that description robbed him lately of a considerable sum, and ran away with his cook. He was much deceived by her, as she pretended to be a great Devotee. We had a long and interesting conversation together; and I read to him the 7th Chapter of 2d Corinthians, which I was just preparing for the Morning Service: at this Service he afterwards attended, and heard what I said about the marriage of real Christians, which is founded upon the love of Christ, and that of the Heathens or Nominal Christians on worldly interest &c. He appeared to hear it with much

interest, and also praised our little Congregation for their good attention. He afterward came and told me that he had, on the preceding night, a great dispute with several Vedantis or Pandarams, of both sexes, and he wanted to bring them to me in the afternoon. One of them being a naked Sanyasy (Hindoo Devotee), I observed to him the heinousness of it, and told him that he should not bring him here. Another Heathen informed us that this Sanyasy is so much devoted, that he forgets himself, and feels not the shame of it. Another contradicted this, and informed us that he is fond of sitting and sleeping on fine and soft beds adorned with curtains: he receives those who bring him sugar-candy and milk with great kindness, and is surly to those who visit him empty-handed. They themselves were ashamed to speak of him, and of the folly of the people in adoring him as a great Devotee.

Nov. 12, 1830—Cars belonging to Mayaveram Pagoda were drawn to day: the poor people suffered greatly in the rain. Without much flogging and force to the poor draggers, they cannot bring the cars round the streets. If this numerous class of people were saved from the cruel authority of their Heathen Superiors, it would be a great mercy to them. On the whole, this Feast is nothing but a cruel and abominable service.

Nov. 23 — The principal Meerasdar (Proprietor of a Village) of Manakkudey died to-day. He was deceived by Astrologers, that he would not die before January next, according to his Sadagum. The poor man trusted to it, and was unwilling to hear any who came to speak to him of his death; nor would he hear our Tracts read. When he died, the Brahmins, pretending he was still alive, sent away all the Women; and told the son to bring a cow, directing him to hold the tail by the hand of his father, and present the same to the Head Brahmin, assuring him that he will be led to heaven by this cow. This they call Kodanam.

Dec. 15—The common people, here, and in the neighbourhood, have been much terrified by the Brahmins. They told them, that a great storm would happen last night; as the star Ketty, the new moon, and the first day of December, all came together on Tuesday. Many poor people who lived in old houses and huts were very anxious, and many of them sought refuge in new houses. But they found, this morning, that their fear had no ground, and that what they said was not true.

Summary of the Mayaveram Station.

Average Attendance on Public Worship ...		90
Communicants		29
Candidates		15
Seminarists		24
Schools		31
Scholars—Boys	1480	
Girls	29	
	——	1509

GENERAL BAPTIST MISS. SOCIETY.

Mr. Sutton, of Orissa, draws an

Appalling Picture of Hindooism in the Case of a Murderer.

As I was walking through the bazaar, I saw the blacksmith making up an iron cage, intended for a man who had committed murder; who was to be hanged in a day or two, and afterward hung up in this iron frame as an object of terror. On inquiring into the circumstances of the crime, I learnt that his victim was an Opium Merchant, who was too successful in obtaining purchasers for his goods, for a rival merchant; and that this merchant persuaded the murderer, for 100 rupees, to commit the horrid deed. The guilt of procuring the death of the deceased could not be brought home to the merchant, but the murderer who committed the crime was fully convicted and sentenced to be hanged: he enticed the man to a distance, under the pretence of having some purchasers for opium, then knocked him on the head with an axe. A few days, however, before his execution was to take place, he effected his escape; but he was traced home, where he had an interview with his wife, and concerted a future meeting in the jungle: his wife and brother were bribed to betray him; but, by some means, the snare was broken, and the man again escaped. He then assumed the disguise of a Jogee (religious mendicant) for which he was well qualified; and was making his way toward Upper Hindoostan; but was at length taken. I wrote to the Judge, and obtained leave to visit him.

He was sitting in his cell with his bead-roll, repeating the name of "Hurry, Hurry." He however, at length, listened to me with encouraging attention, while I endeavoured to convince him of his sin, and direct him how to seek for mercy. But it is grievous work to have

any thing to do with Hindoos: there is no sense of guilt—no fear of death. "If I go to Hell, I go—what else?" said he, with astonishing indifference. He could, however, read well, and had a better capacity for obtaining knowledge than one in a thousand. He once said, "Give me something short, and full to the point; for my time is but a day." I had no proper Tract; and though I took a Gospel, with marks against suitable passages, such as the Penitent Thief and the Publican, I found he would be bewildered with the connexion; and the most suitable book which I could give him was a small Oreah Hymn-book. I tried to lead him to pray, and to leave off his vain repetitions; and when I put my hands together and prostrated myself on the cell floor, he did so too, and repeated audibly the petitions which I made for him. I left him apparently in a better state of mind than I found him.

On the following day Mr. Sutton repeated his visit; and took with him a Native Christian, that every thing might be made fully intelligible to this miserable man. He says:

Before I went, I wrote out a Prayer, principally founded on the Fifty-first Psalm, with some of the most encouraging references to the Gospel. We found the man deeply engaged in his mental repetition of, "Hurry Ram." I suppose the Brahmin Prisoners, of whom there were many in the prison, had been undoing what I had done last night. At length he exclaimed, "Hurry, Hurry, Hurry, benoo aow nahe," that is, "Besides Hurry there is none." "I shall call out Hurry bol," said he, putting his hand to his neck; "I shall call out Hurry bol, hurry bol, hurry bol, till I am choked." He then began to sing, and imitated the Jogeys most admirably. But it was evident, from his extreme restlessness, that his mental agonies were great. Still he did not appear to feel any sense of sin: he said, "Before, I might have found you of some use; but it is too late now: I have none but Hurry." We shewed him, that, according to his own faith, Hurry did nothing for sinners; but that Christ shed His blood for him. He yielded at last, and said that he would think of this: he then wished the Prayer to be read; and he read it over twice himself, and dwelt a little on the petitions, "Deliver me from my guilt—Cast me not away from Thy presence—Drive me not to Hell; but save me, and receive my spirit to Heaven!" He said that he would repeat this till he died. When asked if he had seen his Wife and Children, he said, "Yes."—"And how did you feel in your mind?" "O! very well pleased: when they cried, I laughed."—"But why? It is not a laughing matter." "O! why not? Who are they? Who am I? It is all maya (illusion). They will not go with me. They are nothing to me: I am nothing to them."

Something of Hindoolsm may be learnt from this man.

—Neither he, nor the numerous Hindoos about him, had any sense of the moral turpitude of murder, or indeed of any sin. It was evil, inasmuch as it would lead to evil consequences to the perpetrator; but there were none of those feelings which most murderers evince—no horrors of a guilty conscience—no shuddering among the bystanders at the idea of his guilt.

—There was no commiseration, on his part, for his Wife and Children; and none, on her part, for him. She might fear from the inconvenience attending widowhood, but no further. "There is nothing to be avoided: we die and live, just as God pleases: let it go—what else?" This is the way in which they talk. "The fruit of actions, however, must be borne."

—The prevailing religion, if it may be so called, is extreme Infidelity and Atheism. The Brahmins have sunk into gross ignorance of their own system; and the people are, of course, in the same state: and the various systems are now so jumbled together in Orissa, that no man among them can see his way through any of them: hence they, in fact, place no dependence on any. I have often heard them say, when they appeared to say what they really thought, That there was no Heaven and no Hell, and no way of salvation. Salvation, in their view, consists in being rich, and rolling in sensual pleasures, with freedom from oppression, and ability to domineer over others in this world: this is the only Heaven, the only hope of the majority of the Oriyas; and these things have no relation to moral holiness. They depend on fate, or ceremonial merit, in a future world; or on repeating the name of Hurry in this. This murderer would have made as good a Jogey as any; and would have been worshipped as a god, if he had escaped hanging.

Digitized by Google

It is in such scenes as these that the dire influence of Heathenism is placed in the most appalling light.

Ceylon.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Joseph Roberts, Treasurer of the Jaffna Branch Society, transmits the following

Evidence of the Effect of the Scriptures on the Natives.

There is no reason to doubt that very many copies of the Bible have been torne, thrown aside, or applied to improper purposes; and we, of course, who have the distributing of them, ought to be well acquainted with the fact. But what is to be the conclusion? Are we to cease to give, because many misapply? Are we to cease to preach the Gospel, because many will not obey? Are kings to cease to govern, because many are refractory? Let us look at the case fairly; and we shall see that there is reason to believe that numbers do read, understand, and theoretically receive the Bible as the Word of God. Is it not in every man's mouth, that a great moral change has passed upon this people, within the last eleven or twelve years? Why has the revenue of nearly all the Temples fallen off? Is all this to be attributed to any change of times? Why do not the same numbers attend their great Heathen Festivals? Why do the people speak so lightly of their Brahmins, and of their system? Why do they, whenever we go among them, come to hear us preach, more willingly than in former years? Why is there a desire to read our Tracts, and the Scriptures? Some of these questions, at least, must receive answers favourable to the progress of Divine Truth.

But, allowing our hopes to be visionary, we have still a duty to perform; and, so long as the Word of God is *quick and powerful, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*—so long as we are assured that this Word *shall not return* unto its Author *void*, but that it *shall prosper in the thing for which it is sent*—so long as we read that *this Gospel of the Kingdom shall be preached in* ALL *the world, for a witness unto* ALL *nations*, must we go forward to do our duty, and yet leave the event to God.

AMERICAN BOARD OF MISSIONS.

The Rev. Miron Winslow, in writing from his Station of Oodooville, gives an

Instance of the Effective Distribution of the Scriptures.

The Scriptures allotted me have been distributed, in general, as follows:—

1. To the Members of the Oodooville Female Association.

This Association contributes about 50 Rixdollars annually to the Bible Society. As nearly half of its Members are hopefully pious, and able to read and understand the Word of God, it is unnecessary to say, that the appropriations to them are most gratefully received, and do much good.

2. To the Schoolmasters connected with the Station.

These, with the Superintendants of the Schools, form a Bible Class of more than 20; who, having previously read the whole of the New Testament, are now advanced nearly through the Pentateuch, reciting the substance of a chapter or two each week. The hopeful conversion of four of them, and the seriousness of some others, may perhaps be attributed principally to thus studying *the lively Oracles*.

3. To the Monitors and leading Boys in the Schools.

These are also formed into a Bible Class, which meets once a-week to recite a portion of the Scriptures, previously studied, and to attend to the proper explanations and application of the truths contained in it. This class has, for the last year, consisted of about 30; and though among them no decided case of conviction, much less of conversion, has, to my knowledge, occurred, yet the effects of Divine Truth on their susceptible minds have sometimes been very pleasing and encouraging.

4. To the Children of the Sunday School.

The number able to read in the Bible, and who attend every Sabbath Morning, is about 150. They are required not only to read their lessons, but, as far as they are able, to recite the substance of them. The different classes are attended by Teachers appointed, who note their progress from time to time. The Gospels and Epistles are read by these, and also by other Children in the Schools; and the contents of them made known, directly and indirectly, to their parents, friends, and neighbours. In this manner,

not far from 200 copies of different portions of the Bible are in constant use, in connexion with the Schools of this Station; and knowledge, as taking hold on Eternity, more important in its consequences than that of every other science, is daily extended to those who were perishing in ignorance and sin.

West Indies.

UNITED BRETHREN.

Barbadoes.

We shall here give the details alluded to at p. 437, of the

Destruction of the Brethren's Settlements, by a dreadful Hurricane.

Br. John Taylor writes from Sharon, on the 18th of August—

It is with feelings of extreme sorrow, but with a heart filled with gratitude to our Almighty Preserver, that I take up my pen to inform you of the dreadful Hurricane by which this Island was visited on the night between the 10th and 11th instant, and which has transformed the once beautiful Island of Barbadoes into a desert.

You will grieve to learn that the Church and School-room at SHARON are completely demolished; with all the offices, except one little room belonging to our domestic, Elizabeth, which is much shattered. Br. Morrish's two apartments are almost entirely unroofed: the portion of the Mission House, occupied by my dear Wife and myself, together with our Hall, are indeed still standing; but the walls are cracked throughout, and the wooden frame resting upon them shifted from its proper place: if we had not supported the building all round with beams from the ruined Church and School-room, it would probably have fallen by this time.

Yesterday, I went to MOUNT TABOR, where the sight of the House and Church, reduced to a mass of ruins, drew many tears from my eyes. Our dear Brother and Sister Zippel, with their little Son and Servants, experienced a most wonderful preservation of their lives: after moving from one part of the house to the other, while large fragments of timber and even of rock were falling around them, they were at length obliged to take refuge in the Hall, having only a space of about three yards square to stand in. One wall of this narrow place having given way, they remained for several hours exposed to the heavy rain and wind, just as they came out of their beds: all their clothes and furniture were buried in the ruins; and they had nothing to put on till they could dig them out the next day, and dry them: their horse was killed, and most of their stock destroyed. Had it not pleased the Lord to save from the fury of the storm the walls of a small hut belonging to their Negro Servant, over which they have since been enabled to fix a roof, they would have been altogether shelterless.

We are truly thankful that our Diaries and Church-books are saved; but most of our books and other effects are completely spoiled, as the rain penetrated into almost every part of the house. Many Members of our Congregation have been killed; but as the Negro Assistants have not yet made their report, we do not know the exact number. Of the small flock at Mount Tabor, only one is known to have perished, namely Hannah Haynesfield, the first-fruits of the Mission at that place, who was lately appointed an Assistant. Our gracious Lord and Saviour supported, cheered, and strengthened us, during the past eventful week; and enabled us to direct those who fled to us for shelter—amounting to above fifty persons of all classes—to Himself, as the only *Refuge from the storm, and Covert from the tempest.*

The following extract of a Letter from the Wife of Br. John Morrish, of Bristol, who arrived together in Barbadoes but a few months before, adds many affecting particulars:—

How little do we know what a day may bring forth! Wednesday last (Aug. 10th), the sun shone brightly on this rich and highly cultivated Island, adorned with many an elegant mansion—the following morning, all was devastation and ruin. About 7 o'clock on Wednesday Evening, the sky assumed an unusual appearance; and it seems that those who understand this climate dreaded the coming evil. The wind continued to increase, and blew cold. My husband and myself retired to rest between 10 and 11 o'clock. About 12, the storm, blowing tremendously from the west, awoke us. Br. Taylor now came into our room; and Br. Morrish proceeded with him to examine the doors and windows of the house, to ascertain that all was secure—this being a point of great importance; for if the hurricane

once gets entrance, it carries all before it. We now quitted our bed-room, and repaired to the Hall, which is in the centre of the building: it was well we did so; for, in a short time, our apartments were a mere wreck. At this time, the storm was raging with frightful fury from the north, forcing in the rain, which fell in torrents, at every crevice, till the floor of our Hall was covered. The Brethren having returned to us from a second attempt to secure the weaker parts of the building, we all knelt down, and Br. Taylor commended us in earnest prayer to the Lord, imploring Him, that, whether it was for life or for death, our minds might be kept stayed upon Him. Just then succeeded a portentous calm, which lasted about 15 minutes; the elements, as if exhausted by their late rage, sank into silence. Alas! it was but to collect fresh force, to renew the fearful work of destruction. Loud sobs and moans now attracted our attention; and, on opening the door, we found the White People and Negroes from an adjoining estate, half naked and drenched in rain: their dwellings had been entirely destroyed, and they had hardly escaped with their lives: we had just time to supply them with dry clothing, and to collect our own Negroes around us, whose huts had been blown down, when the tempest recommenced from the opposite point, with redoubled violence. How vain, how puny, seemed all the bars and contrivances of man at this moment! We heard our porch torne to pieces, and one huge object after the other driven with violence against the house; and the rain, streaming down, told us that the roof above must have given way. The Brethren hastily raised a sofa to the window, which seemed yielding; and then we of the Missionary Family clung to one another, as if we would enter Eternity together. It was an awful moment! Every eye was fixed on that side of the house against which the tempest beat with a fury that nothing appeared able to resist. In the expectation that the next instant it would fall upon us, flesh and blood shrunk from the thought of being crushed under the tottering building; but I shall ever look back with gratitude and wonder at the peace which kept my soul during this trying season. Hour after hour passed without bringing us one ray of hope. One of our poor people came knocking importunately at the window, imploring shelter for his motherless baby: as soon as we durst, we opened the door to them, and despatched one of the Negroes, with whom our Hall was filled, in search of a neighbouring Manager's Family. The Negro soon returned with them: the party consisted of seven, including a little child: the females were sadly cut and bruised, drenched with rain, and half-dead with cold and fatigue: one article of clothing after the other being torne from them by the wind, and themselves hurled from rock to rock, they at last took shelter under a trash heap, where they were in danger of being suffocated by the numbers that crowded about them: they had taken leave of each other, and commended themselves to God, expecting every moment to be launched into eternity: many and earnest were their exclamations of thanksgiving, when they found themselves under shelter: we removed their wet clothes, which was no easy task, on account of their sprains and bruises; rubbed them with spirits, and wrapped them in blankets. Br. Taylor then gave out the first verse of the Hymn, "Commit thy every grievance, Unto his faithful hand, &c." which we sang. He then read the Texts of the Day, prayed — and concluded with the last verse of the Hymn.

The storm having a little abated, the Brethren ventured out; but, oh! what dismay was painted on their countenances, when they returned with the intelligence, that our beloved Church and School-room were gone—the one a heap of ruins, the other carried floor and all into the gully below! A little after, I went out; but in vain should I attempt to convey to you a picture of the scene of desolation which presented itself. Immediately around, the sight was most distressing — the negro-houses, stable, and other out-buildings destroyed; and sad havock made in all our apartments. But it is the Lord! therefore we are still. And indeed, while we sing of judgment, we would sing first, and loudly sing, of mercy. Oh, that I could tell you of all the goodness of our God to us, in this trying dispensation! In answer to our prayers, He preserved our house from utter destruction; while many, who the evening before were in affluence and luxury, were left shelterless, or obliged to take refuge in a negro-hut, a cellar, or some hole in a rock. And could you see that part of our dwelling which is left, you would say that it was little short of a miracle that it did

not share the fate of our other premises. Under this shelter did our gracious Lord preserve to us every needful supply of food and raiment, nor did one of us receive the slightest injury. Surely the Lord dealt gently with us. What shall we render unto Him for all His mercies! We have already heard of twenty of our people who have lost their lives, but we expect to hear of yet further casualties. For the Divine Support vouchsafed to us at this trying season, we cannot be sufficiently grateful. The Brethren need it peculiarly; having to labour hard all day (no workmen being to be obtained), and to hold the Meetings at night, besides baptizing, visiting the sick, and caring for funerals on the different Plantations. Our School was in a flourishing state previous to this visitation: it was attended by about forty Boys, and a considerably larger number of Girls.

At MOUNT TABOR, the Church and Mission House are a heap of ruins. On the first apprehension of danger, Br. and Sr. Zippel hurried from their bedroom to the Hall, to secure it; but finding their utmost efforts ineffectual, Sr. Zippel returned for their little Son: she had only time to take him in her arms, and rush out of the chamber, when the wall came tumbling about her heels, and the whole was precipitated into the kitchen below. They now thought of taking refuge in the Church; and had opened the door for this purpose, when a loud crack warned them of their danger, and the next moment the whole building fell in with a tremendous crash, throwing down one side of the Hall, into which they had retreated, and which was contiguous to the Church. They were now completely exposed to the violence of the rain and tempest; which raged with such fury, that, for several hours, they could not hear one another call; but kept groping among the rubbish, each fearing lest the other might be buried underneath it. Sr. Zippel, unable any longer to hold the child in her arms, fastened him to her body by a shawl, to prevent his being torne from her by the wind. You may imagine their joy and thankfulness, when the dawn of morning discovered to them that all were safe. In this Hall, surprising to relate, nearly thirty Negroes (chiefly from Hayneefield) had taken refuge, and not one of them received any bodily hurt. Having to dig among the rubbish for every necessary of life, and to build a temporary shelter, Br. and Sr. Zippel were for some days very badly off; yet our merciful Lord has preserved them in health, and strengthened them for the performance of their several duties. They joined us here last Saturday, for conference, and for the celebration of the Holy Communion; when we felt greatly cheered by the perception of our Lord's presence among us.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Brit. & For. Bible Soc.—Mr. James Thomson, who travelled extensively in South America as the Society's Agent, is about to proceed in that character to the West Indies. If circumstances shall allow of it, he is to revisit some parts of the scene of his former labours, and to endeavour to break up new ground in Spanish America.

Church Miss. Soc.—The Rev. C. L. F. Haensel (see p. 295) embarked at Gravesend, on board the "St. Andrew," Captain Tate, on the 8th of September, on his return to Sierra Leone, and set sail on the following day—On the 7th of October the Instructions of the Committee were delivered to the Rev. John Raban and the Rev. W. K. Betts, on their return to Sierra Leone; to Mr. John Rogers, on his proceeding thither as a Catechist; and to the Rev. W. Watson and Mrs. Watson, on their proceeding to New South Wales: the Rev. C. Smalley addressed a few words of counsel and encouragement to them; and the Ven. Archdeacon Grace commended them in prayer to the favour and protection of Almighty God. Mr. and Mrs. Watson embarked at Gravesend, on the 13th, on board the "Sir William Wallace," Captain Carter, and sailed from the Downs on the 19th. Mr. Watson has been set apart for the Mission to the Aborigines of New Holland: our Readers have been already apprised (see pp. 118—120) that this Mission was undertaken at the instance of His Majesty's Government, and that the expense is to be defrayed by an Annual Grant out of the Colonial Revenues of New South-Wales—The Rev. G. T. Bärenbruck, of Mayaveram, has been obliged to return to Europe for the recovery of his health: he had resided, with that view, for some time, at the Nilgherry Hills; but that resource having failed, his return became unavoidable. He was accompanied by Mrs. Bärenbruck, whose health is also impaired, and by three Children; having left the eldest Son in India, to be educated in the Society's School on the Nilgherry Hills. They embarked from Tranquebar, on board a Danish vessel, the "Alexander," Captain Bate, on the 10th of May, landed at Dover on the 6th instant, and reached London on the 11th. Mr. Bärenbruck was resident nearly thirteen years in India, where he zealously and faithfully devoted himself to his Missionary labours. His health was somewhat benefitted by the voyage; but is in so impaired and

delicate a state, that it was deemed advisable, by his Medical Attendants, that he should spend the winter in a more genial climate than that of England. He has therefore proceeded to the Continent, with the view of taking up his residence, for the present, at Basle.

King's College—The Rev. William Otter, M.A. has been appointed Principal of the College.

Scottish Miss. Soc.—Mr. and Mrs. Blyth, with their only surviving child, have been obliged, from ill health, to return home for a season, from his Station in Jamaica.

Sunday-School Jubilee—About 1600*l.* was contributed on occasion of the Jubilee, &c. up to nearly the end of September.

United Brethren—The Brethren Thomsen and Voigt, having obtained leave to retire (see p. 345) from the service of the Mission in South Africa, in consequence of ill health and increasing infirmity, embarked at Table Bay, in the beginning of March, with their Wives, and a company of ten Children of different Missionaries, whom they were commissioned to bring to Europe for their education. After spending a few days in London, where they arrived on the 8th of June, they proceeded, by way of Altona, to their respective places of destination in Germany and Denmark.

CONTINENT.

Brit. & For. Bible Soc.—A Correspondent in the South of France writes, in a very recent communication:—

Scarcely ever was there a more propitious period, than that which is now offered to the friends of the Gospel, for rallying round the Cross multitudes of souls; who, from being hitherto sunk either in Unbelief or Superstition, are now beginning to feel the necessity of Religion. Everywhere, in these parts, people are agitated, and are determined to examine for themselves. Numerous families are anxious to obtain the Scriptures.

SOUTH AFRICA.

London Miss. Soc.—The Rev. J. J. Freeman, who had removed with his family from Mauritius (p. 15) to the Cape, writes, in May, that he was about to return to Madagascar, accompanied by Mr. Theophilus Atkinson, who had been stationed (p. 10) near Bethelsdorp. Highly encouraging communications had reached him from Madagascar; and his return was urged, not only by the Members of the Mission, but by the Queen, the Chief Officers of the Government, and the Teachers in the Schools.

MEDITERRANEAN.

American Board—The Rev. Eli Smith and the Rev. H. G. O. Dwight arrived at Constantinople on the 25th of May, from their long and difficult Exploratory Journey among the Armenians of the Caucasian Regions: more than 14 months had been spent in this Journey, as they set out from Constantinople on the 14th of March 1830: see p. 21 of our last Survey, where they were stated to have been at Tiflis in the beginning of August of that year. By way of Shusha, Erivan, and Echmiazin, they proceeded from that place to Tebriz: on the 8th of April last they left Tebriz, and returned by way of Erzeroum and Trebisond.

INDIA BEYOND THE GANGES.

The Durpun of the 13th of February states—

The inhabitants of Malacca, who carry on all their domestic affairs by means of Slaves, have voluntarily come forward and determined, at the close of twelve years, to liberate all their Slaves. On the 31st of December 1841, there will not be a single slave in the settlement at Malacca.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Society has recently suffered severe loss in the death of several faithful Labourers. The Rev. John Adam, of Calcutta, died on the 21st of April; the Rev. Robert Jennings, of Chittore, on the 1st of June; Mrs. Smith, wife of the Rev. John Smith, of Madras, on the 15th of that month; and Mrs. Gutzlaff, wife of the Rev. C. Gutzlaff, at Bankok, in Siam. Mr. Christie, who had arrived (p. 297) a few months before in India, and had removed with *Mr. Adam* to Kidderpore, thus speaks of his departed friend: "I was particularly struck with Mr. Adam's deep-toned piety and extensive knowledge of the Word of God; his unwearied diligence and perseverance; his superiority to the feeling of discouragement; his ability for exciting and conducting deliberate discussion with the Natives, in reference to Religion; his power of making every thing bend to his great work; and the spirit of faith and prayer in which he went about every engagement." Of *Mr. Jennings*, a Lady who attended his dying bed says, that his end was peace: about an hour-and-a-half before he died, he offered up fervent prayer for the prosperity of the Mission—for himself as a sinner—for his wife and child—and for all their relatives and friends: "I never saw a man," this Lady adds, "more universally loved and respected." *Mrs. Gutzlaff*, better known in England as Miss Newell, had accomplished much by patient assiduity, during her short residence with her husband at Bankok—co-operating with him, in the study of the various languages of the East, in relieving and nursing the sick and infirm, and especially in teaching two of the Priests of Buddhu the great Truths of Christianity: her last labour was spent on a Cochin-Chinese Vocabulary, which she had compiled as far as the word "Retirement."

Hindoo Laws of Inheritance—We have before us a very important Pamphlet, lately published at Calcutta, entitled "Observations on the Hindoo and Mahomedan Laws of Inheritance, as affecting the Converts to Christianity in India." This document is intended to give a clear view of the difficulties which, on the present system, prevent thousands from even examining the claims of the Gospel to their attention. It has been carefully drawn up, submitted to the critical examination of a number of Gentlemen holding high official stations in Calcutta and throughout Bengal, and is sanctioned and recommended by the signatures of NINETEEN Missionaries of various communions in that province. "We trust," to adopt the words of the Baptist Missionary Committee, "that efficient measures will be taken to draw the attention of our Legislature to the subject, previous to the renewal of the East-India Charter; and that the time will soon arrive, when the subjects of the British Government

will cease to suffer the loss of all things for professing that Holy Name by which we are called." The following instance of the operation of the Hindoo Laws will serve to shew their gross iniquity :—

Narapot Singh, of the Brahminical Caste, is the son of the late Pooran Singh, a wealthy Zemindar, near Guyah; on whose demise, his property (which consisted of six Mouzas, realizing an annual rent of about 16,000 Rupees) descended in the following manner; viz. three Mouzas, producing 8000 Rupees a year, to Narapot Singh; and the other three Mouzas, producing a like sum, to the children of his brother. Soon after, Narapot Singh came to Calcutta, and there embraced Christianity. This intelligence was no sooner communicated to his cousins, the other party included in his late father's will, than they seized upon his property; and have retained possession of it ever since, now upward of twenty years. The Rev. Mr. Ward, one of the Serampore Missionaries, advised with several Magistrates on the subject, particularly with the Judge of the Court of Guyah: but being informed that according to the Hindoo Law, as administered in the Provincial Courts, Narapot Singh had forfeited all claim to his property, he advised him to submit to the loss, rather than engage in a law-suit, which must, according to the present Regulations, be decided against him. He has, therefore, now suffered the loss of his property for the last twenty years; the amount of which, after deducting Government Taxes, &c., exceeds 100,000 Rupees, which he has forfeited merely for becoming a Convert to Christianity. At present, Narapot Singh is engaged as a Native Preacher in Calcutta, under the patronage of the London Missionary Society.

Oriental Christian Spectator — The Scottish and American Missionaries at Bombay, in conjunction with some Gentlemen of the Civil Service, are engaged in the publication of a Monthly Work under this title, which began in January of last year. This is the first Publication of the kind on the Western Coast of the Peninsula. It contains "a brief and digested record," to quote the words of the Editors, "of the exertions which are made to extend the Gospel; and Original and Selected Articles on the general subject of Christianity, and on the Duty and Means of propagating it."

POLYNESIA.

Vindication of the Missions—A "Vindication of the South-Sea Missions from the misrepresentations of Otto Von Kotzebue, Captain in the Russian Navy," in a Volume of about 160 pages, has just been published by the Rev. W. Ellis. Our Readers must have felt, from the facts adduced by Mr. Bennet, and quoted at pp. 254—256 of our last Volume, that the allegations of this Officer in reference to the South-Sea Missions are a tissue of misrepresentations and calumnies. Mr. Ellis has established this point at large, and with his usual ability. He has subjoined an Appendix, for the removal of some misapprehensions into which Captain Beechey has fallen in the Narrative of his late Voyage in these seas, and "which have been made the ground of unfair and injurious misrepresentations in some of our own Periodical Publications." The Publications here alluded to by Mr. Ellis are the Quarterly and Edinburgh Reviews, which, however widely they may differ on almost all other topics, have latterly united in the disgraceful practice of vilifying Missionaries and their proceedings: the Edinburgh Review, in particular, concocted an article in the Number for March, of which the Narrative of Captain Beechey furnished the occasion, "which may be truly said," Mr. Ellis remarks, "to be the limbo of all the calumnies cast upon the South-Sea Missions by their most inveterate enemies." A brief but forcible refutation of these calumnies is given at pp. 268—270 of our Number for June, in extracts from an Address by Mr. Ellis at the Anniversary of the London Missionary Society.

Troubles in Tahiti— The Missions have not only to bear up against the calumnies of foreigners, but to encounter the hostility of Natives who refuse to be reformed. The Young Queen gathered round her evil counsellors, and absented herself from Tahiti for several months. She disregarded the Laws established by her late Father; and which prohibited the old oppressive practices, and all the impure and idolatrous customs. Returning to Tahiti with her partisans, she was resisted by the well-affected Natives, in her attempts to subvert the Laws; but her partisans not venturing to oppose force to force, she consented to govern according to the Code which had been established, and peace was proclaimed throughout the Islands, though little dependence is placed on her professions.

UNITED STATES.

Sabbath-Observance Union — At a late Meeting of the "General Union for promoting the Observance of the Sabbath," the following Resolutions were adopted: they may serve to stimulate the exertions now making in this country :—

—That, as citizens of a free country, it is our right, and, as Christians, it is our duty, to assert the Obligations of the Christian Sabbath, and to endeavour to persuade others to respect them.

—That this Meeting recommend to Auxiliaries already existing, and to all such as may be formed, an active and efficient co-operation with the Parent Society; in arousing the Community, especially the Churches, to the awful extent of Sabbath Profanation, and in enlightening the Public on the importance and sacredness of that Holy Day.

—That the Revivals of Religion, which prevail at this time in different portions of our country, ought to encourage this Society to ardour and perseverance in the prosecution of their work.

—That this Meeting do make a solemn appeal to the Ministers of the Sanctuary of every name and denomination, in view of the awful desecration of the Holy Sabbath, to avoid the very appearance of evil—to lift up together their voice, as a trumpet, in defence of that day, in declaring to this nation its sin, in warning the wicked from their evil way, and in entreating those who have named the Name of Christ to keep the commandment blameless.

—That we rejoice to learn that our Brethren in England are engaged in promoting the Sanctification of the Sabbath, and in devising means of influencing Christians in other Nations to a greater regard for the day; and that the time has arrived when the attention of the whole Christian World should be directed to this all-important subject.

*** Vol. 1830: in the Contents, at Education Societies, read *Nineteenth*—Vol. 1831: p. 265, in the head "Comparative View of the Missions in 1831 with their state in 1818." for 1818 read 1828—pp. 297, 298: the Brief Memoir of Tahaah, or Naomi, here given, had before appeared, at pp. 267, 268 of the Volume for 1826. We were betrayed once before into an inadvertence of a similar kind, in repeating, in the Volume for 1827, a Memoir of Br. John Gottfried Haensel which had before appeared in that for 1823—P. 363, col. 1. l. 10, for *6th of September*, read *16th of September*. for *Thirteenth* Report of the National Education Society,

Missionary Register.

NOVEMBER, 1831.

Biography.

MEMOIR OF BROTHER JOHN GOTTLOB LOOS,

ONE OF THE MISSIONARIES OF THE UNITED BRETHREN, WHO DIED AT SAREPTA AUG. 30, 1829, IN HIS 68TH YEAR.

THE following Narrative appears in the Periodical Accounts of the Brethren's Missions. The suspension of the Calmuck Mission, in which this devoted Servant of Christ spent the greater part of his life, was stated at p. 34 of our Volume for 1824, and at p. 145 of that for 1825.

John Gottlob Loos was born June 24, 1762, at Strampitz, in Silesia; where his parents were poor, but honest and respectable farmers. They put their son apprentice to a tailor in the village: after which, according to the custom of Germany, he travelled as a journeyman. During these wanderings, he came to Ebersdorf, and found work in the Brethren's Settlement: though he had resided for some time near their Silesian Settlements, he had never heard of such a people: when he became acquainted with their doctrine and manner of life, he soon formed a resolution to spend his days among them. He obtained leave, in August 1784, to reside at Ebersdorf; and, in 1788, removed to Sarepta.

Of the means which the Lord was pleased to employ for his conversion, and the state of his mind during the first years of his connexion with the Brethren's Church, we have no very exact information: so much was, however, evident to all who knew him, that he had found mercy, and that the grace bestowed on him was not in vain. In the beginning of his abode here, he did not feel happy: but, as he considered it to be according to the will of God, he soon got to be at home among us, having a disposition to suit himself to every situation. He was generally respected for his faithful and upright disposition, his love to the Lord Jesus, and his attachment to the people to whom, by God's providence, he had been led: he likewise gained the love of all the Brethren and Sisters, by his frank, humble manner, free from all forwardness and conceit.

As his extraordinary attachment to the Calmuck Nation formed one of the most interesting features of his character, and many years of his life were spent as a Missionary among them, we proceed to give some account of this branch of his useful labours.

It is a circumstance worthy of remark, that, in the beginning of his abode in Sarepta, he felt a great aversion both to their persons and their manners. By degrees, however, he became acquainted with some Calmucks—learned their language, in a sufficient degree for common conversation—and, at length, conceived such an affection for them, that he often, without any regular commission, visited, and staid a longer or shorter time, among them. He had, by great frugality, become possessed of a small capital of some hundred roubles: these he spent in the education of two Calmuck Boys: he taught them German; and, at his own expense, provided for their instruction in Russian at Zaritzin: both obtained good situations under the Calmuck Princes, as Interpreters; but their subsequent conduct disappointed his hopes, and he was obliged to give them up to their own ways.

In the years 1803 and 1804, he was sent by the Mercantile House in this place, to join one of the Brethren who was employed in collecting debts in the Derbet Horde. After an abode of a year-and-a-half among them, he returned to Sarepta; but, having gained more friends, his attachment to them was so strong, that he again, of his own accord, paid them an unauthorised visit.

His converse with the Calmucks was, throughout, distinguished by simplicity and originality: though he seldom gave offence to any one, it was evident that

his whole aim was to gain souls for our Saviour: he thereby obtained general esteem; and was acceptable to all, of high or low degree. The following is an instance of his upright conduct. Having perceived that the Princes, and all the men of rank, were passionately fond of gaming, he protested against it, as a vice which would bring ruin on the people: when he perceived that his representations produced no effect, he went straightway to the Lama (Chief Priest), who had never been informed by the inferior Clergy of the practice, and represented its evil effects in the strongest terms. The Lama gave him a favourable hearing, and promised immediately to put it down. In a few days, all gaming ceased; and the Prince said to Br. Loos, with a smile, "So, you have complained of me to the Lama, and accused me of gaming." Loos said, that it was true, and that he could conscientiously do no other.

Some time after, however, the Prince perceiving that a party were playing cards in the Judges' tent, and no person venturing to forbid it, he sent Br. Loos with this commission: the latter fearlessly entered the tent, took the cards away, and brought them to the Prince.

During his stay on the Kasma, Br. Loos contracted an intimate friendship with a man of rank, called Churgum Zeitschi, cup-bearer or tea-maker to the Prince, which is an office of great importance at court. With this man, as with other Calmucks of distinction, he had often spoken boldly of the all-sufficient atonement made by Jesus, and the salvation thereby procured for the sinful human race. Br. Loos's upright and exemplary conversation, and his general love of mankind, testifying of the Truth more than his words, as being a follower of that Lord whose Name he proclaimed, the Nobles and Priests laid many snares for him, which the Lord gave him grace and strength to avoid. His reputation increased more and more. His friend, Churgum Zeitschi, believed even that a piece of Br. Loos's garment would serve him as an amulet, and secure for him success in hunting: the folly of such belief was strongly represented to him, but he was suffered to try the experiment. These Heathens believe in the transmigration of souls, and often declared that Br. Loos's spirit would go into a Tengeri, or Good Angel.

Some time after his return to Sarepta, he heard that his friend Churgum Zeitschi was dangerously ill, and would probably soon die. He therefore requested leave of the Brethren to pay him a last visit. The following account of it is copied from his own narrative:—

I travelled in a carriage made here by order of the Prince for his Wife; and arrived safe with the horde, intending to visit my friend once more, and to direct him to Jesus, as the Friend of Sinners, and the only hope and consolation in the approach of death. At the court of the Prince, I was received with great hospitality, but I did not find my friend Churgum Zeitschi. His people had left him in the Steppe, with only one servant to attend him. I inquired of them about the state of my friend's health, and where he was to be found: they replied, that he would soon follow them; but I perceived that they endeavoured to hide his situation from me. Having waited in vain for his arrival, and obtained information of his place of abode, I determined immediately to pay him a visit; for which, however, I could not obtain the loan of a horse. I therefore set off, unobserved, on foot, early in the morning. When I arrived near his tent, I found several Gellongs or Priests in the neighbourhood; and with them, my friend's physician. They were all lying under their Airbas (or two-wheeled cars), and eating their meal. They now endeavoured to prevent me going to my friend; but I insisted upon seeing him, dead or alive. They told me not to speak so loud, for fear of disturbing the patient; but he, hearing my voice, and surprised at my unexpected arrival, ordered that I should be immediately brought to him.

On entering the tent, I asked how he did. He replied, "O Loos, I am dying." I felt his pulse, and said, "Yes, you will not be long here." He exclaimed, "Oh, how many sacrifices have been offered for me!" (They had cost him about 7000 roubles, for he was a very rich man.) "But," added he, "it is all in vain: I must die." I asked, "Upon what do you now place your hopes." He replied, with great energy, "Jesus Christ is my confidence." His voice began to faulter—I repeated my question—and he gave me the same answer. What my feelings were, may be imagined.

He now gave me several commissions respecting his family: and, finding that he was fast approaching his end, I knelt down and commended his departing spirit in prayer into the merciful hands of Jesus; and I trust that He received this poor soul in favour: I assured him of my hope to meet him in a blissful eternity, and left the tent. His brother's tent stood at a little distance, where I had been invited to take tea. On looking back, I perceived that my friend's tent was closed, and was informed of his death. The whole party were exceedingly surprised at my conduct: they said, "Oh what friends must these two persons have been, that he waited till he had seen his friend Loos once more, before he would leave this earth!" When I returned, I found the tent taken

away, and the corpse laid upon the bare ground, covered with a green cloth. Thus they would have left the body unburied: but I said I should not suffer my friend's remains to be torne to pieces and dragged about by the dogs, and that he must be buried. As none of them would dig a grave, I got a spade and began to work with it: on which the eldest son of the deceased took the spade out of my hands, and, with the help of a few more, a grave was prepared.

But now many objections were made by the Gellongs. According to the doctrine of the Lamas, the corpse is delivered to the four elements—the year of the nativity of the deceased determining to which element he belongs; and masses for the dead, peculiar to each, must be prayed by the Gellongs, in the language of Thibet. The corpse, therefore, was to be left in the open air till these priests had performed their ceremonies; but none had their Mass-books with them. I said, "If none of YOU can pray, I will do it." On which they went to fetch their formularies, and left me alone till late at night in the Steppe. I had enough to do to defend the body from the hungry dogs, which already scented their prey. At length the Gellongs returned, rolled the corpse into the grave, and after midnight rode home.

I walked back to the Prince's Court, where I arrived at dawn of day. Having had to do with a dead body, I was considered unclean, and durst not approach the tents: but one of the Princes, observing me, admitted me into the tent, where I remained till my return to Sarepta.

I had become acquainted with Churgum Zeitschi on my first visit to the Derbet Horde; but he assured me that he had seen and been attentive to me before that time.

When the Missionary Labours of the Brethren among the Calmucks were renewed, in the year 1815, Br. Loos was commissioned to accompany the Brethren appointed to that service in the Choschut Horde. He had been quite alive in this undertaking; and it was a long time before he could feel resigned to the will of the Lord, and understand WHY he had permitted such a promising appearance of success to be at once destroyed. It may be said, that the anxiety of his mind, when he saw the Mission suspended, and his diligent and active Fellow-labourers called to other services, shortened his days. He will, however, now understand the ways of our Saviour in this mysterious dispensation, which is certainly beyond our short-sighted comprehension.

He had no particular illness; but increasing weakness ended in his departure in the most gentle manner. He had, in his best years, been a man of few words; and in his latter days, he said little, but waited with patient resignation for the coming of his Lord. On the 30th of August, his redeemed soul was called into the presence of his Redeemer, in the sixty-eighth year of his pilgrimage here below.

The Eighth and Ninth Volumes of the Periodical Accounts contain reports of proceedings in the Calmuck Mission, from its renewal in 1815 till its suspension in 1823. In the present year, an interesting narrative has been published, by Messrs. Holdsworth and Ball, of the endeavours of two Brethren of Sarepta, Zwick and Schill, to circulate the Scriptures, in a Journey from Sarepta among the Calmuck Tribes.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

List of Forty-six additional Societies adverse to any alteration in the Constitution.

174. ABERDEEN Auxil.
175. ABERGAVENNY Aux.
176. ABERYSTWITH Aux.
177. AXMINSTER Branch.
178. BARNSTAPLE Br.
179. BOURTON-ON-THE-WATER Auxiliary.
180. CARDIGAN Auxiliary.
181. CAVENDISH SQ. As.
182. COVENTRY Auxil.
183. DORSETSHIRE Aux.
184. EAST-LONDON Aux.
185. ELY Association.
186. FISHGUARD Aux.
187. HARLOW Assoc.
188. HEATON-MERSEY Br.
189. HONITON Branch.
190. HUNTINGDONSHIRE Auxiliary.
191. LINDFIELD Assoc.
192. LISSON-GREEN Ass.
193. LITTLEPORT Assoc.
194. LIVERPOOL Auxil.
195. LOWESTOFFT Br.
196. MALDON Branch.
197. MOLD Auxiliary.
198. NEWBURY Auxiliary.
199. NEWBURY Ladies' As.
200. NEW-LANARK Aux.
201. N.W. LONDON Aux.
202. ORDNANCE, TOWER, Auxiliary.
203. OXFORD-MARKET Association.
204. PADDINGTON Assoc.
205. PEMBROKE-DOCK As.
206. PEMBROKE Ladies' As.
207. ——— Western Ass.
208. SIDMOUTH Branch.
209. STAFFORDSHIRE Auxiliary.
210. ST. ALBAN'S Auxil.
211. SOUTH-CLERKENWELL Ladies' Assoc.
212. SUDBURY Branch.
213. SUTTON-MEPAL Br.
214. THATCHAM Ladies' Association.
215. THIRSK Branch.
216. TIVERTON Branch.
217. WINGHAM Branch.
218. WITHAM Branch.
219. YORK-SQUARE Ass.

List of Four additional Societies favourable to Alteration.

14. LONG-PRESTON Auxiliary.
15. FITZROY-SQUARE Association.
16. PERCY-STREET Association.
17. RIPON Auxiliary Society.

The above Lists are made up to the 17th of November.

JEWS' SOCIETY.

TWENTY-THIRD REPORT.

Schools.

Owing to the late depressed state of the funds, no Children have been admitted. Of 37 Boys who were in the Institution at the last Anniversary, six have been put out as apprentices, and one has been expelled: of 48 Girls, six have been sent out to service, two have been taken away by the parents, another has been sent home, and one has died. According to this statement, there are at present in the Schools 30 Boys and 38 Girls.

Scriptures and Tracts.

The Issues of Books have been much less than in former years, owing to the late depressed state of the funds. The Committee have to acknowledge the kind readiness with which the Committee of the British and Foreign Bible Society have at all times met their applications: most important assistance has thus been rendered.

Completion of Judæo-Polish Scriptures.

The entire Volume of Inspiration has, at length, been translated by your Missionaries into Judæo-Polish. The New Testament was completed and published some years ago. The Old Testament was commenced by the Rev. A. M'Caul, assisted by his Missionary Brethren and some Jewish Converts: the Pentateuch was first published, and extensively circulated: the Book of the Prophet Isaiah next followed. Those, who can estimate the blessing of being enabled, for the first time, to read in the tongue wherein they were born the wonderful works of God, will form some idea of the benefit conferred on the immense Jewish Population of the North East of Europe, in giving them the Scriptures in a language most exclusively their own, the language of their colloquial intercourse, and the only language which the great majority are able to read. The Translation has lately been finished, after long and persevering labour, by a Jewish Convert, and awaits the revision of your Missionaries. The troubles which have arisen in Poland have caused some suspension in this work.

Episcopal Chapel.

The Chapel has been placed under a new arrangement. After careful consideration, the Committee had resolved on discontinuing the salary of an Assistant Minister: this measure, however, proving very unacceptable to the Congregation, and your Committee not being able to depart from their resolution, the Rev. C. S. Hawtrey and G. T. King, Esq., with a view of relieving the Committee from the difficulty in which they were placed, kindly proposed to take the entire responsibility of the Chapel upon themselves for two years, paying all charges of rent, and receiving the pew-rents and proceeds of Quarterly Sermons.

Students.

There have been five Students in the Seminary during the year. The state of the funds prevented the Committee from even taking into consideration several offers of Missionary Service which have been made to them.

Missionaries.

The number of Missionaries, now in immediate connexion with the Society, is thirty; besides three, who are engaged in India, under the inspection of the Madras Committee: of these, ten are of the Jewish Nation. There are, also, five other individuals at present engaged as Teachers in the Jewish Schools, in the Grand Duchy of Posen; making a total of thirty-eight Missionary Agents, engaged in promoting the objects of the Society.

Labours among the Jews in England.

The Rev. J. C. Reichardt and the Rev. M. S. Alexander have been engaged, during the greater part of the year, in preaching the Gospel to the Jews of London and other principal towns.

On his return from the Continent, where he accompanied your Secretary on a visit to Warsaw and other Missionary Stations, Mr. Reichardt resumed his former employment of visiting the Jews in London, according to the views stated in the last Report; distributing the Scriptures and Tracts among them, and receiving their frequent visits at his own house. He has since spent nearly four months in a Missionary Tour to Birmingham, Manchester, and Liverpool; in which it has been his simple endeavour to make known to the Jews of those towns *the unsearchable riches of Christ*. The Committee have decided encouragement to proceed; and they trust that their Missionary will, in the same way, be permitted in future to pay a periodical visit to every town in England where the Jews are to be found, thus seeking them out in every place whither they have been scattered. Mr. Reichardt has undertaken, for a time at least, with the full approbation of

your Committee, to reside in an Institution about to be formed for furnishing employment to destitute Christian Jews, in order to give spiritual instruction to its inmates, in the hope that his means of usefulness may be rather increased than diminished by such a step.

The Rev. M. S. Alexander arrived in England, from Dantzic, a short time before the last Anniversary. Mr. and Mrs. Alexander are both of them Converts from the Jewish Religion; in the public ministration of which, Mr. Alexander was for some years engaged in the capacity of Reader in the Synagogue: his return, therefore, to this country, after a few years' absence, as a Minister of Christ, naturally excited considerable attention among the Jews. The Lectures, regularly addressed to them at the Episcopal Chapel, afforded him an opportunity of a public testimony to them of *the Truth as it is in Jesus*. They have sometimes attended in great numbers, and listened to the Gospel as preached to them by one of their own Nation; and conferences were held with them on such occasions, after Evening Service, at which from twenty to fifty have been present. Some have heard without feeling or emotion: some have gone away evidently filled with indignation; or, perhaps, pricked to the heart, and convinced of sin: some have remained, to oppose infidel objections to the doctrines both of Moses and of Christ; and a few have come to inquire further, What shall we do to be saved? . . . During the year, Mr. Alexander has visited his Brethren at Plymouth, Bristol, and other places, and had many opportunities of bearing his testimony before them. That in many instances he has met with contempt and scorn—that he has been the object of misrepresentation and malice—that his very name has been cast out with indignation, and his person viewed with abhorrence by many former friends and associates—and that these things should often have been a source of severe trial—will be no more than what every follower of Christ was prepared to expect would take place, under such circumstances. If reproach has been borne for Christ's sake, your Committee rejoice; and they believe that the testimony which has been given will not have been in vain, through the Lord's blessing. The present exigencies of the Mission in Dantzic having seemed to require Mr. Alexander's return, in consequence of Mr. Ayerst's necessary absence on account of illness, he is about shortly to leave England, in the view of resuming his labours at that station.

RELIGIOUS TRACT SOCIETY.

THIRTY-SECOND REPORT.

Issue of Publications.

THE Publications circulated during the year amount to 11,090,259; being an INCREASE beyond any preceding year, of 520,322, without including the numerous Tracts published in Foreign Countries at the Society's expense.

The Total Circulation of the Society, at home and abroad, in about SEVENTY different Languages, amounts to nearly ONE HUNDRED AND FIFTY-FOUR MILLIONS of Publications.

Grants for Great Britain and Ireland.

The Grants made during the year amount to more than SEVEN HUNDRED in number. The increasing neglect of the Divine Precept, *Remember the Sabbath Day, to keep it holy*, induced the Committee to devote 26,325 Tracts and 347,800 Hand-Bills, for circulation on the Lord's Day.

A variety of Small Works have been issued, to oppose the Infidel Errors which have been industriously diffused; and upward of 140,000 Anti-Infidel Tracts and Hand-Bills granted to various persons, for general circulation. For the depraved and ignorant people that crowd many of the courts and alleys of the Metropolis, 20,225 Tracts and 83,400 Hand-Bills have been devoted: 11,500 Tracts and Hand-Bills have been distributed among the crowds present at the execution of criminals; and about 19,300 Tracts and 139,000 Hand-Bills to the frequenters of the Pleasure Fairs in London and its vicinity. The inmates of different Workhouses, Hospitals, and Prisons have received nearly 12,000 Tracts and small Children's Books. About 20,000 suitable Hand-Bills were given to Sunday-School Children, on the Sabbath preceding Bartholomew Fair. A grant of 11,800 Tracts and Hand-Bills has been devoted to the Houseless Poor in London. The Committee also granted about 8200 for circulation among Foreigners found in the different parts of Britain; and 36,200 Tracts and 74,000 Hand-Bills were also placed at the disposal of friends who feel a lively interest in the promotion of Religious Truth among Soldiers, Sailors, Boatmen, and others.

These efforts have not been confined to the Metropolis. The great excitement produced in different parts of the country, by the proceedings of the Special Commissions in the disturbed districts, induced the Committee to send about 10,000 of their publications to Winchester, Horsham, Reading, Aylesbury, Salisbury, and Dorchester, for circulation among the persons who were then assembled together. The Committee have made large grants for circulation in places where the Gospel was not known and the situation peculiar: the Agents of the Home Missionary Society received 11,525 Tracts and 16,800 Hand-Bills; and the District Visiting Societies at Devonport, Plymouth, and other places, and Societies in Lancashire and Lincolnshire, received about 20,000 Tracts and 11,000 Hand-Bills for circulation by their Agents.

In referring to these Grants, the Committee find that it is now needful to state to their friends, that the limited contributions, placed at their disposal for the gratuitous operations of the Society, will not allow them to attend to applications for Grants for home circulation, unless such applications contain special circumstances, and funds for the purchase of the requisite Publications cannot be locally raised. They deem it necessary to make this statement, being compelled to decline applications of a general kind, until the funds are considerably increased. During the past year, the gratuitous issues have amounted to One Thousand Pounds MORE than the subscriptions, donations, and auxiliary contributions which have been received. The Committee trust that the immense field of FOREIGN OPERATIONS, which the Society can but inadequately supply, will induce every applicant to use his utmost endeavours to obtain local assistance for local wants.

The Grants to Ireland, during the year, amount altogether to 133,800 Tracts and 45,400 Hand-Bills, calling for an expenditure of nearly 150*l.*—a sum which the Committee have cheerfully devoted toward the alleviation of the spiritual necessities of the Sister Country.

New Publications.

These have amounted, in the year, to 263: it is remarked on them—

The Committee have, during the past year, proceeded to publish several important Works, which have had an extensive circulation. They find that there has been a gradual increase in the sale of their Larger Works during the last four years; and that, during the same period, there has been a like progressive increase in the issue of Tracts. It will be satisfactory, therefore, to the supporters of the Institution, to find that the numerous re-publications of small books has not interfered with, but considerably promoted, the Tract Operations of the Institution. The Committee having found that the plan of reprinting approved Standard Works has fully answered their expectations, and has promoted the interests of the Institution, have determined to continue increasing their number and variety.

The Committee consider it unnecessary to make any particular reference to many of the New Publications. The First and Narrative Series have been considerably increased; and contain several new Tracts, which are well adapted to counteract the efforts so industriously made to circulate the Principles of Infidelity. The Narrative Series has been found very useful to the numerous Loan Tract Societies.

Notices relative to different Works.

In the *Re-publications of the Works of the Seventeenth Century*, Selections have been made from Archbishop Usher, Bishop Hall, Bishop Reynolds, Watson, Matthew Henry, Dr. Owen, Lockyer, Baxter, Howe, Bolton, Charnock, and Flavel.

To the *Select Writings of the British Reformers* three volumes have been added: the Eighth contains the Writings of Cranmer, Rogers, Saunders, Taylor, and Careless, with a portrait of Cranmer; the Ninth, those of the learned and eloquent Bishop Jewell; and the Tenth, the Writings of Wickliffe and others. Most of the pieces in the Tenth Volume have hitherto only existed in Manuscripts, wholly inaccessible to general readers of the present day: the period referred to, the Dawn of the Reformation, is peculiarly important: the volume throws considerable light on the commencement and early spread of Religious Truth in our own country. The whole of the series of the British Reformers will be completed in two additional volumes.

The *History of the Church of Christ*, and the *Christian Biography*, together with the *Tract Magazine*, *Child's Companion*, and *Domestic Visitor*, have an

encouraging sale, which is not confined to this country, but extends to India and other foreign lands. The *Manual for the Aged*, containing Tracts in large type, and the *Sermons to the Aged*, will be found a most useful Collection of Tracts.

The Committee, however, feel it their duty to direct the attention of their friends to some of the Works which have been published, the design of which is specially to direct the numerous readers of the day to the study of the Holy Scriptures. The *Manners and Customs of the Jews* will be found an instructive Work, particularly for the Young: it explains many parts of Scripture which are obscure to English Readers, and is illustrated by upward of 150 neat Engravings. The *Companion to the Bible* is adapted for the Young in Families, Bible Classes, and Sunday Schools: it is published in one volume, with three neat coloured Maps, and contains much very valuable information: it is a comprehensive Manual of Biblical Knowledge. The *Daily Scripture Instructor* is designed as a Companion to the Expositor, published last year: its plan is similar, but the texts explained are all different: the contents are suitable for any year. The *History of Redemption*, by President Edwards, of America, traces the History of Redemption, from the Fall, to the Incarnation of Christ; and from thence to the destruction of Jerusalem: this volume forms a summary of the History of the Jews, written entirely upon Scriptural Principles; and therefore preferable to Publications of a different nature, which have lately been printed, and extensively read. The *Emblems for the Young* is an elegantly written work; intended to illustrate, to the youthful mind, the wonders of Redemption through the beauties of Nature. The *Commentary on the Holy Bible* is another Work to which the Committee feel it right to request the attention of their friends: the object of this Work is, to provide a Commentary on the Holy Scriptures, compact in size and moderate in price; which may be useful to those whose opportunities for reading, or whose means of purchasing, render such a Publication desirable; while the contents are suited for Christians of every station, rank, and denomination.

Progress in gratuitous Stereotyping.

The Committee have to acknowledge the receipt of several sums for stereotyping Works which have been approved. In some instances, the plan suggested in the last Report has been adopted; and several friends have united their subscriptions toward stereotyping particular Works: the Committee hope that these examples will be imitated. It would be an interesting manner of aiding the Society, if Congregations would make a Collection for the purpose of stereotyping approved Works; and particularly the Works of holy and devoted men who have formerly laboured in their own towns and districts: thus, though dead, they would speak; and, though resting from their labours, their Works would follow them.

The works printed and stereotyped during the year, with funds furnished in whole or in part for that purpose, are—

Select Writings of the British Reformers, 3 vols..... By a Friend.
Henry on Meekness..... Ditto.
Dr. Owen on the 130th Psalm, Ditto.
Henry on Communion with God, Ditto.
Baxter's Saints' Everlasting Rest, in part by several Friends, through..... Mrs. Jacobs.
Sibbs's Soul's Conflict, further Subscription..... By a Friend.

The sum of 470*l.* 5*s.* has been received for stereotyping these Works.

Circulating Libraries.

The Circulating Library has received the addition of Thirty-eight Volumes, price 4*l.*, or to Subscribers 3*l.* The Library complete, consisting of One Hundred and Sixty-nine Volumes, together with a Case, is 16*l.* 5*s.* 6*d.*, or to Subscribers 12*l.* 8*s.* 6*d.* During the past year, a considerable number of these Libraries have been sold.

The Plan of these Libraries, with a statement of the Benefits arising from them, may be seen at pp. 389—391 of our Number for September.

Continent.

France.

BRITISH & FOREIGN BIBLE SOCIETY.

A Minister in the North of France furnishes the following

Instances of the Increasing Influence of the Scriptures.

Between Amiens, Montdidier, Peronne, and Corbie, there is a tract of country, well cultivated and rich, called Santerre. Less than three years ago, the first Colporteur (Hawker) who went thither called upon us on his return, and gave us the most afflicting account of

the religious state of the inhabitants: in fact, he was utterly discouraged, and even determined not to go again; so great were the obstacles which he had had to encounter, in the distribution of the New Testament. No one was willing to purchase it; for, indeed, no one knew what kind of a book it was that was offered to them. Some found it too long: others thought that it differed from that of their Priest; and others, having ascertained that the Services of the Mass were not contained in it, took it for granted that it could not be a good book: besides which, very few among them were able to read. In short, it almost seemed that this delightful country was closed against the Gospel. It happened, however, that, six months afterward, the same Colporteur made another attempt; when, by dint of conversation, and visiting a great number of houses, he succeeded in disposing of a larger quantity of copies than he could venture to expect, chiefly among Families, but a few also among Schools. Family circumstances having prevented him from continuing to act as Colporteur, we lost sight, for a time, of the district in question: at length a Colporteur, from Lamotte, situated in Santerre itself, offered his services to us in distributing New Testaments; accompanied by an assurance that he could dispose of a considerable number, as they were everywhere in demand: this information, unexpected as it was, caused us no small joy. In fact, since November last, nearly 1000 copies of the New Testament, and about 5000 Religious Tracts, have been distributed in twenty villages: most of the copies have been disposed of in schools, as reading-books, where they are eagerly inquired after. A great work has evidently been begun in Santerre: the frequent visits of our Colporteurs have awakened curiosity, and attracted attention: the yoke imposed by the Priests is no longer so severely felt as formerly; and a suspicion is gone abroad, that the Sacred Scriptures do not sanction their proceedings: on this account they are more generally read.

During a tour which a Colporteur made in Normandy, he entered every house in the villages through which he passed—conversed with many inmates—and left them more or less disposed to read the books with which he supplied them. If, at first, they received him uncivilly, he was generally requested, at last, to continue his conversation: a great number of poor people went round to their neighbours to borrow a few sous, in order to purchase a Testament or some Religious Tracts—a sure sign this, that the books were valuable in their sight!

It has very frequently happened, that our Colporteurs have seen many persons who shewed the degree of importance which they attached to the New Testament, by their eagerness to procure a copy, and their opposition to the threats and even the flattery of their Priests. A Priest, belonging to a village in Artois, had secretly asked, in every house, to see the books which had been purchased, under the pretext of his wishing to read them; but he either retained or destroyed them: on one of our Colporteurs revisiting the village, the anxiety among the people to obtain new books was general; and they all declared, that, this time, the Priest should not outwit them: those who had nothing went and borrowed loaves of bread of their neighbours, which they brought with joy to exchange for a New Testament or for Tracts. A Schoolmaster had purchased a considerable number of Testaments for his pupils, without however mentioning the circumstance to the Priest, who was indignant, and came to order the master, either to consign the books to the flames, or to quit the place forthwith: so far from obeying the Priest, he proved to him the impiety of the order which he had made, and openly declared to him that he possessed the Bible. The number of Testaments distributed in Artois is great; and, in general, they have been circulated among, or for the use of, families.

The large number of Testaments which are issued from my Depôt proves to you that a great improvement has taken place in the dispositions of many. An abundant seed has been scattered abroad, and God will assuredly cause it to spring forth.

A Correspondent in the South thus confirms what was stated at p. 471 of our last Number:—

A short journey among the Pyrenees has confirmed me in the conviction which I had previously entertained, that the present are important times; and that now is the favourable moment for abundantly distributing the Bible—leaving it to the Lord to water the precious seed thus sown, and to cause it to become the

principle of an awakening, and of a renunciation of all the ceremonies and superstitions of the Roman Church. There exists much religious indifference; but, at the same time, a certain desire to examine into the Truth manifests itself, which every day becomes more general. The restriction imposed by the Clergy, not to search the Scriptures, is despised by many persons, even in the country: the respect inspired by pompous ceremonies is disappearing: sentiments of Religion manifest themselves; and whole multitudes wander to and fro in search of solid food for their souls, and a more enlightened faith: but, alas! they are without guides, exposed to delusions of every description, and in danger of becoming the victims of impiety, or of returning to their former Romish Superstitions. These multitudes have very obscure ideas; nor do they feel much desire to seek, in the Word of God, that knowledge of the Way of Salvation of which they stand so greatly in need. The Bible is to them an unknown book: on this account it is, that all our efforts ought to be directed to make them acquainted with it. At no period were large distributions so greatly wanted; and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of Religion in France, to exert all its energies in its behalf.

JEWS' SOCIETY.

From the Twenty-third Report, with some additions from the Society's "Monthly Intelligence," we subjoin an abstract of its

LABOURS AMONG CONTINENTAL JEWS.

France.

The *Rev. J. J. Banga* and the *Rev. P. J. Oster* usually reside at *Strasburg*, from whence they make frequent journeys through the country.

In the summer and autumn of last year, Mr. Banga made a long tour through Southern Germany: on his return to Strasburg, he found the Jews of that place very unfavourably disposed toward him: they united in great numbers, to combine their efforts to get Books and Tracts by hypocritical pretensions, in order to destroy them. Notwithstanding, it is evident that there is, among many of the Jews, a great desire for the Word of God, especially in the neighbouring parts of Germany.

The labours of the Rev. P. J. Oster have been more exclusively confined to the territory of France, with occasional excursions into Switzerland. On the 29th of April, 1830, he left Strasburg for Colmar; and afterward proceeded, in succession, to Montbeliard, Besançon, Lyons, Avignon, and Lourmarin: in these places he found ample employment: the Jews whom he met with were chiefly of that class, who, having imbibed the sceptical opinions of Nominal Christians, were as ignorant of Moses as of Christ, and as indifferent to the Old Testament as to the New: there were, however, some encouraging exceptions, and that especially among the poorer class. At the end of June, Mr. Oster directed his steps toward Marseilles: here he met with but little encouragement: at Nismes he was better received: at Montpellier he found but a few Jewish Families; and therefore proceeded to Toulouse, where so continued were the opportunities of declaring the Gospel of the Lord Jesus Christ to the Jews, that Mr. Oster states that he was thereby prevented from writing in his Journal as regularly as before.

Switzerland.

The two Missionaries in France occasionally visit Switzerland. A Society has been established at Geneva for the promotion of the Jewish Cause: at Bâsle, likewise, a Society has been established, under the name of the "Jews' Friends Society," the object of which is, to excite in Switzerland, France, and Southern Germany, wherever truly Christian Congregations are to be found, sincere and active love, and a spirit of prayer for the House of Israel.

Germany.

Mr. Stockfeld continues to visit the scattered Jewish Families in the country adjacent to the *Lower Rhine*; and, in a large sphere of labour, stirs up many Christian Co-adjutors, and introduces the Scriptures without note or comment into Jewish Schools.

It appears that the increased use of the Scriptures in Schools for Christian Children, which has been promoted by means of the British and Foreign Bible Society, has had the effect of provoking the Jews to jealousy.

In *Frankfort* there is ample employment for a zealous Missionary: the regular Jewish residents in the city are very numerous, and some of them are

opulent; but the importance of this Station is much increased by the number of travelling Jews, who are continually passing through, and who freely visit your Missionary, *Mr. J. C. Moritz*: he has here an opportunity of circulating the Scriptures and Tracts, in many instances by sale, and the precious treasure is thus carried to distant countries. In the large School for Jewish Children, established by the more opulent Jews of the New Temple, containing 330 Children, and which was visited by the Rev. J. B. Cartwright and Rev. J. C. Reichardt on their way to Poland, your Deputation had an opportunity of seeing what your Society had been permitted to do, in promoting a Bible Education even among Unconverted Jews: in the classes which were reading the Scriptures, many of the Children were using the edition published and supplied by your Society, without which the Sacred Volume must have remained inaccessible to a large proportion of them, and probably would have been possessed by none without a dark mass of Jewish Tradition. Mr. Moritz has journeyed, with much encouragement, through some parts of Bavaria, Wuertemberg, and Baden, where the Jews are numerous.

Mr. Petri has been absent from his former station at *Detmold* during the greater part of the year, having travelled among the Jews of Bavaria.

Mr. J. P. Goldberg still resides at *Dresden*, although late events have tended to discourage his labours: his periodical visits, however, to Leipsic, at the Great Fairs, which are attended by Jews from all parts of Europe, open a large field for Missionary Labour, in which a few Christian Friends on the spot take a lively interest.

Mr. J. O'Neill still continues to reside at *Hamburgh*, as your Missionary to the Jews of that city. With much which is evidently designed for the trial of your faith, in the marked indifference of the great body of Jews, there are not wanting some cheering proofs of the power of Divine Grace: four individuals have been baptized, after giving satisfactory evidence of the sincerity of their faith.

Prussia.

The Society established at *Berlin* continues to maintain a friendly intercourse with your Committee, and contemplates an increase in the number of its Missionaries. The *Rev. A. M'Caul* has resided there during the winter: he speaks with pleasure of his intercourse with a sect of Jews there, whose Teachers publicly uphold the authority of the Inspired Word—reject Jewish Traditions—reprobate the rationalistic mode of interpreting the Bible—and hold out the Advent of Messiah as the Hope of Israel. In the School which is attached to this New Synagogue, there are 120 Boys. Mr. M'Caul has had much intercourse with the Jews: some were already reading the New Testament.

The *Rev. J. G. Wermelskirch*, *Mr. Graf*, and *Mr. Hartmann*, still occupy, as formerly, the Missionary Station at *Posen*. Mr. Wermelskirch was for some time absent, on a visit to England, with the consent of your Committee: the two other Missionaries have been partly occupied at Posen, and partly in travelling through the Province and visiting the Schools.

Turning to the Northern Stations in Prussia, your Committee notice with much pleasure the labours of the *Rev. J. G. Bergfeldt* at *Koenigsberg*. There is scarcely any Station at which Bibles are more readily purchased by the Jews than at this place: the demand is principally from Foreign Jews, who pass through Koenigsberg on their way between Russia and Germany.

Mr. Bergfeldt thus describes, in a Letter written in June, the peculiar characteristics of the Jews who are natives of Koenigsberg:—

The Jews in this place are of such a peculiar cast, that a Missionary finds little profitable access to them. They are, in fact, hardly to be considered as Jews, and many of them would be ashamed if you were to address them as such. Most of them have scarcely any religion at all: their children are educated in Christian Schools, and thus may be considered to imbibe the principles and religious sentiments of their Teachers and fellow-scholars; the more so, as there is little or no opposition to them at home, and to the Synagogue they almost never think of going: numbers of them are baptized in their infancy, or when they are grown to the age of confirmation, and almost an equal number when they are about to marry or settle in life. Thus Judaism is gradually extinguishing in this town. But, as this change of outward profession is, in most cases, merely an accommodation to the acknowledged religion of the State, no

Missionary is required for it, as there are plenty of Parish Ministers to perform the sacred ceremony. That small number of pious proselytes, and well-inclined Jews, whom I have mentioned repeatedly, are, of the whole Jewish Population here, almost the only persons with whom I stand in a profitable and blessed connexion. I look to the Foreign Jews, who are still living in their national character, and of whom hundreds are to be found here, as you have seen yourself during your short visit to this place: at present, your eye would not meet those crowds of Polish Jews in their long dresses and venerable beards. The war, and insurrections in the neighbouring provinces, prevented them from coming with their merchandize: then the cholera morbus broke out, and our frontiers were shut up against them; and, for both reasons, many of them, who were still here, have been denied a stay in this place, so that we are at present almost entirely deserted by Polish and Russian Jews.

The Report proceeds—

In the last Report, your Committee pointed out the importance of *Dantsic* as a Missionary Station. During the past year, the Rev. M. S. Alexander having been absent in England, and the labours of the *Rev. W. Ayerst* having been seriously impeded by a very long illness, which rendered a temporary removal necessary, your Committee have very little to lay before you. Mr. Ayerst was occasionally able to converse with a few Jews who visited him; and a pious Minister of the city occasionally superintended the School, and supplied the Missionary's lack of service.

Since the removal of the Rev. R. Smith to Warsaw, no Missionary has been permanently stationed at *Breslau*. Your Society has, however, in that important town, a valued friend in Dr. Neumann, a learned and respectable Christian Jew; by whom your edition of the Hebrew Testament has been completely revised, though, from peculiar circumstances, no steps have yet been taken toward the adoption of the suggested emendations. Your Secretary, and those of your Missionaries who have visited Breslau, have experienced Dr. Neumann's kindness and assistance in their work; and, in the select circle of his Jewish-Christian Connexions, their hearts have been warmed with a practical illustration of the truth, that, among the scattered Children of Israel, *there is even now, at this present time, a remnant according to the election of Grace.*

The *Rev. A. Gerlach* has continued to make *Thorn* the centre of his Missionary Labours. He has made several very important journeys through the adjacent countries; and subsequently visited Warsaw, where he had an opportunity of preaching to the Jews, in Polish, at the usual Saturday Service. Late events in that part of Europe have interfered with his plans.

Poland.

In calling your attention to the Mission in Poland, your Committee are assured that this is a subject in which the friends of the Jewish Cause will feel the liveliest interest; and they have to inform you, with gratitude to God, that, amidst the awful and sanguinary scenes which the Missionary Brethren have been called to witness, they have been mercifully preserved from sustaining the slightest injury. The Missionaries who were at *Warsaw* when the Revolution broke out, were the *Rev. F. W. Becker*, with *Messrs. Lange, Wasohitschek, and Lawrence.* The *Rev. R. Smith* was in Germany at the time when these events broke out, and was strongly urged not to return; but he felt that it was his duty immediately to hasten back to Warsaw, to resume his charge of the Proselyte Institution . . . With reference to the employment of the Missionaries previously to these events, your Committee will only state here, that the plans alluded to in the last Report were still carried on: the printing of Tracts was continued: the Gospel of St. Luke was also printed in Polish: journeys were occasionally undertaken through different parts of the country; and, although opposition or indifference sometimes excited feelings of discouragement, yet, for the most part, the Missionaries returned to Warsaw testifying that there was indeed a famine in the land—*not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.*

In the subsequent taking of Warsaw the Missionaries were mercifully preserved: Mr. Lange thus speaks of the terrible scene:—

On the morning of the 6th of September, we were early awakened out of our sleep by the terrible thunder of cannonading: we recommended ourselves to the gracious care and keeping of God. During the course of this day some balls fell in our street, but without doing any

hurt. Toward evening the firing ceased, and we were glad to hear that there was some hope of peace. This hope we entertained till the next day, when, at two o'clock in the afternoon, we were alarmed again by the report of cannon; which were nearer to us, and therefore more terrible than the day before. As the attack was made near the Wola Gate, our houses were the more exposed to danger... The night was dreadful. Black clouds of smoke, partly from the artillery, partly from the houses which were set on fire, were hanging over us, and seemed to threaten us with destruction: afterward our street was lighted by the flame of fire, as if by moonshine. We expected every moment that our house would fall upon us, or become the prey of fire. But praised and glorified be God that nothing of this kind has befallen us!... We cannot but admire and bless the goodness of God, who has dealt so exceedingly kind and graciously with us, while hundreds and thousands of others have suffered.

The Report proceeds—

Your Secretary has given a very encouraging account of his visit to your Missionaries at *Lublin*, an important town in the south-east of Poland: the attendance of the Jews at the Mission House, though not numerous, was frequent: two have been baptized... The Missionaries at this Station are, the *Rev. G. Wendt*, and the *Rev. L. Hoff*, with *Mr. Rosenfeldt*, a Jewish Convert, as an Assistant in the Mission: their situation has been still more trying than that of their Brethren at Warsaw; but God has protected them in a most signal manner.

In reference to the country at large, it is remarked—

There were two general features very observable in the disposition of the Jews, which were peculiarly encouraging to your Secretary, and which he had an opportunity of witnessing very frequently. One was, their FRIENDLY RECOGNITION OF YOUR MISSIONARIES: the existence, object, and character of the Mission were matter of general notoriety; and, except where a spirit of opposition had been designedly excited by the Rabbies or others, as was frequently the case in Warsaw, there was little want of opportunity to the Missionary for proclaiming the message of Salvation to the people. The other circumstance alluded to was, their EAGERNESS AFTER THE SACRED SCRIPTURES, which was often very striking, and calculated to rouse the feelings and energies of a Christian Bosom.

Russia.

Your Society has, at present, no Missionaries in Russia; although there is, in that country, a large and unexplored field for Missionary Exertion. The desire of the Jews for the Sacred Scriptures manifests itself more and more, notwithstanding the absence of those circumstances which, under the blessing of God, might be supposed requisite to call it forth. Surely this is of God! It is a call to prayer and persevering labour.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

FROM the Thirty-second Report of the Religious-Tract Society we collect the following information.

France.

Five Anti-Catholic and Eight Anti-Infidel Publications have been issued by the Religious Tract Society, and extensively circulated. Bogue's Essay and Keith's Evidence of Prophecy are among them. Upward of 400*l.* have been devoted by the Committee to their operations in France during the year. The *Paris* Society has increased its income to 19,000 francs, and its circulation to 450,000 Publications; and the *Alsacian* Society has carried its distributions to 115,670.

Netherlands.

The Secretary of the Netherlands Society writes—

Of our "Bible Almanac" we generally publish 30,000 copies, more or less, every year; and, besides, from Twenty to Twenty-four Tracts, of each of which we generally print 15,000 copies; and some of them have gone through two or three editions. Our gratuitous distribution is extended to nearly all the Prisons, Hospitals, Alms and Orphan Houses, Poor and Sunday Schools; and, in short, to most of the Charitable Institutions, so numerous in this country... There are very few places in this State where our Publications are not read; and, in many remote villages, they greatly contribute to the comfort and spiritual improvement of the poorest inhabitants.

Switzerland.

Bâsle—A Society has been established. Prior to its establishment, the Rev. C. F. Major, the Secretary, had printed, in German, 24,500 copies of Ten different Tracts and 16,000 Hand-Bills. Your Committee have directed stereotype plates of Six Tracts to be cast for the Bâsle Society, and have undertaken to pay for the printing of 10,000 copies of each.

Geneva—A Society has been formed for the publication and circulation of Tracts, in connexion with Missionary and Bible Operations.

Lausanne—This Society received into the Depôt, in the year, 83,775 Tracts; nearly 43,000 of which had been sold and gratuitously distributed. The Society, last year, printed Nine New Tracts, making a total of Nineteen since its formation.

Neufchâtel — A Society has been formed, which is likely to be extensively useful.

Germany.

Hamburgh—During the year, this Society published Twelve Tracts, six of them being stereotyped at the expense of the Religious-Tract Society. About 268,000 Tracts were circulated in various parts of Germany. Your Committee have granted about 70*l.* to their friends at Hamburgh during the year . . . The present state of the Continent demands extraordinary exertions. There is evidently a spirit of inquiry abroad, and the Lord is bringing in many of His people: numerous conversions have, in the last few years, taken place in Germany, in which the circulation of Evangelical Tracts has been greatly instrumental.

Wuertemberg—The Rev. C. Barth, of Moettlingen, continues his useful labours in the publication of Children's Books: he has received the Society's "Short Stories," and has printed 100,000 copies of Ten Numbers: the purchasers are exceedingly numerous. The Rev. M. J. Burke, of Thailfangen, has printed 3000 copies of each of two Tracts—"The Religion of the Closet," and "Sixteen Short Sermons;" one-half of the expense being paid by the Society: your Committee feel happy in being associated with pious and laborious individuals, in countries where Societies are frequently viewed with much jealousy.

Prussia.

Seven Tracts have been stereotyped for the *Berlin* Society. Seven New Tracts have been printed, and a large distribution had taken place during the year. Applications had been received for Tracts from the remotest German Colonies in Russia. Several Associations have been formed for the purpose of LENDING Tracts to the poor: the Members of the Society find that this plan enables them to converse with the people, and much good has resulted from their efforts. The complaints and determined hostility of the votaries of the Kingdom of Darkness, against the Tracts which have been circulated, encourage the Berlin Committee to hope that their labours have not been in vain.

Poland.

The Committee have made a grant for the publication of Polish Tracts; and regret that, hitherto, many difficulties have been experienced in the prosecution of this work: they, however, are glad to find that another Institution last year printed at Warsaw about 14,000 Tracts in various languages; among which were considerable editions of Six Tracts in Polish: these have been distributed, and have excited the anger of those who are opposed to the diffusion of Christian Knowledge. It appears that, last year, a private search was made in different houses for the Tracts which had been circulated, and many of them were taken away and burned.

Denmark.

Four New Tracts have been published in Danish: editions of 4000 copies of each have been printed at the expense of your Society.

Russia.

The Committee have, in the year, granted, or assisted in printing, 43,500 Publications for circulation in Russia: they state—

The Russian Tracts, and Works in other languages, are sent to very distant places. One of your Correspondents has arranged to send nearly 13,000 Russian, Finnish, and German Tracts to Astrachan, Selinginsk, Karass, Tiflis, Shusha, Tamerfors, and Malinberg. In reference to the wide circulation of different Tracts, it has been remarked—

We shall be able to send the glad tidings of the Gospel from the White Sea to the Caspian, and from the Gulph of Bothnia to the frontier of China.

The facts communicated to the Committee are of a cheering description: one friend states—

I have had great pleasure in disposing of

the Tracts to the Cossacks: one of them, whose heart is warm to the Redeemer of souls, and zealous for diffusing the savour of His Name, took away the greater part of 500 Tracts, to dispose of among his comrades.

Another friend mentions—

A few days ago, I received a Letter from a Lady, for Tracts to form a library among her peasants: this circumstance afforded me great joy, for it is the first thing of the kind which I have heard of among the peasantry. Oh that it may soon be imitated by many of the nobility, and followed with blessings unspeakable on the people!

The desire for Scriptural Knowledge is gradually increasing; and requests from distant provinces are frequently received for the Scriptures and Religious Tracts: one friend has remarked—

The Princess Metschersky, through the expansive benevolence of Christian Feeling, put into the hands of a few individuals 200,000 Tracts—some of them translations from the English; others, valuable and useful elucidations of Scripture, collected from Sermons of Dignitaries in the Greek Church. In the dark and ignorant state of the people, these little books have been, and are, highly beneficial, in leading the mind to the spiritual meaning of Scriptural Precepts and Commands. The cases are not uncommon in which these Pamphlets have induced serious thought—have thrown light on Gospel Truths—and have led, from crucifixions of the flesh to crucifixions of evil in the heart, from the observance of symbols to humiliation and prayer and love of the thing signified.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

(With a Map and Plan.)

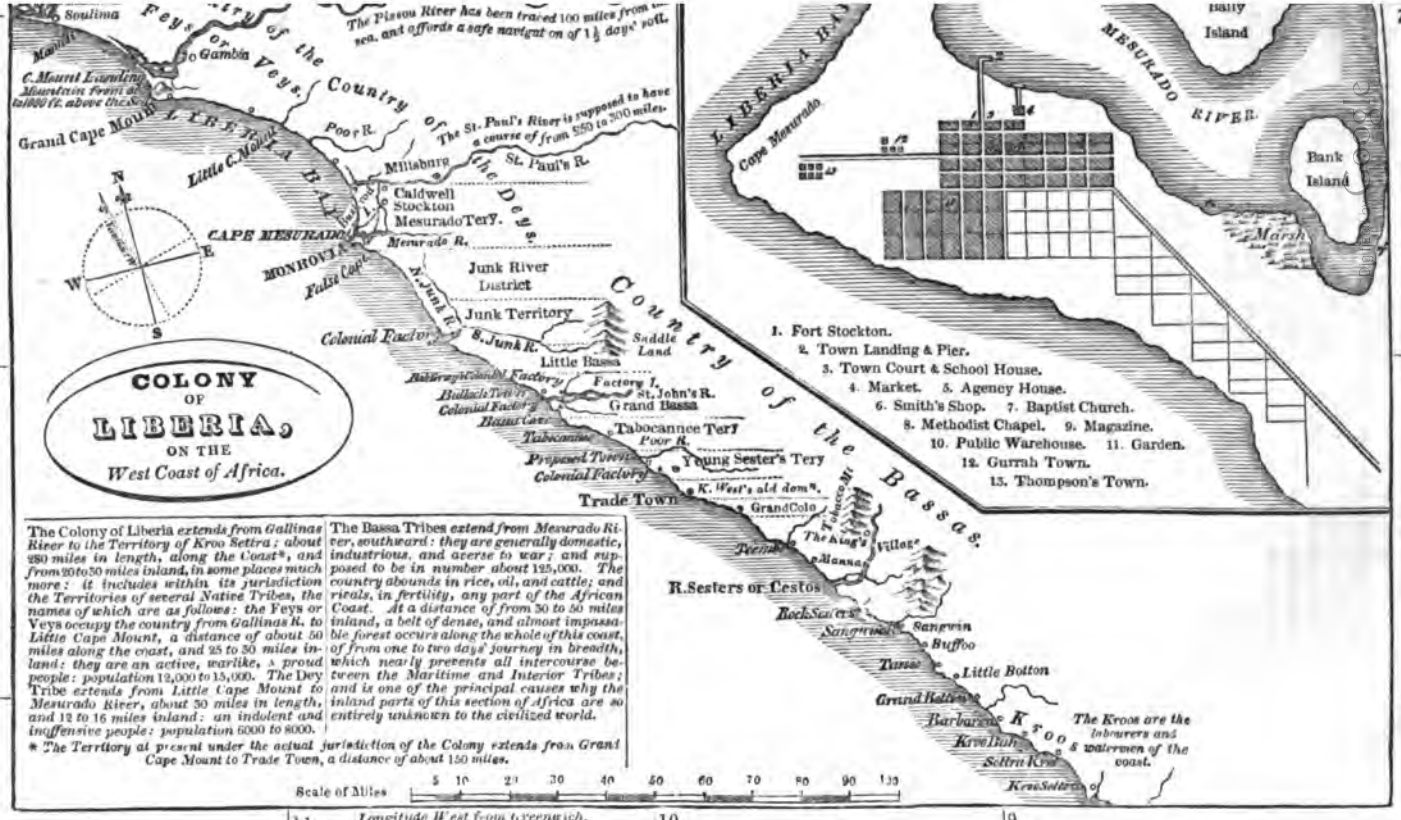
We noticed at p. 207 the embarkation of Dr. Mechlin, at Norfolk in Virginia, in the "Carolinian," at the end of October of last year, on his return to Liberia, with the Rev. Benj. R. Skinner. Dr. Humphries, Physician and Assistant Agent, was also on board. The brig "Volador" followed, with 83 emigrants, all of whom were liberated with a view to their colonization: Dr. G. P. Todsen, Physician, accompanied them. Governor Mechlin, in a Letter to Elliott Cresson, Esq. of Philadelphia, dated the 21st of February, furnishes a recent view of the

Improving Prospects of the Colony.

The prospects of the Colony were never brighter than at present: the improvements, in commerce, agriculture, buildings, &c., during my short visit to the United States, have been astonishingly great, and far exceeded my most sanguine expectations. In Monrovia alone, upward of twenty-five substantial stone and frame dwelling-houses have been erected, within the short space of five months; and many others are in progress: should nothing intervene to interrupt our present advancement, our little town will, ere long, be one of the most desirable places of resort on the Western Coast of Africa. I have been informed by a Captain recently from the leeward, that there is, at present, much more business done at this place than at any of the old European Settlements on the Gold Coast.

Our influence over the Native Tribes is rapidly extending: since my return, several have made application to be received under our protection, offering to subject themselves to our laws; or, as they expressed it, they want "to be made Americans," and to be allowed to call themselves Americans: this is, I can assure you, deemed no small privilege. In one or two instances, their request has been acceded to: in others, it has been thought inexpedient to grant it, in consequence of their remote situation rendering it impossible for us to afford them protection, without involving ourselves in endless and ruinous disputes with the Natives; but, as soon as prudence will warrant, they shall be admitted as part of the community. This mode of proceeding, I find to be the most effectual for civilizing them: for, as soon as they consider themselves as subjects of Liberia, they visit us more freely; and, by associating with the Colonists, insensibly adopt our manners and customs, and gradually, from being ignorant Pagans, become civilized and Christians.

We have, among our Re-captured Africans, many who, on their arrival here, were scarcely a remove, in point of civilization, from the Native Tribes around us; but who are, at present, as pious and devoted Servants of Christ as you will meet in any community, and afford an example worthy of imitation. They have a House for Public Worship, and Sunday Schools established, which are well attended: their Church is regularly supplied every Sunday from among our own Clergy. These people I consider as forming one admirable medium of commer-



The Colony of Liberia *extends from Gallinas River to the Territory of Kroo Settra; about* 280 miles in length, along the Coast*, and from 20 to 30 miles inland, in some places much more: it includes within its jurisdiction the Territories of several Native Tribes, the names of which are as follows: the Feys or Veys occupy the country from Gallinas R. to Little Cape Mount, a distance of about 50 miles along the coast, and 25 to 30 miles inland: they are an active, warlike, & proud people: population 12,000 to 15,000. The Dey Tribe extends from Little Cape Mount to Mesurado River, about 30 miles in length, and 12 to 16 miles inland: an indolent and inoffensive people: population 6000 to 8000.

* The Territory at present under the actual jurisdiction of the Colony extends from Grand Cape Mount to Trade Town, a distance of about 150 miles.

The Bassa Tribes *extend from Mesurado River, southward: they are generally domestic, industrious, and averse to war; and supposed to be in number about* 125,000. *The country abounds in rice, oil, and cattle; and vitals, in fertility, any part of the African Coast. At a distance of from 30 to 50 miles inland, a belt of dense, and almost impassable forest occurs along the whole of this coast, of from one to two days' journey in breadth, which nearly prevents all intercourse between the Maritime and Interior Tribes; and is one of the principal causes why the inland parts of this section of Africa are so entirely unknown to the civilized world.*

Digitized by Google

communication or link between the Savage Natives and the Civilized Colonists from the United States; and will, I have no doubt, prove a powerful means of spreading the light of Christianity and Civilization over this benighted country.

Our Schools have hitherto been in rather a languishing condition; but I have great hopes, ere long, to carry into operation the system of education lately adopted by the Board of Managers: with the view of rendering the burthen as light as possible to the Society, a law has recently been passed by the Agent and Council, taxing all the real Estate in the Colony, at the rate of 50 cents in the hundred dollars; which tax is to be exclusively devoted to the support of Public Schools. The amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much toward accomplishing this important object: and, if my health should continue to improve, I trust soon to be enabled to announce, that all in the Colony are enjoying the advantages of education.

As to the Morals of the Colonists, I consider them much better than those of the people of the United States: that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and Sabbath-breakers, &c., than in Liberia. Indeed, I know of no country where things are conducted more quietly and orderly than in this Colony. You rarely hear an oath; and, as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, which has come under my notice since I assumed the Government of the Colony. The Sabbath is more strictly observed than I ever saw it in the United States. Our Sunday Schools are well attended, not only by the Children of the Colonists, but also by the Native Children who reside among us. The Natives themselves are so well acquainted with our strict observance of this day, that you never find them offering any thing for sale, nor can you hire them to work for you; I mean those who have been among us, and at all acquainted with our customs. Mr. Skinner, the Baptist Missionary, was surprised to find every thing conducted in so orderly a manner, and the Sabbath so strictly observed, and that the state of Society was much better than he expected to find it.

Nov. 1831.

Recent Deaths in the Colony.

From subsequent despatches, it appears that Death has made painful inroads on the recent arrivals. Dr. Humphries died at Monrovia, of a pulmonary affection, on the 22d of February. The Rev. B. R. Skinner was on his return to the United States, in the "Liberia;" but died on board, on the 1st of March: his Wife, and their Child, died before he sailed.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Mr. Young, under date of the 10th of December, thus details various

Remarks of Converted Natives at Wesleyville.

Of these Natives, the first nine here mentioned were Men, and the last nine Women.

J. N. (the Interpreter) first felt the power of God in the Colony, and was constrained by the influence of the Spirit to come to Caffreland to talk for the Missionaries; in doing which, he had received much light, and he hoped to hold on to the end.

Y. W. first heard the Word of God in the Colony, but did not begin to seek the Lord until he came to Wesleyville; and here he had obtained mercy, and was now happy in the enjoyment of God's favour; and he hoped that he should never cast away his confidence.

D. B. left his garden, and all its contents, as soon as he heard that a Missionary had come to Wesleyville, with the Word of God; and now he thanked God and the great people in England for sending the Missionaries, and he thanked the Missionaries for coming: he could not express his gratitude for what he had heard and felt; and he wished that his voice could reach to all mankind, to tell of the great mercy of God to him a sinner.

W. K. first contended against the Word of God; but, afterward, the Word overcame him; and now he had not language to describe his feelings, he was so very happy in the love of God.

G. M. was first awakened by hearing of the Day of Judgment, and went immediately to the bush to pray, feeling for

the first time that he was a sinner: he prayed often before he made known his feelings to any person; and, although he had fallen several times, yet his only proper desire was to serve God.

T. D. had been stripped of his cattle by a commando, and afterward came to the Station to seek beads: and when he was in the path to Grahamstown with Br. W. Shaw's waggon, his heart was much affected by hearing the Word of God: and while praying for pardon in the bush, his heart was filled with peace and joy; so that he could neither eat nor drink that day: his time was spent in praising God; and he was now sometimes ready to wish that God would take him to heaven, lest he should after all fall from his stedfastness.

P. S. had lived in sin until he was an old man: and now, in his old days, new light had shined upon him, and he wanted words to express his joy.

M. B. was very happy while hearing his Brethren and Sisters speak of the love of God, and wished that he might have grace to hold fast what he had received.

S. (a Fingu) had been burnt by the Caffres, and was considered dead for a time: he had been brought out of the fire, and from among wolves, and saved in the wars with the Fitcanies; and now he begins to see that there is a path which leads to God, and that God had saved him through all the above dangers and trials; and although he fails every day, yet his desire is to serve God. *Is not this a brand plucked out of the fire?*

The following nine were Women.

L. N. had been guilty of all sorts of wickedness, and was fond of smearing herself with red clay (for ornament); but God's Word had turned her about, and the things which she once loved now she hates with all her heart, and God had pardoned her sins, although they were many.

E. N. first laughed when she saw the people coming together to hear the Word of God; and she smeared herself with red clay some time after her husband turned to God, although he often reproved her; but she paid no attention to what he said, until she felt the power of God, which constrained her to leave off fighting against her husband and against God's people.

A. N. was first sent for to come to the class, but did not know what to say: she trembled much, and afterward God shewed her that she was a great sinner; and now her strongest desire was to serve God.

S. N. first heard the Word of God at Bethelsdorp, but did not receive it into her heart; but now she had obtained mercy, and felt that if she could fly she would go home to God.

C. N. thanked God, and the Missionaries, and all the people who had helped to send them the Gospel; for by that means she had received light and life in her old days.

M. N. stood first at a distance from the Word, but was afterward overcome by it; and she could not express how much she felt every day for those of her relations who had died without hearing God's Word: she was happy, and hoped that she should continue so unto the end.

M. N. first heard the Word of God in the Colony, but did not turn to God; but, on hearing Mr. W. Shaw, she was constrained to break off her sins; and now she did not know how to express her thankfulness to God, for the great care which He had taken of her: for she had once fallen from the top of a rock, but was not killed; and she had also been bit by a snake, when she was expected to die in consequence; but God had wonderfully preserved her life, and she was also happy in His love.

L. M. first heard the Gospel in the Colony, but without effect: afterward she had been guilty of all sorts of wickedness in Caffreland; and, when she was supposed to be dying of sickness, she began to think about her soul, and now she was happy in the enjoyment of peace.

G. (a Catechumen) was a thing forsaken by every body, and driven from all the Caffre kraals; and had been nearly burnt to death, for some supposed crime: she afterward came to the Station, but was afraid to go into the Chapel because she heard some persons weeping, and wondered what was to do with them; but now she weeps over her bad heart, and sees that it is the hand of the Lord which hath saved her from the Fitcanies and brought her to this place, and hopes that God will pardon all her sins.

The above observations were delivered in the Caffre Language: there were also others who spoke in English, Dutch, and Hottentot, all of whom seemed to be *of one heart, and of one soul.*

This account will prove to you, much better than a Letter, that the labours of your Missionaries in this land of darkness have been *not in vain in the Lord.*

Mediterranean.

AMERICAN BOARD OF MISSIONS.

From the Official Publication of the Board we extract some

Remarks on the Prospects of Education in Greece.

The prospects of Greece, ever since the standard of Liberty was raised, ten years ago, have been in a state of constant, and often of rapid, change; yet, on the whole, they have been improving from that day to this. Not that this is true of them with respect to the popular apprehension, but such has been the fact. Greece was never so likely to be an independent and respectable State, as she is at this moment. Indeed, so strongly is almost the whole territory fortified by Nature—so abundantly is it furnished with water-power, and that easily and cheaply applied to use—so fertile are most of its valleys and plains in the necessaries of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities become to the people, who are industrious on land and enterprising at sea—that, let their independence only be fairly established, and they can hardly fail of taking a respectable rank in the great Community of Nations. There is such a quickness and perspicacity, too, in the national mind, and such an ardent curiosity, which every Traveller acknowledges, and such a thirst for knowledge, evinced in the history of the educated portion of the Greeks from the year 1800 to 1821, when they burst the chains of Turkish Slavery—that we cannot doubt the prevalence of Learning again in Greece. Let the country only be free, and wealth will flow in among the people, whatever shall be their form of government; and those Greeks, who so liberally patronised Schools for Grecian Youth and the Works of Grecian Genius, during their national slavery and in the face of every discouragement, may be expected to abound in such acts, when urged onward to literary eminence by a more powerful array of motives than ever operated upon any other people.

The French Nation is, at this time, exerting a considerable influence in modifying the Systems of Education in Greece; and that country seems to be destined to exert a still greater influence. This is owing, in part, to the interest which the French Nation has taken in the affairs of Greece. French Troops liberated the Peloponnesus from the Egyptian Army, which was covering it with desolation: a French Scientific Corps lately explored the antiquities, the geography, and the resources of the country: and Frenchmen being among the Greeks in great numbers, and always ready to impart their knowledge and render assistance, the effect, in the forming-period of the National Institutions, could not fail to be great. This influence is increased, and will be continued, by the fact, that a knowledge of the French Language is regarded by the Greeks as an essential part of a liberal education. This opens a channel from the fountain of French Literature into Greece, and the Greeks are in danger of being flooded with French Infidelity. French Books will be more likely to be translated by Greeks, than any others: French School-books are believed to be the only ones, of which the Greek Government has ordered translations to be made. The "Manual of Mutual Instruction," which the Government of Greece has made the exclusive rule of Lancasterian Schools, is a French Work, by Sarisin; and the Greeks plead the example of the French in suspending a picture of the Saviour in the Schools for the adoration of the pupils. In this point of view, as in others, the late Revolution in France is a cheering event. Whatever is now done in France to promote free and pure Institutions, must exert some influence in Greece.

The determination of the Greek Government to introduce pictures and idolatrous prayers into all the Lancasterian Schools patronized from its Treasury, as evinced in the communications of Doctor Korck and Mr. Jetter, is much to be deplored. One is ready to attribute this, not to the free choice of the present enlightened head of the Government, but to the force of circumstances, which may have given the Priesthood an undue influence in the Councils of State. The Revolution in France, the alienation of England, and the wars of Russia, can have left the President of Greece but a very feeble guarantee of his power from without; and it is natural to suppose, that, in such circumstances, with a strong party against him in his own country, he might not think it practicable to resist the prejudice and importunity of an ignorant and bigoted, and at the same

time influential, Clergy. However this may be, such a construction is demanded by a proper regard for candour. And yet, with every allowance, probably nothing has been more injurious to the reputation of the Greek Government in this country, than this engrafting of idolatry upon the system of national instruction, and making it binding by law upon every Teacher of every Lancasterian School. Being not less at variance with the principles of Freedom, than it is with those of Religion, its speedy abrogation may with some reason be anticipated.

Meanwhile, the existence of such a law, in reference to the Lancasterian Schools belonging to the Government, is no sufficient reason for discouragement, nor for abandoning the field. Mr. King certainly does not so regard it. He is earnest in the request that he may have an Associate from the Board: and Mr. Temple was never so much encouraged, in respect to the usefulness of the Greek Press, as when he last wrote.

CHURCH MISSIONARY SOCIETY.

Prevalence of Cholera Morbus at Caïro, and its Effect on the Mission.

Our Readers are probably aware of the ravages of the Cholera Morbus in Egypt. One of the Rev. W. Krusé's Children was cut off by it. He gives the following particulars relative to the effects of this desolating scourge at Caïro, in a Letter from that place, dated Sept. the 18th:—

What a dismal season this was! Nor is the danger yet past: the hand of the Lord is still stretched out! Our friends in Malta, as well as those in England, will have expected us to take refuge in Malta: but I could not make up my mind to give up the School; and thought that I might, perhaps, by the help of God, save many a Copt's life, by means of the medicine left by Mr. Lieder, against the Cholera Morbus. I then put myself into quarantine, and gave out medicine to the people for five days, and many were saved: but I could not endure it any longer; as the constant smell of the medicine made me sick; and from talking with people out of the window, I caught so heavy a cold, as to oblige me to keep my bed for five days. During this time, I gave the medicine to Isa for the School, directing him to give to each who came: great numbers of people came; and many of them, we heard, had recovered: but Isa did not stand it more than four days, and retired to the country.

On the 10th day of our quarantine, in the morning at three o'clock, our William was suddenly attacked by the Cholera. I immediately applied to him some medicine; but without success: after five hours, at 8 o'clock in the morning, he was a corpse; and his spirit was free from the fetters of the body, joining the Angels and Saints in heaven in praising the Lord. It was indeed a hard stroke to us, especially to me; but he is well: he certainly would not exchange his blessed lot, for all the goods of the world; although as to me, poor worm of the earth, I would gladly have sacrificed any thing to have spared this Boy. This most hard, most melancholy, and most trying day of my life, was the 27th of August. The child's age was five years and twenty-four days. This loss was so affecting to me and my Wife, that we were unable to continue one night longer in our dwelling: besides, we were afraid some other member of our house might be called to eternity: consequently, we took on the same day, before night, a boat, and have been passing up and down the Nile till to-day.

Eight days after our departure, we obtained sure intelligence from Caïro, in which the number of persons carried away by the Cholera was stated to be 1500 every day. Hearing a few days ago that the number of deaths had come down to 100 per day, we drew nearer Caïro; and landed on an island between Caïro and Old Caïro, where we could hear every day what was going on in the town. Yesterday 54 persons died. We shall stay here, in the vicinity of Caïro, till the Cholera have passed. For though but 50 die, and several hundreds recover every day, yet the terror is so great, that we do not venture to go into the town. Yesterday, Isa came to our boat to see us, and told us that no cheerful countenance was to be seen in the town —that many a family was quite extirpated—that the Frank Shops were still shut, and the Europeans had not yet returned. Most Europeans are moving about on the Nile, as we do.

The School is going on as usual. It was intermitted only eight days, when Isa was in the country. This day fortnight, the Teachers resumed their work; but, three days afterward, the Coptic Teacher died: by this, however, the

School was not interrupted, as the Coptic Priest, who had formerly been employed, offered himself immediately.

China.

AMERICAN-BOARD AND SEAMEN'S-FRIEND SOCIETY.

The Rev. E. C. Bridgman, Missionary from the Board, transmits, under date of Aug. 13, 1830, an account of the

Consecration of an Idol Temple at Macao.

Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of New Gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents of rain and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah than they are degrading to the character of man; and on each successive night the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light.

It is not easy to describe one of these processions; for I know of nothing on earth with which they can well be compared. They are composed of all classes of people; and vary in number, from one to two or three hundred persons. We see among them grave, aged, well-clad gentlemen, priests and young men, boys and girls, riding in state; numerous bands of musicians with drums and gongs; standard-bearers, meat and fruit-offerings, and gorgeous, fanciful ornaments, too numerous to be mentioned.

The temple which they are now dedicating is one of the smaller kind—a mere village temple; and stands just without the European Settlement. It has been built at an expense of ten thousand dollars; which was raised by voluntary subscriptions, varying from one dollar to one thousand dollars each. The buildings are of brick, of a neat appearance; covering an area of about half an acre; and consisting of pavilions for the New Gods, and dormitories for their keepers. Besides this, there are three larger temples in Macao; one having nine, another fifteen, and the third sixteen priests. Taking with these all the lesser apparatus, which is here consecrated to the gods, it makes no small amount of substance and of being, set in broad array against the Most High God. The yoke on the necks of this people is not easy, nor the burden light. Yet they love their idols, and take delight in their idolatry.

Mr. Bridgman thus speaks of the

Countenance given to Idolatry by Romanism.

Whether so intended by them or not, the Catholics have given strong support to the Idolatry of this empire. If they have not done this in withholding from the Chinese the Bible when it was in their power to give it to them, they have done it by the performance of their own rites and ceremonies. If, instead of instituting and superintending founderies of cannon and reaching after secular power, as did the friend and teacher of Kanghe, they had opened the batteries of the Press, and published the Holy Scriptures, and sought a Kingdom which is not of this world, these Idols would doubtless have fallen. So small is the apparent difference between the Religion of the Catholic and that of the Chinese, that it is not strange that such a man as Father Premare should have said, "In no other part of the world has the Prince of Darkness so well counterfeited the holy manners of the True Church." Only yesterday we had them in fair comparison: both were going in procession; and the principal difference was this—that, while one had no implements of war, the other were escorted by armed soldiery, and moved under the constant fire of heavy artillery. Such is the Idolatry of Macao.

A Christian Sabbath in Macao.

In speaking of the First Sunday in August of last year, Mr. Bridgman says—

Had a stranger been here, he would have thought, at first sight, that he had reached a favoured spot; for, from whatever direction he might have come, he must have travelled some thousands of miles without having met with a scene like this. In the midst of Idol Temples and of Idols without number, he hears the sound of the Church-going bell; and sees, among two or three hundred houses, in the European style, twelve or fifteen Chapels, which seem to invite to the Worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The Public Offices of the

Portuguese are closed, and the citizens permitted to spend the day according to their choice: their Chapels are opened, but no more seem to attend than on other days; and, of their numerous Clergy, forty or fifty in number, not one comes forth to read and expound the Scriptures.

The British Factory have a Chapel here; in which, during their residence, which is usually half of the year, Divine Services are regularly performed by their Chaplain.

Dr. Morrison usually has worship at his own house, where he is joined by a few English and American Citizens. Yesterday it was our privilege to join in that Worship; and, after an appropriate Discourse, to sit down to the Table of our common Lord, where, as he remarked in his Sermon, the distinctions of rich and poor, learned and unlearned, of nation and class and original character, are all forgotten, under the common character of redeemed sinners. Such a Communion Table is the epitome of Heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Saviour's praise.

Of a subsequent Sunday and celebration of the Lord's Supper, Mr. Bridgman writes—

There are seasons when our thoughts are turned toward Christendom with a peculiar interest. Such was this evening. We were assembled in an upper room—a few names—only four; and celebrated there the death of our Redeemer. As we knelt, and prayed, and partook of the emblems of the body broken and the blood poured out, we thought and spoke of the tender mercies of our God and Saviour—we thought and spoke of the sins which nailed Him to the tree and drove the bloody spear—we thought and spoke of our kindred and the Church and people of God, and their precious privileges; and when we contrasted the heavenly light which they enjoy with the gloom that here surrounds the immortal mind, it affected our hearts and made us weep. Our Saviour wept when He foresaw the destruction of the wicked. We had cause to weep, not only on account of those who, ignorant of the True God, are hurrying their way to death, but also on account of our own sins, and the sins of all who bear the Christian Name. Oh when will the disciples of Jesus awake to their duty? When will Thy kingdom come on earth, O Immanuel? Even so, Lord Jesus, come quickly!

The Board remark—

Ministers of Christ in a Christian Land—enjoying Christian Ordinances to their full extent, surrounded by large Churches, and all the intelligence, and support, and encouragement of a Christian Community—can but feebly conceive the overwhelming emotions, which fill the souls of Missionaries in circumstances like those here described—in the midst of Idolaters, and removed thousands of miles from Christian Light and Communion.

India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

THE following communication, in continuation of the Appeal printed at pp. 106 and 107, has been made to us relative to the

Chinese Female Schools.

In the early part of the present year, Mr. and Mrs. Dyer, of Pinang, visited Malacca; and, during their stay at that place, Mrs. Dyer, with the assistance of Miss Wallace, visited the Chinese in their habitations, encouraging them to send their Children for instruction: for this purpose, SEVEN New Chinese Schools were opened, in addition to those previously under the superintendence of Miss Wallace. The daily attendance of the Children was highly satisfactory.

On the return of Mr. and Mrs. Dyer to Pinang, they assigned to Miss Wallace, for the support of these Schools, the funds which they had obtained by the sale of useful and fancy articles sent by friends in England to Pinang for such purpose; on which funds the Schools would continue to depend. The renewed aid, therefore, of Christian Friends is earnestly solicited; the moneys raised by the sale of such articles being most conscientiously applied thereto, and no allowance being now made by the Government in aid of those Schools.

By their visit to Malacca, Mrs. Dyer was enabled to return to Pinang with advantages derived from the experience of those who had been long engaged in the superintendence of Chinese Schools; and was not without hope, that, should she be supplied with adequate funds, her efforts for the spiritual welfare of the rising generation will henceforth be crowned with the blessing of Him who alone can render them effectual to the moral and

religious instruction of a people who are *perishing for lack of knowledge.*

The supply of useful articles, furnished in 1830 by friends in various parts of Britain, had arrived, in good condition; and the sale of them had commenced in May last, under promising circumstances. Mr. and Mrs. Dyer, therefore, hope that Christian Friends will continue annually to send USEFUL, not fancy, articles; among which they are desirous should be muslin frocks of different sizes for children from one to eight years of age; children's shoes of various sizes; ladies' collars; silk scarfs and handkerchiefs; ladies' and gentlemen's gloves, &c. Long frocks, aprons, purses, and work-bags, are not in demand.

Contributions for the above purpose will be thankfully received by Mrs. Dyer, 4, Lower Lisson Street, Paddington; Mrs. Tarn, 10, Earl Street, Blackfriars, or 8, Park Place, Islington; or Mrs. W. Tarn, 37, Cumming Street, Pentonville.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

IN continuation of the communications given at pp. 454—465 of our last Number, we proceed to the other Stations of the South-India Mission.

TINNEVELLY.

In our former Numbers, copious details have been presented to our Readers relative to the indications of success which have followed the labours of the Society's Missionaries in Tinnevelly. It has been our aim, in exhibiting these details, to place our Readers in a situation to form a correct judgment for themselves of the circumstances and progress of this very interesting and important branch of the Society's operations: to that course we purpose still to adhere. We shall, however, on the present occasion, be enabled to effect this object more conveniently to ourselves, as well as more to the satisfaction of our Readers; as it will be done from a Report addressed by the Rev. C. T. E. Rhenius to the Madras Corresponding Committee, in which he reviews the state of the Mission at the close of the year 1830.

When we advert to the class of persons from which the Converts in Tinnevelly have been gained, being for the most part of the Shanar Caste; to the perplexities, temptations, and difficulties to which such Converts from Heathenism must, under their peculiar circumstances, be unavoidably exposed; to the violent opposition of many of their countrymen to the progress of Christianity; and, above all, to the subtlety and malignity of that great Spiritual Adversary, who continually *walketh about seeking whom he may devour;* it is manifest how arduous the duties of the Missionary must be, and what wisdom, patience, discernment, and tenderness, are required at his hands, in order properly to instruct, superintend, and guide the Converts thus brought under his pastoral charge. Of some, he, with the Apostle, *stands in doubt;* while others afflict his mind and try his faith, by *going back, and walking no more with him.* But these are the trials with which faithful Ministers have been exercised, from the first promulgation of the Gospel; and, therefore, we should be neither surprised nor discouraged if they are incident to the Missionary of our own times. Our friends in Tinnevelly have not been without them; though they have been graciously counterbalanced by evidences of the sincerity and stedfastness of some of their Converts, by which they have been cheered and animated in their work.

We have been induced to make the foregoing remarks, because we fear that, in some quarters, an undue estimate has been formed as to the character and extent of the work in Tinnevelly. It is the duty of Missionaries to record, in their communications, the facts which arise out of their proceedings, and the honest convictions of their minds as to the effects of their labours on the people. This, we are persuaded, has been the constant practice of the Tinnevelly Missionaries. They have told, as they were bound to do, the

success which followed the means employed to diffuse the light and grace of the Gospel: they have likewise recorded the disappointment of their hopes, where that has been the result. The Report of the Mission, already referred to, and which is given below, may be appealed to as containing a fair and honest statement of the condition of things in the Mission; neither withholding what is unfavourable, nor unduly representing what is more encouraging. This is all that can be reasonably required of a Missionary. The event must be left to Him who *divideth to every man severally as he will.* It is the duty of those who read the details of the proceedings of the Missionaries, to read them with discrimination, as well as with candour. Thus they will avoid unduly depreciating Missionary Labours on the one hand, and they will escape the opposite error of forming an unwarranted opinion of the success of them on the other. Above all, it is their duty to pray that *the God of all Grace* would give wisdom and faithfulness to the Missionary, and sincerity and stedfastness to the Converts; for *the effectual fervent prayer of the righteous* will, through the Divine Mercy, strengthen the hands of the Missionary, and draw down on the Convert those quickening and sanctifying influences of the Holy Ghost, by whom alone the *power of godliness* is imparted to the soul.

State of the Congregations.

It appears, that at the end of 1830 the Congregations in 261 Villages consisted of 2289 families or houses, containing 8138 souls; but, comparing the present List with the Abstract prepared in July 1830, it seems that during the last six months there has been a decrease of 7 Villages, with 146 families, containing 257 souls. The actual deficiency is more than this; but is made up by the accession of new Villages and Families.

This deficiency, during the last six months, has arisen from various causes. One is, that persons who join the Christian Church from no other than worldly motives soon find themselves disappointed, and then go back again to their old ways; saying, "What have we got by Christianity? Why then should we stay any longer in it?" Another cause is, that such persons as at first joined the Church from better motives, find that they did not count the cost well: they do not like spoliations and other persecutions, get frightened, and then, after a time, leave off professing Christianity. These persons usually get wiser, and return again; as several have already done since the List was made. A third cause is, calamities, such as sickness and death; which occasion the enemies of the Gospel to endeavour to excite old superstitions in their minds. For instance, if a Child falls sick and dies, the Heathen Relations and Priests immediately beset its Parents with such words as these: "This calamity has befallen you because you have left your Swamy (Idol god) and become Christians. Return therefore immediately, and sacrifice as before; then the Swamy will do you no harm." This they often manage very artfully, during the sickness of the person; and they now and then succeed with the weak and disturbed. Thus, a woman had died in child-bed, which was immediately ascribed to the revenge of the Devil for their having forsaken his worship. A month after, another woman died in the same way. The same story was repeated, with greater vehemence; and several families fell into the snare. But the Lord does not fail to shew them their folly. For example: a man backslid on the death of one of his Children, and offered sacrifice again to Devils; but whilst going on in this way, two more of his Children died. His eyes were then opened: he and his Wife returned to the Congregation, confessing their sin, and requesting to be received again.

There have also been instances of persons beginning to profess Christianity with every appearance of sincerity; but, secretly, designing only to force their enemies to desist from further opposition in their temporal concerns; who, being their relations, yielded to them, in order not to have the reproach of some of their number being Christians. This is chiefly the case among the higher Castes. It has occurred, also, that people mistake the cause and design of afflictions and persecutions: indeed, it is common for them to think, that since they have renounced Idols and serve the True God, they ought to be free from them, at least that they ought not to suffer on account of their

conversion; and it naturally puzzles them still more, when they see themselves ill-treated [by European Christians themselves. On such occasions, some, who have not the root of the Gospel much in their hearts, begin to murmur, as the Israelites in the Wilderness, and grow indifferent in their attendance on the Means of Grace. Death also has here and there made breaches in their number. Besides this, some Shanars are in the habit of removing for half-a-year to Travancore, for their livelihood; and then returning again at the beginning of the year, to cultivate and reap the produce of the Palmyras. Considering all our present circumstances, we do not wonder at all at this deficiency, and marvel only that it is not larger. Indeed, such backslidings have always been: the only difference now is, that during the last six months the increase has not been larger than the diminution, owing to our peculiar circumstances from without. The love of ease and money, the natural attachment to early habits and superstitions, and the countenance of the great and powerful, are mighty instruments, in the hand of the Arch-Enemy, to deceive many here, as well as everywhere else.

Still, the power of Christ and His Gospel is apparent, and spreading. While in a Congregation some are overcome by the enemy, the rest remain stedfast and endure many afflictions; declaring, that they will lose every thing, and even life itself, rather than return again to Heathenism;—and Divine Providence helps them. In many Villages, the number of Christians, or rather Catechumens, has, during the last six months, increased. Fourteen new Villages, in various directions, have been added to the List, where a larger or smaller number of families have renounced Heathenism: so that, notwithstanding the defect noticed above, the knowledge of the Gospel has been spreading considerably for the last six months; and more Temples to the Living God have been reared.

Since July 1829, during the last eighteen months, the number of baptized has increased by 377 souls; of which the newly baptized are

	Men	Women	Child.
	89 ...	29 ...	51
Baptized formerly as Roman Catholics . .	55 ...	72 ...	81
Total . .	144 ...	101 ...	132

Total, 377 souls.—Many more might have received the Sacred Rite, but for the want of Ordained Ministers. Only a very few of the Baptized have been induced to backslide, from the causes before mentioned. I trust *the Good Shepherd*, who gave His life for them, will seek them, and lead them back to the fold. The rest hold steadily on their way, and are more and more edified.

The Congregations are a mixture of various Castes and characters, rich and poor, masters and servants, learned and unlearned. They are good and bad together, as our Saviour said the Kingdom of God on earth would be. The human heart is desperately wicked, and an exceedingly intricate labyrinth. The Divine Spirit has indeed, humanly speaking, much to do, to bring it into order, and restore it to its original simplicity and purity. His Ministers fully experience the difficulty. Our wisdom is, to look to the hand of our Heavenly Master: Psalm cxxiii. 2.

During the year, all have not been equally diligent in attendance on the Means of Grace, particularly on the Daily Instructions. The Principles of the Christian Religion, with Scriptural passages, are, however, well known to most. I have often had opportunity, by the way, of observing with pleasure their advancement in the knowledge of Divine things. A recent instance, which occurred here on New-Year's-Day Evening, in the Church, I cannot but notice. We had just finished Prayer for Missions, and I was leaving the Table, when a man in the crowd called out, "Sir, the Congregation have sent me to ask for, and take along with me, a Catechist. Hitherto we have been drinking thistle-milk; now we are greatly desirous to drink honey-milk." The next day I had a conversation with him; and, on hearing his account about himself, I was rejoiced to see in this simple man the strength and the reward of faith in Christ Jesus.

The great end of knowledge and faith is the practice of truth and righteousness; and therein, also, the Congregations continue to make advances. Wherever Christianity is established, there quarrelling, vile and abusive language, lying, cheating, &c. are greatly checked: instances of these things are still among them; but those who practise them are marked, and not considered as Christians. The improvement of the Congregations, on the whole, is noticed and acknowledged by the surrounding Heathen themselves. We have but few Congregations of the

Low Caste; among whom, as Heathen, drunkenness is very common, to the great annoyance of the rest. In one place where they have become Christians, they are now so much freed from this abominable vice, that the Heathen enjoy more quiet, and express themselves much pleased with the change effected by Christianity. The Liquor-sellers, likewise, have been greatly reduced in that quarter. The love of money is one of the greatest plagues in their hearts: but the love of the heavenly and eternal riches is, in many, not a mere sound; it more and more expels the love of money: they build themselves Places of Worship; and some not without considerable expense, considering their circumstances. This shews that they value Christian Instruction, and that they are in earnest in the profession of Christianity. Another native vice is, trust and confidence in man, particularly in the rich and powerful: it is the natural consequence of Heathenism, and a want of knowledge of the Almighty Redeemer. But our people learn more and more to turn away from the *arm of flesh*, and confide in *the Living God*. It is a hard lesson for the natural man; but Divine Providence has often, in the most trying circumstances, shewn them that their God is *the Living God*, who heareth prayer, and who does not make them ashamed that trust in Him. They have likewise improved in dealing justly. This is appreciated even by the Heathen. For instance, the Brahmins of P——, several years ago, gave some land for the formation of a Christian Village; which is now in a pleasing state, consisting of a Church with 41 houses. The same Brahmins, pleased with this Village, gave, a few months ago, another piece of land, for the formation of a second Christian Village in their neighbourhood: and now they have requested us to accept of at least a part of the Heathen Village of P—— itself, for the same purpose; with the express declaration, that all their Cultivators should be Christians, because the Christians are more faithful and prompt in paying their dues to the land-owner than the Heathen are. This is certainly very gratifying, and comfortable to our hearts.

The Duties and Conduct of the Catechists.

At the end of June 1829, there were 53 Catechists and Assistant Catechists: now, at the end of Dec. 1830, there are 68 —an increase, therefore, in the last eighteen months, of 15. There were, for a few months, 4 Assistant Catechists more, in new Stations where it was hoped the small beginning would be successful; but the people soon discovering other views, the Teachers were recalled.

Five Catechists were dismissed during the year, partly for continual negligence in the great work, partly for ill-behaviour. One who was dismissed for ill-behaviour soon shewed signs of true repentance; and freely acknowledged his error before his Congregation, with suitable exhortations to them to beware of the spirit of lies. He was a good and able man, but did not, in very peculiar circumstances, watch against that spirit. We would not, however, immediately receive him again into office, in order to make a deeper impression on the other Catechists and the Congregations. He acknowledged the justice of it; and it had the best effect on his Congregation, and on the Heathen around them: in fact, it was blessed to the increase of that Congregation, so as to require two Catechists for it instead of one. He is now put again on the List of Preparandi; and I hope soon to see him once more usefully employed in his Master's Cause, whom to serve seems to be his heart's desire. During nearly a year from the time of his suspension, his behaviour has not been unworthy of the Christian name. Another Assistant Catechist, who was dismissed two or three years ago, partly on his own choice, was received again in the course of the year, and is now usefully employed.

With these few exceptions, the conduct of the Catechists has been, on the whole, satisfactory. This satisfaction, however, is not equal with respect to all: the difference arises from their different abilities, attainments, tempers, and other circumstances. Innate corruption, too, works in them: they have various temptations and trials, and, on our part, require much care, watchfulness, discrimination, instruction, and patience. Making all proper allowance, and not measuring them by ourselves, we can rejoice over them; and have cause to thank God for so many Assistants in the blessed work. Their teachableness, self-denial, honesty, and desire of improvement, and their various degrees of zeal and success in the Cause, are pleasing.

They continue to assemble here in Palamcottah every month, for conference, for further instruction, and for delivering their Report. During the last

eighteen months they have committed to memory, whilst at their Stations, the two Epistles of St. Peter, the two Epistles to Timothy, and the one to Titus; and they are now learning the Epistle to the Romans. When here, the Chapter which they have learnt is briefly explained to them; or at least the most difficult passages, which they themselves state. Their difficulties in the work, and their differences with Members of their respective Congregations, are discussed, and advised upon. Some of them, previously appointed, deliver a Discourse in the evenings, in our presence; which is the next day criticised by all, and calls for various instructions how to treat a passage and to set it clearly and impressively before the people. If they are found negligent in their attendance or lessons, they are fined an anna or two, to stir them up: or if any one is found otherwise remiss at his Station, he is sent back to the Preparandi Class, for a month or two. At the conclusion of their stay, we have regularly the Lord's Supper with them and the other Communicants. All these exercises are of great use to them; as they themselves express, with thankfulness. Lately, when one had not properly amplified the parts of his Discourse, another, on the following day, gave this judgment upon it:—"It was," said he, "as if he had shewn us a turban, and then spoken of his undercloth."

The Catechists are usually well esteemed by their respective Congregations, and by the Heathen around them. The degree of this esteem depends on their qualifications and zeal, and on the spiritual state of the Congregations. As the Congregations consist of various people, and are often severely tried by the enemies and by their own evil hearts, the Catechists have to exercise much care and prudence, lest they entangle themselves too much in worldly matters and give offence. By experience, they grow wiser. During the past year several of them have had very unbecoming treatment from the Tasildars (Native Collectors). By this, they learn to exercise the Christian graces of humility and forbearance.

Most of the Catechists have several Villages under their charge: others, who have but one or but few, also keep School during the day. They instruct the people every day in the Principles of the Christian Religion, contained in a little book expressly written for the purpose. It consists, mostly, of short sentences, with a number of passages from Scripture. All the Catechumens must learn these by heart; and the Catechists explain to them. This is done either in the Chapel, or, when there is none, in the people's houses. On Sabbath Days, all assemble at the principal Station of the Catechists; when they read a part of the Morning Prayer, with a Lesson from the Bible; and then discourse upon a passage or portion of it. We are now printing, for their use, a Course of Short Doctrinal and Historical Sermons; which are used immediately as they come from the Press. This they find very useful. In many places they also sing Hymns with the people; but European melody must not be expected from them. The people like to sing; but it is often like the sounds of the tom-tom in the street: time will improve this also.

The State of the Preparandi.

The Preparandi are Youths under preparation to act as Catechists and Assistant-Catechists in the Mission.

During the past year, 25 persons have been in this Class, preparing for usefulness in this Mission: 19 of them have been already stationed as Catechists, or Assistant-Catechists: 6 are still under instruction; but three of them are on the point of being sent out to work. Besides these, there were three others instructed and sent to different Stations; but soon dismissed, because they discovered that their minds were not suitable for the work. The above were all Converts from Heathenism, except 4, who were formerly Roman Catholics.

Whilst here for instruction, they have attended the Daily Evening Lectures, mostly on the Old Testament; and the regular Services on the Sabbath Days. They have been particularly instructed in the Principles of the Christian Religion; and have learned by heart several Epistles, or parts of them, on which they have heard an Exposition. They have been exercised in Reading, and taught to understand the Gospels and Acts; in which Mr. Coombes has been particularly useful to them.

Were it not for this Class, we should not be able to go on at all; and we have to be very thankful to God for inclining their hearts to work at the building of His Spiritual Temple, often with no small

Digitized by Google

self-denial. They are not all of equal abilities; nor does their six or eight months' stay here suffice to make them able Teachers: but they receive sufficient knowledge in the chief things of Religion to make them useful among the common people, if they be but truly converted men themselves, and sincere in making the best use of the light they have received. To this we mainly look; and we are happy to say that we have been disappointed in but few of them. As Catechists or Assistants, they go on in their studies with the rest, as before described.

The State of the Seminary.

It consists of 34 Scholars. During the past year, they have been instructed in Tamul, English, and Latin; chiefly by Mr. Regel, who takes much pains to increase their knowledge and piety. His account of their Classes and Studies is as follows:—

1*st. In Tamul*—The First Class consists of 10 Youths. They are exercised in Tamul Grammar, Select Pieces of Tamul Poetry, Geography, History, and Logic.

The Second Class consists of 12 Youths. They have studied Tamul Grammar, in which they are come nearly to the end of Etymology: they have also attended the Geographical and Historical Lessons in Tamul.

The Third Class Consists of 9 Youths. These Lads still frequent the Central School; and learn to read, write, and cipher, according to the native method, the Catechisms and other Elementary Lessons. Some of them are fit to be promoted to a higher Class.

2*d. In English*—The First Class consists of 9 Youths. They have studied English Grammar, in which they have come to the end of Etymology: they have nearly finished reading and translating Dr. Currie's Outlines of Ancient History. In Arithmetic they are working "Subtraction of circulating Decimals;" with the exception of three lads, who are in the Second Class of Arithmetic.

The Second Class consists of 4 Youths. In English Grammar they learn Etymology; they read and translate the "Elementary Questions:" in Arithmetic they practise the Compound Rule of Three, excepting one, who belongs to the next Arithmetical Class.

The Third Class consists of 7 Youths. They spell and read in the Spelling Book, and have commenced committing to memory Dr. Watts's Catechism. In Arithmetic they practise Compound Addition.

The Fourth Class consists of 3 Youths. They spell in English, and practise Simple Addition.

3*d. In Latin*—There is but one Class, consisting of 11 Youths. They have studied the Grammar, and are now in Syntax: they exercise in Reading, and construe *Selectæ è Profanis* into English and Tamul.

The Hebrew Class has been reduced to 2 Students: they have had no instruction in it during the year, but study privately. The want of Dictionaries greatly retards their progress.

One of the elder Seminarists, Samuel, died in January last, about eighteen years old, having been eight years in the Seminary. He was an amiable, pious, assiduous lad, though not possessed of great talents. Much close study affected his health: he went into the country for restoration, but Consumption soon ended his promising life. He died with much composure of mind, and hope in the glory of God, through our Lord Jesus Christ; affectionately exhorting his relations to turn and cleave to the Saviour with all their heart. This is the second fruit of the Seminary removed, we trust, to the region of the Blessed.

On the 30th of December last we held a Public Examination of the Seminary; when the Seminarists acquitted themselves, in the before-mentioned branches of study, as well as we could expect considering their circumstances. Particularly in Theology, they gave much satisfaction.

Our united endeavours to promote their spiritual interests, together with the discipline kept up by Mr. Regel, have rendered all the Boys, except the latest, on the whole, pleasing and moral characters. Vices, such as lying, &c., are very rare, and consequently there is scarcely any corporal punishment. But we cannot say that they are all truly converted characters. Eleven of them seem to have Divine things and the welfare of their souls at heart: they are, on the whole, exemplary Youths: to whom we might add also three others, but they have still some small shades in their character.

During the last eighteen months, 6 of the elder Seminarists, not included in the above account, have been taken out

of the Seminary, and employed as Catechists or Assistant Catechists; some of them having previously joined the Preparandi Class. They are going on satisfactorily.

On the Seminarists' List there stand, in all, 81 Youths, who have been received into the Seminary since its commencement in 1821. Of these, 19 have been employed as Catechists, Assistants, or Schoolmasters: 1 has died; 3 have learnt trades, being unfit for further study: 34 are now in the Seminary, including those sent to Jaffna: and 24 have been dismissed.

State of the Schools.

From the Quarterly List it appears, that, at the end of December 1830, there were—

	Schools	Scholars	Girls
	42 Heathen, with 1517, including		56
	23 Catechists'....	286	27
Total	65 ..	1803	83
At the end of June 1829, there were	45	1037	53
Incr. in last 18 months	20	766	30

The desire for Schools continues among the Heathen; who certainly appear more and more to value Christian Schools, by asking for the establishment of such in particular. It is pleasing, also, to see the Heathen Boys in our Schools delighting in Christian Books: they often come and ask for them with great earnestness.

The Schoolmasters require sharp looking after. Good Inspectors are highly necessary: and we are glad to state, that a clever Native—still a Heathen, but long acquainted with our School System—seems to be so much impressed with the excellency of Christianity, as to see the necessity of truth and righteousness to the improvement of the Natives, and to be influenced by it in giving a faithful report of the Schools; whereby he has drawn upon himself the ill-will of several Schoolmasters, who wish to conceal their faults. Once, he was so grieved about it, as to request rather to be placed in a School as Teacher with less salary, than to be Itinerating Inspector with more. A young Brahmin, also, seems to be a similar character. Another Brahmin, who was for some time a Teacher in our Tinnevelly School, is likewise well inclined, and often speaks boldly with the other Brahmins on religious subjects.

That these Christian Schools among the Heathen do much towards spreading the knowledge of the Holy Scriptures is a fact beyond all question.

Distribution of the Scriptures and Tracts.

We have been furnished, during the year, with many portions of the Holy Scriptures, in Tamul, from the Madras Auxiliary Bible Society; which have been very beneficial to our Congregations, and to the Heathen, who now and then inquire for them. But the Tracts engage their attention more; and the inquiries after them are many. Our Native-Tract Society here, in conjunction with that at Nagercoil, has printed, during the last year, 20,000 Tracts and Sermons; of which 10,000 is the share of Tinnevelly. The greatest part of these have been distributed, besides those which we have received from the Madras Church Mission Press, and from the Madras Tract Society. Some of these, from the Church Mission Depository, have been particularly useful, and sought for; likewise the Life of Sarah Howley. The Indian Pilgrim in Tamul, and the Harmony of the Gospels (Motchamarkam), are also very acceptable to the people, and serve to enlighten them.

General Views of the State of the Mission.

During the past year, the superintendence of this extensive Mission Establishment has suffered by a reduction of Clerical Labourers; the Rev. J. C. T. Winckler having been called to Pulicat; and we ourselves being obliged to leave our sphere of labour for several months; myself on account of family affairs, and the Rev. B. Schmid for the sake of his health. Mr. Schmid left for the Nilgherries, early in December.

This deficiency of superintendence may have contributed to the deficiency in the Congregations before mentioned; but the various trials which they have had to endure, both from inimical neighbours and from some of the Authorities, seem to have been chiefly instrumental in it. In one instance their enemies succeeded, with most crying injustice, in pulling down a whole Village of 20 houses; and the people were exposed, for many days, to the open air. In another direction, they had nearly succeeded in fixing upon some Christians the murder of a man; who, it was notorious, had been long ill, and died a natural death (see p. 101). In such cases, these wicked men injure the dead body, cutting it, and smearing the blood of a goat or a cock upon it. In a third direction, the Maravers, the scourges of this district, distressed and spoiled the Christians, and Heathen too, with impunity; and, for a time, no person

could walk with safety, even during the day. In other places, taxes have been unjustly levied upon the Christians, while their Heathen neighbours are exempted: in one place, the Congregation was obliged to pay their annual tax twice, with a fine of 50 rupees for nothing! Their loss amounts, in all, to several hundreds of rupees. Here and there their lands have been wantonly and cruelly disputed; their crops withheld or destroyed; their persons maltreated. In some places, the enemies were, at one time, even so bold as to publish, that Government had sent orders prohibiting people from becoming Christians, and directing that those who were so already should no more assemble together for Divine Worship. In addition to all this, in the Congregations themselves there have been persons giving way to their evil passions, and causing strifes and animosities. Under all these circumstances, it is no wonder at all that the unsettled and timid draw back, and that the well-inclined Heathen hesitates to join the Church.

Still there is much room for encouragement and praise. The good work on the whole, in every branch of it, is going on. Including the Schools, there are nearly 10,000 Natives under Christian Instruction, by the Society. Idolatry is greatly on the decline, even among the Heathen. Christianity is, on the whole, respected, and even former cruel enemies have become its friends. This is particularly the case with a rich Native in the country, who a few years ago persecuted the Christians near him even to blood: he seems, for some time, to have been their friend, and encourages their increase. That all this is a thorn in the eye of the Arch-Foe of God and man, and that in consequence he excites the passions of benighted men against us, is most natural, and must be expected. He is rapidly growing weak; but when will his defence depart from him altogether? This is what I entreat every Philanthropic Christian Mind most earnestly to pray for; likewise, that the Divine Spirit, the Spirit of Grace, of Prayer, and of Glory, may be abundantly imparted to all Labourers, both Native and European, and to all Congregations.

Finally, I beg leave to state, that our Mission Villages have been taken notice of by Government; and that we are directed to apply for the sanction of the Honourable the Governor in Council, to hold them in the name of the Society. We heartily pray that Government may be inclined to favour these Institutions with their countenance and support; as they are a public good, tending to enlighten and moralize the people, particularly in this district, which, perhaps, is not surpassed by any other in lies, deceit, perjuries, robberies, violence, oppression, and cruelty. Christianity alone can check this torrent of iniquity; and, I trust, has already begun to do so.

We select a few passages from Mr. Rhenius's Journal, calculated still further to illustrate the state of this Mission.

Encouraging Occurrence.

Nov. 24, 1830 — Early this morning arrived at Kalliturei; where we found no Bearers ready, and had to wait till noon. The Lord enabled me to improve the interval. The Tasildar, and other Natives of the place, were open to Religious Conversation, and received Books with much pleasure. The son of a Tasildar, hereabout, in the service of the Travancore Government, is instructed in English, by Simon, a Portuguese Young Man, formerly with us. He sought me out, and came to inform me of the progress he had made, and to thank me for his Teacher. Upon closer inquiry, I was happy to find that Simon keeps steady to his Christian profession, and is useful to the young Brahmin in making him acquainted with the Bible. The Brahmin spoke with much feeling about the sufferings of Christ, which he had read therein. He was eager for more Books. Who knows what precious fruit this *mustard seed* may bring forth for the Garden of the Lord?

Examination of the Seminarists.

Dec. 30—This day was appointed for holding the Half-yearly Examination of the Seminarists. The Seminarists were examined in Tamul Reading, Grammar, Ciphering, and construing Tamul Poetry; in English Reading, Grammar, Arithmetic, and Geography; in Latin Reading, and Grammar. Only two Boys remain of the Hebrew Class: they have had no instruction in it this year; but I examined them, to see whether they had forgotten it. I was glad to find that they had not. In the other Lessons they gave us considerable satisfaction.

At intervals they made Declamations; viz.—

Abraham recited a few pieces of Tamul Poetry; which he sang in the Native way, and explained in prose.

Arullappen and Nganayudam recited a Dialogue on the History of Haman and Mordecai, in Tamul.

Luke and Ananden held a Dialogue in English; viz. the "Conversation between a Traveller and Yourself."

Savarimuttoo recited, in English, Isa. xiv. 14—23.

David pronounced Cicero's Sentiments on the Existence of a God, in Latin.

The last subject of Examination was Theology, in which they gave much satisfaction. They quoted proper passages of Scripture on every subject, with much readiness; and gave good answers to questions about the contents of the Bible. Nallatambi spoke on the Excellency of the Holy Scriptures, going through the Evidences of Christianity. He kept us rather long; but his speech was, on the whole, good and impressive.

We then concluded with Prayer.

It was past 9 o'clock, in the evening, when all was over. May the Lord bless the Lads!

Persecutions of the Converts.

Dec. 9, 1830—The Catechists have been here since the 6th. On the whole, the Congregations are quiet. Here and there, however, the Tasildars evince their hatred to the Christians; finding that they can do so with impunity. The Tasildar in Calcand, particularly, seems to disregard every thing that is just, if he can but injure the Christians. The other Heathen, of course, take courage from such examples, to do likewise. I do not wonder, that, under such circumstances, new Members get frightened, and forsake the assembling of themselves together. The Congregation in Tinnevelly also suffer much from injustice: several of its unsettled Members grow lax, and murmur. We have none to look to, but the Lord; and He will doubtless overrule all for good.

Dec. 25 — This afternoon came the good people of Pudiyaputtore, belonging to the Etiapooram Zemindar (Landholder). His servants oppress them greatly, and wish to force them to give up Christianity. With several they have succeeded, and the Congregation there has in consequence dispersed. The men who have come display the best spirit. They have declared to the Zemindar's Servants, that they may do what they like with them, but that they cannot compel them to renounce the Gospel. They are on the point of being reduced to poverty: their lands, their crops, are taken away from them. What can we do for them, but commit their cause to the Lord?

State of Opinion among the Natives.

Dec. 11—A rather poor Zemindar has lately been with me several times, and conversed about Religion. He is a great Vedanta (Hindoo Divinity) Scholar. I was surprised at his abilities. Our conversations were very interesting. If I mistake not, I have succeeded in convincing him of the error of a fundamental notion of these Scholars; viz. that God is "void of Attributes;" and that the Creator is inferior to God, because of His desire to create a world.

A powerful excitement has been produced among the Natives in different parts of India, by a prediction which emanated from Benares, of impending changes and judgments. Mr. Rhenius thus notices the subject, in his Journal:—

Dec. 11, 1830—The Heathen here, and in Malayala, are in much perplexity about what is to happen in January next. The cause is a prediction sent to Malayala, from a famous Shastree (a person learned in the Shasters) in Benares, containing these words:—

"On Thursday night, the 7th of January of the year Vigividi [which is the 17th or 18th of our January 1831] at ten o'clock, a poisonous wind will commence, and last two whole days. After that, on Wednesday, a most wonderful and dreadful flood will come. After that, during the day, about half-past-twelve o'clock at noon, there will be great trouble in the kingdoms. Then Veeravsanden will reign: at first well; then he will subdue all kingdoms under him. Afterwards, the people who are left alive will live to a hundred years old. Children will not die whilst their parents exist. All people will become joyful, as one. There will be 28 stars*. Sixty years long will be his reign; when, besides the twenty-seven stars, one more will appear: a great voice of woe will be; but it will die away, because that star brings prosperity. Everywhere will be submission and peace. All people will rejoice. None who hears or reads this must think it a falsehood. He that thinks it a falsehood, will be as guilty as one that kills ten cows and women; also, Hell will be his portion. All people must be informed of this. The

* At present, the Natives reckon but twenty-seven stars, among which the hours of the day are divided

Digitized by Google

people who know this must mind it, and act accordingly. They must do charities and other virtuous actions. This is the notice which Narayana Shastree of Kasi (*i.e.* Benares) gives."

Many persons treat this with ridicule; but in general the people are perplexed by it; and postpone many things as useless, which otherwise they would do. In former years, the people used to set out in these days for Ramisseram, to attend the famous Idol Festival there; but I hear that they do not go up this year, in consequence of the expectation of these fearful things.

The people of Ceylon have also been thrown into a state of excitement, from a similar cause. In this case, the period fixed for the catastrophe is February 1832. Possibly, however, the two statements may be derived from the same original prediction, varied and corrupted, in passing from Benares over India and Ceylon. The matter, as it respects Ceylon, is thus communicated by the Rev. James Selkirk:—

In the Hindoostanee Year 1888, and Saleevahum Sagalden 1753, answering to the year A.D.1832, in the month of February, on the 5th day after the full moon, which will be on Saturday, and at the hour of 10 o'clock A.M., when the sun enters Capricorn, the present iron age of the world will be turned into a golden age; which will continue for 1000 years, when the general duration of human life will be 125 years. And, at the above-mentioned date, a Rajah will be born at the North Pole, about eight o'clock in the morning, of the race of the Moon; and that night will be lengthened to thirteen hours and a half; after the expiration of nine hours of which an earthquake will take place, when all tyrants and wicked people shall be destroyed, but holy and charitable persons will be preserved. Those who receive this account with doubt will undoubtedly commit sin; but those who receive it, and transmit it to other countries, will perform as much charity as if they had presented a thousand cows and horses.

COTTAYAM.

The Rev. J.B. Morewood took temporary charge of the Syrian College, in consequence of the return home of the Rev. Messrs. Bailey and Doran on account of ill-health. From his Report to the Corresponding Committee, under date of December 16th, 1830, we make the following Extracts. In addition to the charge of the College, he had under his care two sons of the Rev. T. Norton, three of the Rev. C. T. E. Rhenius, and one of the Rev. G. T. Bärenbruck; who are to be educated by him on the Nilgherry Hills, as soon as the Buildings are ready to receive them.

Public Worship at the Grammar School.

Divine Service is regularly performed, in the Grammar School-house, twice every Sunday; in the morning, in English, at half-past ten o'clock; and in the afternoon, in Malayalim, at four. I always preach in the morning, and the Rev. H. Baker in the afternoon. The attendance at the Morning Service may vary from 180 to 200. About 90 Deacons and other Youths from the College, about 30 of the Grammar-School Boys, about 50 of Mrs. Baker's Female Scholars, my own pupils, and Mr. Baker's family, compose the Congregation. Perhaps not more than 20 or 30 are able to understand the English Prayers and Sermon. We think it right, however, to continue this Service, both for our own benefit, and in order that we may shew, to those who are hereafter to be the Spiritual Guides of the Syrian Christians, the simple and sober usages of the English Church. Of course, our Communicants consist exclusively of our own families, as the Syrians partake of all Ecclesiastical Ordinances in their own Churches.

State of the College.

I took charge of the College about the 21st of October. My duty to my Missionary Pupils will not allow me to give more than an hour-and-a-half a-day to the superintendence of it. There are now in the College about 95 Students. The appearance of proficiency is not so great and imposing as when the Venerable the Archdeacon visited Cottayam, and gave the Committee so interesting a Report of the progress of the Students. This, however, may be easily and satisfactorily accounted for. As I am unable to give my individual attention to the College Boys, I have been obliged to seek for assistance in carrying on the various exercises; and this could only be procured by breaking up the First Classes, both Mathematical and Classical, and making Teachers of those who previously composed them. As most of them are Laymen, perhaps they could not be more usefully employed

than in imparting to others what they have themselves acquired. The First Class construes, in Greek, the New Testament and *Analecta Minora*. This Class I generally instruct myself, as it consists almost exclusively of Deacons; and their Testament Lesson affords me an opportunity of teaching Divinity as well as Greek. The most promising Deacons belong to this Class. In Latin they read Horace. There is also a Virgil Class, a Cæsar Class, and a *Selecta-è-Profanis* Class. Poonen and Mamen, Deacons, form the First Class in Mathematics: they work, on alternate days, Propositions in the 11th Book of Euclid, and Quadratic Equations. The Second Class contains Seven Students: they work Propositions in the 1st Book of Euclid, and Simple Equations. The Syriac Classes are large, containing many Deacons who came too late in life to the College to attend to any thing which is not necessary for their admission to the Priesthood, or who display neither inclination nor ability for more abstruse studies. The afternoons are employed by the Junior Boys in Arithmetic, and in Reading and Parsing English, and translating it into Malayalim: and to the Deacons, Abraham, Catanar, expounds the Scriptures in Malayalim. I occasionally visit the College before Service on Sunday Mornings, and expound to the Deacons myself; but I have little pleasure or encouragement in the exercise, as I fear but very few understand enough of English to profit by my instructions, and the Malayalim is unknown to me. Generally speaking, the Students are willing to learn any thing which is prescribed to them; though many of the Deacons are inclined to spend an undue proportion of their time in the acquisition of the Syriac, as a good knowledge of this language will tell most in their subsequent life. Very few instances of obstinacy, and none of immorality, have met my observation. Of the existence of true spiritual piety amongst the Students I have little or no evidence. They appear to have no notion of the necessity of a change of heart, and rest satisfied with the performance of their own superstitious ceremonies. There is, however, sufficient encouragement to persevere in the labours in which the Society's Missionaries have been engaged. It should be particularly kept in mind, that those who have hitherto been educated in the College are but poor specimens of that moral and spiritual improvement which, under God's blessing, may hereafter be effected. Hitherto the Students have been admitted at an advanced age; and, after a short period of study, have been speedily called away for the necessary supply of the Churches. Of the generation which has enjoyed a regular education, but few have yet left the College. It seems impossible, humanly speaking, that so large a measure of Scriptural Knowledge and sound learning can be imparted without producing some visible effects. But experience has frequently shewn, that the understanding may be enlightened, whilst the heart remains unsanctified; and I fear that there are some instances of it amongst the Syrian Catanars. Our eyes therefore, are unto the Lord; for unless He prosper the work of our hands, our labour will be in vain.

State of the Grammar School.

To this part of my work I am able to attend very imperfectly; as I can only visit the School two or three times a-week, and sometimes not even so often. The Boys are principally engaged in learning Sanscrit and English. They read and parse English, and translate it into Malayalim; are exercised in the Simple Rules of Arithmetic; and commit to memory English Grammar and Watts's Catechism. I wish to give more time to this School; but my other engagements will not permit me. In both these Institutions, mine is a work principally of superintendence. I endeavour to keep the Teachers diligent, and to point out to them the best methods of communicating instruction. Though, at my morning visit to the College, I usually take the Greek-Testament Class, yet I sometimes call any other which, at the time, occurs to me; and I am thus enabled to form an opinion of the diligence of the Teacher, and of the consequent progress of his Pupils. The Committee will be glad to learn, that the Small-Pox, which has scattered the Students for so many months during the past year, and so seriously interrupted the employments of the College, has now entirely disappeared.

Studies and Proficiency of the Missionary Pupils.

Mr. Morewood gives the following particulars relative to the progress and proficiency of the Missionary Pupils under his charge:—

I have under my care six Sons of Missionaries in connexion with the Church Missionary Society. Their education I

find the pleasantest part of my work. The diligent application of one or two of my Pupils is highly praise-worthy; and will, I doubt not, when the difficulties which always attend an entrance on every branch of study have been overcome, be rewarded by a solid and respectable progress in sound learning. I am also not without well-founded hopes, that one or two of them are actuated by really pious motives. Private Prayer, and the study of God's Word, I know to be habitually attended to. Much of this, I am aware, may arise from a pious education; but I am willing to hope, and compelled to believe, that there is more than this. At this early period, however, we must rather carefully foster any cheering signs of piety, than rejoice in them as fixed and staple Christian Principles. I feel thankful to God for having put these pupils under my care. They cheer my solitude; and occupy much time, which, without them, must be spent in a much less pleasant and profitable manner. I desire that they should regard me as a Father and a Friend; and I trust that this is the case with those that have been longest with me, and consequently know me best. As it regards their studies, I am at all times accessible to them; and in every difficulty I encourage them to apply to me for an explanation. I am extremely anxious to be permanently established on the Hills, where we shall doubtless enjoy much greater advantages than we do at Cottayam. I am occasionally a little discouraged by manifest and wilful idleness; but I soon find, that one single example of patient diligence and successful application abundantly compensates for many instances of carelessness and inattention. I trust the time will come when I shall see some at least of my little pupils devoted and successful Evangelists among the Heathens. This is surely a consummation of my unworthy endeavours, earnestly to be wished for; and one so important, that all who wish well to our Zion should help me by their prayers: and in the belief that I am thus assisted, I desire cheerfully to proceed with my labours.

We give the following Extract from Mr. Morewood's Journal, in reference to the

Ministry of the Gospel in Malayalim.

Oct. 24, 1830—I was truly rejoiced, at Mr. Baker's Afternoon Service, to hear Philip, Catanar, read the Malayalim Prayers, and Ninah, Catanar, preach an excellent Sermon on the nature and consequences of Saving Faith. I would rather hear the Syrian Catanars preach in their own Churches than in our Grammar School, lest any should think that our object is to win them over to our Communion. It may, however, promote a mutual good feeling between the Clergy of the two Churches to exchange Services occasionally, as far as Preaching goes. We find so much difficulty in persuading the Syrian Catanars to preach, although it is enjoined by their own Canons, that we are glad to hear them doing it anywhere.

Summary of Cottayam Station.

Average attendance on Public Worship	300
Seminarists in the College and Grammar School,	150
Number of Schools	43
Scholars: Boys	1200
Girls	65 — 1265

ALLEPIE.

The labours of the Rev. Thomas Norton have been subjected to some interruption, in consequence of a small allowance from the Travancore Government for educational purposes having been withdrawn.

Mr. Norton earnestly recommends the establishment of Boarding Schools in preference to Day Schools, as better calculated permanently to profit those who are educated in them. There is no doubt that children placed entirely under the Missionary's care are more likely to be benefited by the instruction given them, than those who are so only partially. It is therefore desirable that a School should be formed at each Station, wherein a few of the more promising Youths may be boarded as well as educated: and this plan has been generally adopted in the more-advanced Stations of the Society's Indian Missions. But the Missionary's labours ought not to be limited to Schools of this description; because Village Schools, to the extent of his ability to superintend them personally, not only enable him more widely to diffuse the doctrines of Christianity by the education which the children receive, but they afford him numerous and very advantageous opportunities to *preach the Gospel* to the Adults, who are connected with

the children, or who attend the examination of the Scholars. It is, moreover, in these Schools, as in seed-plots, that suitable Youths for the Boarding School are to be reared and trained. The two species of Schools work well together; and the object to be aimed at is, to bring them to bear on each other as effectually as possible.

Summary of the Allepie Station.

Average Attendance on Public Worship....		340
Communicants		12
Candidates: for Baptism..	22	
for Lord's Supper ...	16	
	——.....	38
Schools		5
Scholars:—Boys.....	177	
Girls.....	28	
Youths and Adults ...	5	
	——.....	210

COCHIN.

Summary of the Station.

Average Attendance on Public Worship.....		370
Communicants		90
Candidates: for Baptism	8	
for Lord's Supper ...	3	
	——.....	11
Seminarists		40
Schools		11
Scholars:—Boys	384	
Girls	36	
Youths and Adults ..	12	
	——.....	432

TELLICHERRY.

Summary of the Station.

Average Attendance on Public Worship.....		16
Schools		2
Scholars:—Boys	144	
Girls	13	
Youths and Adults ..	28	
	——.....	185

BELLARY.

Summary of the Station.

Average Attendance on Public Worship.....		11
Schools		3
Scholars:—Boys.....	105	
Girls	12	
	——.....	117

LONDON MISSIONARY SOCIETY.

THE Directors have given the subjoined

Summary View of the Mission at Chinsurah.

Although so early in the history of the Society as 1799 one of its Missionaries preached and established a School at this Settlement, no Missionary, belonging to it, was permanently stationed here till 1813; when Mr. May arrived, who exerted himself so commendably in the formation and superintendence of Native Schools, which were afterward taken under the patronage and supported at the expense of the Bengal Government: these Schools, containing, on an average, from 2000 to 2500 scholars, have ever since continued under the superintendence of the Society's Missionaries at this Station.

Beside the Schools supported by the Bengal Government, there have been established several Native Boys' Schools, more immediately connected with the Mission, and solely under its direction: the number of scholars in these latter Schools has fluctuated between 200 and 500. Many Native Females, also, have enjoyed the advantages of school-instruction under the wing of the Mission.

In addition to their direct utility, these Schools have been productive of valuable effects on the minds of the people generally; especially in allaying the spirit of prejudice and gainsaying: and, while the Youth instructed have improved in useful learning and Christian Knowledge, their parents, and many other Native Adults, both in Chinsurah and in the surrounding country, have enjoyed the privilege of hearing the Gospel faithfully preached by the Missionaries. According to the returns of one year, there were, beside six Preaching-houses or Chapels and other Out-door Stations, fourteen Preaching-places at a distance: indeed, at all the School-stations the Gospel has been preached to the Native Population: the hearers have usually listened with attention: inquiries have frequently been made with apparent seriousness; and individuals have manifested much earnestness in the investigation of truth: but, generally speaking, they have evinced great indifference to the claims of Christianity and their own spiritual welfare; and, with deep concern we add, that we are not aware that a single Native at this Station has afforded evidence of genuine conversion to Christ. Christian Knowledge, however, has, by means of the preaching of the Gospel, the Native Schools, and the distribution of the Scriptures and Tracts, been, to a considerable extent, disseminated among the people: and, while light has thus continued to be diffused around, prejudice against the Truth to abate, and the predilections of the people in favour of Idolatry to diminish, we trust it will, in the issue, appear that these results were preparative to an extensive and cordial reception of Christianity on the part of the Natives of this place and vicinity.

Ceylon.

AMERICAN BOARD OF MISSIONS.

In addition to the communication of Mr. Winslow, printed at pp. 466, 467 of our last Number, the Rev. Daniel Poor, of Batticotta gives a

Second Instance of the Effective Distribution of the Scriptures.

I know not how I can make a more acceptable return to the British and Foreign Bible Society, for the generous aid which they have rendered in furnishing the Native Inhabitants of this vicinity with the Sacred Scriptures, than by a concise statement of facts, relative to the manner in which the fruits of their bounty have been disposed of, so far as I have been permitted to serve as their almoner.

In the Seminary under my more immediate inspection, consisting at present of 70 Native Youths, collected from various parts of the district, a systematic study of the Bible holds a prominent place in the prescribed course of instruction. For a long time, the Members of the Seminary, many of whom have passed through their course of study, and have been regularly dismissed, were necessarily confined, for want of adequate supplies of books, to very small portions of the Scriptures: but, in consequence of the grants made at different times by the Parent Institution to the Colombo Auxiliary Society, to which we are indebted for their kind attention to our wants, we have gradually received supplies adequate to our necessities: consequently the several classes are enabled to pursue the regular study of the Bible, without interruption; and each individual is furnished, or has the prospect of being furnished, by the time that he finishes his course of study, with the whole of the Sacred Volume, for his private use.

Besides supplying the want of the Seminary, which was the first and most important object, I have sent by these Native Youths, who statedly visit their friends once a quarter, single copies of the Gospels, as presents to their parents or nearest relations, with the particular request that they would carefully peruse those Scriptures; by which they might clearly understand how it happens that Missionaries are sent hither, from Christian Countries, for the gratuitous instruction of their children. The reports, respecting the manner in which these presents were received, have induced me to repeat them; and to give information, that we are ready to furnish any one with the means of perusing the whole of the Scriptures, who wishes for this privilege.

In connexion with the Seminary, there are upward of twenty persons, Members of our Church, who are employed, at stated seasons, in distributing and reading Tracts and small portions of the Scriptures. These Native Helpers are furnished with the Scriptures for distribution, in consequence of the liberal grants of the Parent Society.

In the prosecution of my labours as a Missionary to the Heathen, my gratitude to God has been often awakened for the goodly supply of the Scriptures with which I have been furnished for nearly three years past. I am the more affected by this subject, when I contrast our present state, in this respect, with what it was six or eight years ago. I have increasing evidence, from my own observation, that the Word of God is to be the grand instrument of converting these degraded idolaters to the worship and service of the Living God.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

The Vincennes U. S. Sloop-of-War, of which the Rev. C. S. Stewart late Missionary at these Islands is Chaplain, visited them in October and November 1829. Mr. Stewart's Narrative of his Visit to these Seas has lately appeared. We extract his description of a

Sabbath Scene in Hawaii.

At an early hour of the morning, a single person here and there, or a groupe of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the east, or descending from the hills and ravine on the north, toward the Chapel; by degrees their numbers increased; till, in a short time, every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the House of God.

Even to myself it was a sight of surprise—surprise, not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multi-

tude. When at this very place, only four years ago, the known wishes and example of Chiefs of high authority, and the daily persuasion of Teachers, added to motives of curiosity and novelty, could scarcely induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the Services of the Sanctuary. But, now—

Like mountain torrents pouring to the main,
From every glen a living stream came forth—
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fane,
On wildest shore, to meet th' upright in heart.

The scene, as looked on in the stillness of a brightly-gleaming Sabbath Morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own Public Worship should allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the Services of the Sabbath—usually attended, at all the other Stations, at nine o'clock in the morning and at four in the afternoon—both in the forepart of the day, that all might have the benefit of two Sermons, and still reach their abodes before nightfall. For

——— Numbers dwelt remote,
And first must traverse many a weary mile,
To reach the altar of the God they love.

It was arranged, that, on this occasion, the Second Service should be postponed till about the time when the Officers should be at liberty to leave the ship. Though the Services had commenced when we landed, large numbers were seen circling the doors without, from the impracticability of obtaining places. The house is an immense structure, capable of containing many thousands: every part was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow procession, from the difficulty of finding a spot to place our feet without treading on the people, seated as closely almost as they could be stowed.

As we entered, Mr. Goodrich paused in his Sermon till we should be seated. I ascended the pulpit beside him. The suspense of attention in the people was only momentary, notwithstanding the novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarcely describe the emotions experienced, in glancing an eye over the immense number—seated so thickly on the matted floor as to seem literally one mass of heads covering an area of more than 9000 square feet. The sight was most striking; and soon became, not only to myself, but to some of my fellow-officers, deeply affecting.

With the exception of the inferior Chiefs having charge of the district, and their dependants, and of two or three Native Members of the Church and of the Mission Family, scarcely one of the whole multitude was in other than the native dress. In this respect, and in the attitude of sitting, the assembly was purely Pagan—totally unlike those of the Society Islands—as unlike as to one at home. But the breathless silence, the eager attention, the half-suppressed sigh, the tear, the varied feeling—sad, peaceful, joyous—discoverable in the faces of many—all spoke the presence of an Invisible but Omnipotent Power — the Power which alone can melt and renew the heart of man, even as it, alone, first brought it into existence.

From the thousands present, I might select many individuals, whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one, at least, I can never forget, and will attempt to describe. It was that of a diminutive Old Woman; shrivelled by age, till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression; which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upward and her eyes fixed on the Preacher. There was not only a seriousness, but a deep pensiveness, in her whole aspect, which rivetted my attention; and, as Mr. Goodrich proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made its way down her deeply-wrinkled cheeks upon her mantle. I had not, in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered: "We are all sinners—but we have a God and Saviour who will forgive us our sins, if we ask it of Him. It is our duty to pray for this to God; and He hears the prayers of all who approach Him in sincerity." I happened at the moment to look again upon this object: her

attitude and aspect was the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and, as she did so, a bright and peaceful smile spread over every feature —tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I mistake in the causes and the nature of those varied emotions under the circumstances under which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? I could not: and, if so—what is the language they speak? They plainly say, that this poor woman, grown grey in the ignorance and varied degradation of Heathenism, by the lamp let down from Heaven sees herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation, freely given to all who will freely receive—hears of the glorious liberty of the Gospel, and of all the rich privileges which it confers, even to nigh access, and intimate communion with the Father of Spirits—hears and believes, and sinks before her God, in tears of gratitude and of joy!

North-West America.

Red-River Colony.

CHURCH MISSIONARY SOCIETY.

A BRIEF notice of this Station occurs at p. 336. The Rev. W. Cockran gives the following view of the

Progress and Influence of the Mission.

It is a source of thankfulness, to see a Christian Church in the Wilderness. We saw the first Church well filled: to that we added a second, and were equally successful in collecting an audience: and now we have added a third, to direct the weary wanderer to the place where he may obtain everlasting rest; and, what ought still to increase our thankfulness, we have a Congregation ready to enter into it. The same men who have, with their hatchets and saws and planes, erected a House for the honour of God, will bring their wives, their sons, and little-ones; and there we shall join and sing the praises of the Author of our being, the praises of Him who has redeemed us with the price of His own blood—of Him who is to sanctify us, and make us fit for heaven... All has been done by the voluntary exertions and contributions of the heads of 76 Families, who regularly attended Divine Service, at the Rapids. They are all poor; but their willingness has surmounted the impediments which poverty laid in their way.

As regularly as the Sabbath Morning returns, we see whole families approaching, for the purpose of adoring their Creator in the way which He has appointed. No stormy weather prevents them from assembling. Fear less of the snow, the wind, or the rain, they force their way to the House of God. There they take their place; there they sing and pray; and hear the Word of God read and preached. Can we behold so much zeal, attention, and apparent devotion, with cold indifference? Can we see so many assembled together for the most laudable employment, without feeling thankful to God for His mindfulness in making a covenant suitable to our wants, and of His condescension in visiting us with the means of salvation? Can we revolve in our minds the banks of the various rivers, lakes, and creeks on which the different Members of our Congregations were born, and not be led to admire the mysterious and gracious dispensations of Divine Providence in gathering so many from afar to hear the words by which they may be saved from misery, and raised to the glories of heaven?

There also appears to be a growing respect, among our population, for the Ordinance of Matrimony. The Protestant Population may amount to 1200; and, among the whole, I have not known of more than two illegitimate children born during the last year. This must, to every unprejudiced mind, be a convincing proof of their moral improvement. It also exhibits the egregious mistake of those who have often affirmed that the doctrines which we preach are not calculated to reform the inhabitants, and to inculcate principles of sound Morality and Religion: this change for the better has certainly been brought about by the doctrines which we preach.

We continue to attend to the instruction of the Children and Adults on Sundays, as usual. The number of those who attend is pretty large, considering the scattered state of the population, and other impediments which must ever lie in their way whilst placed in this particular situation. Many are six miles distant from School.

Digitized by Google

The Rev. D. T. Jones thus speaks of the

Education of Indian Youths.

In the Summer of 1829, two Youths from over the Rocky Mountains—Kootamey and Spogan—went to visit their friends and relatives; and returned again, soon after the closing of our communications of last year, bringing with them five more Boys for education, all of whom are Chiefs' Sons, of much importance in their way. This shews, very evidently, the confidence placed by the Natives there in the good faith of the White People, and also the value which they attach to Christian Instruction: indeed, every person conversant with them represents their desires, on this head, as being extremely ardent. And I think it a feature peculiarly new and interesting, as connected with these Indians, that their desire for Teachers is not associated with any ideas of temporal benefit and aggrandisement. The impression which Kootamey and Spogan, in their relation of what they had learnt, made upon them, seems to have been very great, according to the account of the Company's Officers resident in this quarter; but, of course, this will be evanescent, for want of a permanent and definitive system of instruction.

Kootamey has departed this life: he died under very hopeful circumstances, on Easter Monday. Mr. Jones adds—

Spogan is again sent back to his own country, to convey this mournful intelligence; as the Governor was doubtful of the effect, if the information reached them by any other channel.

Summary of the Mission.

Missionaries			2
Lay Assistants:	Males	14	
	Females	4	18
Congregations			3
Average Attendance on Public Worship:			
Upper Church		300	
Middle Church		300	
Lower Church		300	900
Communicants:	Males	79	
	Females	64	143
Baptisms:	Adults	12	
	Children	66	78
Schools			6
Scholars—Boys:	Native Indian	60	
	Others	131	
		191	
Girls		140	331

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. Walter Dendy and Mrs. Dendy embarked, in the last week of October, on board the "Garland Grove," Captain Pengelly, to join the Mission in Jamaica.—The increase of expenditure arising from the growth of the Society's Missions, combined with a considerable deficiency of income, having brought the Society into difficulties, one of its friends has placed at its disposal the sum of ONE THOUSAND POUNDS, accompanied by a Letter, from which we extract the following passage:—

I feel deeply persuaded, that if ALL would do WHAT THEY CAN, not only might the Society be at once relieved from its present embarrassments, but, if God shall continue to bless the work as He has done, the number of Missionaries might very shortly be doubled. This may, perhaps, require us to deny ourselves, by cutting off all UNNECESSARY expenses, or to lessen our provision for the POSSIBLE wants of a short earthly life; but is that to be compared with the thought of such a work as this being hindered by the want of funds? Surely none, who have themselves received the *unspeakable gift*, can hesitate to make even greater sacrifices than these, for the purpose of communicating this infinite blessing to their perishing fellow-sinners.

Church Miss. Soc.—The Rev. G. R. Nylander, a valuable and faithful Missionary of the Society in Sierra Leone for nearly twenty years, died in 1825, leaving two Daughters, Hannah and Anne, who were born in that Colony. On the decease of their father, his Children were brought to England, and placed at the "Clergy Daughters' School," Cowan Bridge. From the progress which they have made in the several branches of education, during the six years which they have spent in that valuable Institution, it has been deemed advisable that they should return to Sierra Leone, where they may be usefully employed in giving instruction to the Female Children. On the 27th of October, the Instructions of the Committee were delivered to them by the Clerical Secretary; after which, the Rev. E. Bickersteth addressed to them a few words of counsel and instruction, and commended them in prayer to the favour and protection of Almighty God. It is the intention of the Committee that they should be placed respectively under the charge of Mrs. Betts and Mrs. Warburton—The Rev. Messrs. Betts and Raban, Mrs. Betts, and Mr. Rogers, together with Hannah and Anne Nylander, embarked at Gravesend for Africa, on board the "Henry Porcher," Captain Baxter, on the 5th instant, and sailed on the following day.

The Rev. David Morgan, Chaplain of Sierra Leone, who had spent a few months (see p. 295) in this country for the recovery of his health, returned by the "Henry Porcher."

MEDITERRANEAN.

Assassination of the President of Greece—Count Capo d'Istrias has fallen by the hands of assassins. On the morning of the 9th of October, as he was entering the Church at Napoli, two men, who were waiting for him at the door, fired their pistols at the back of his head, and gave him a sabre wound in the body: he fell dead upon the spot. The assassins were Constantine and George Mavromichaëlis, the Brother and Son of the well-known Petro Bey, who has been in prison since January. Constantine was killed by the President's Guards: George took re uge in the house of the French Consul, but was delivered up to the Senate. A striking

account of Petro Bey and his Son George, by the Rev. Jonas King, will be found at pp. 513, 514 of our Volume for 1829.

Church Miss. Soc.—The Rev. C. F. Schliens returned to Malta (see p. 72) on the 22d of October, from his visit to Germany, with his health entirely re-established: he was accompanied by Miss Damm, who is about to be married to the Rev. F. Hildner, to whom she has been engaged for several years. Mr. Weiss had recently lost a promising child, a Boy, five years-and-a-half old.—The Rev. J. A. Jetter, in a Letter dated Boujah, near Smyrna, August 13, states, that the Plague had subsided in that neighbourhood; but that the Cholera Morbus, then raging at Constantinople, threatened to visit Smyrna.

BAGDAD.

Dreadful Depopulation.—Mr. Kitto, who was for some time at Malta under the Church Missionary Society, but accompanied Mr. Groves to Bagdad, has sent home most affecting details of the ravages to which that devoted city has been subjected. The PLAGUE prevailing to a fearful extent among the inhabitants, part of them attempted to escape into the country, but were arrested by a sudden INUNDATION of the Tigris, by which numbers perished, and the rest were driven back into the city. Thousands were falling under the deadly influence of the pestilence, when the water made a breach in the walls, and swept away many of the habitations. The wretched inhabitants were crowded together, and compelled to take refuge even in hotlies left desolate by the plague. When, at length, it pleased God to stay the hand of the Destroying Angel, it was found that out of 80,000 human beings, not more than 25,000 survived! But the SWORD followed quickly in the rear of these desolating judgments! The Plague had scarcely ceased, and the Waters subsided, when troops arrived, in the name of the Sultân, to depose the Pacha: fierce and bloody contests succeeded before a temporary calm was restored.

Deaths in the Family of Mr. Groves.—Not a house, Mr. Kitto says, escaped the Plague. That of Mr. Groves was the last attacked; and, as this was not till near the conclusion of the Visitation, they had hoped that no evil would have befallen them. These hopes were, however, disappointed. Mrs. Groves was first seized, and died on the seventh day. Mr. Groves had a slight attack, but soon recovered. The Wife of the Armenian Schoolmaster soon after took the contagion; and then, in succession, a Female Servant, the Schoolmaster, and his Son: all died.

NEW SOUTH-WALES.

Church Miss. Soc.—The Rev. J. C. S. Handt (see p. 120) arrived at Sidney on the 25th of June, after a voyage of 19 weeks. It will be remembered, that he had charge, during the voyage, of the Convicts transported under the late Special Commissions: of his course of dealing with these misguided peasants, Mr. Handt says—

Every day, except there occurred a particular hindrance, I read with the Convicts, in the hold of the vessel, a portion of Scripture: I first made one of them read one verse, then read it loudly and distinctly over again myself for the benefit of those who could not read; secondly, explained that verse to them; and thirdly, asked them occasionally some questions: and, having thus gone through one or more verses, if the connexion would permit to take only one, I proceeded to the following; at every time beginning and ending with prayer. I found them generally very attentive. They were thankful for the Means of Grace which were daily tendered to them; for they shewed their gratitude to God, by their conduct.

WEST INDIES.

The Late Hurricane—The desolations occasioned by this awful visitation, which were described at pp. 468—470 as they affected the Settlements of the United Brethren at Barbadoes, extended throughout the Island. The *Public Buildings* have all suffered: every Place of Worship is either destroyed or materially injured: Government House is almost a total ruin: Bishop's Court, the Episcopal Residence, is nearly demolished. Of the buildings belonging to the *Gospel-Propagation Society* it is said—"That venerable structure, Codrington College, whose massy walls it was supposed would have resisted almost any violence of tempest, and which lately had been largely extended for the reception of Students, is now a melancholy heap of ruins." On the injury sustained by the *Wesleyan Missionary Society* in Barbadoes and St. Vincent, the Committee make the following Appeal:—

Five Mission Chapels and one Dwelling House have been wholly destroyed, and the remainder so seriously injured as to require large repairs. With gratitude to Almighty God, the Committee state that all the Members of the Mission Families have been mercifully preserved, though several of them were in the greatest danger. But the Societies and Congregations in several of the Stations are left without a place in which to assemble for Divine Worship; and, in consequence of the poverty and distress to which they themselves are reduced, are wholly unable to make any exertion toward restoring them. The Committee, before the arrival of this distressing news, had made all the grants in aid of Chapels in the West Indies, for the present year, which their funds would allow; and have now authorised bills to a considerable extent to be drawn upon them, in part to meet this calamity: but, to remedy it in its full extent, is out of their power; and the losses sustained by those persons, who, had they not suffered themselves, would have been disposed liberally to contribute to so necessary and sacred a work, cut off all hope from the Islands themselves. The only resource is in the kindness of Friends of Missions at home: and they, the Committee are persuaded, will come forward cheerfully, as they have done on former occasions which specially called for extra exertions, to rebuild the Houses of Prayer; and thus to restore to the Pious Negroes the benefits and comforts of their religious exercises, and to collect again their Children into the Chapel Schools, where that course of instruction may be recommenced which to the rising generation has been attended, through the Divine Blessing, with such beneficial results.

Baptist Miss. Soc.—The Rev. John Griffith and his Wife sailed in May, to strengthen the Society's Mission in Jamaica, and landed in the early part of July. On the 20th of that month, only nine days after his landing, he was hurried to the grave by an attack of the Yellow Fever; but not before he was enabled to testify that Christ was precious to him, that He was the foundation of his hope, and that his mind was at peace. Mr. and Mrs. Philippo returning home for the recovery of their health, Mrs. Griffith accompanied them: they landed at Falmouth on the 25th of October.

Missionary Register.

DECEMBER, 1831.

Biography.

OBITUARIES OF NATIVES OF RAROTOGNA.

Mr. Pitman, Missionary of the London Missionary Society at the Harvey Islands, has given an account, under date of June 1830, of a severe visitation which befel Rarotogna, the chief island of that groupe. From that account the following narrative is extracted.

In my last, I informed you of the destruction of our large Chapel by fire, and its re-erection. From that time it was well filled, and often crowded on the Sabbath Morning; but not so well attended in the afternoons: our Schools also were well attended, both for the grown people and the children, and things appeared to proceed as favourably as could be expected: but it pleased the All-wise Disposer of events, for a season, to interrupt our labours in this department, and to visit us with a most severe scourge.

About three months ago, a disease broke out at the other Stations, which soon spread among the people, and several were quickly launched into the eternal world: it was chiefly confined to those who were well known to have been the troublers of the land, many of whom died, and, previous to their death, confessed their guilt of attempting to set fire to Mr. Buzacott's Chapel and School-house... In a very little time, the disease spread in every direction, till nearly all the people were more or less infected with this dire malady. For some time we were at a loss to ascertain its true nature; but at length concluded it to be an inflammatory fever, which, in many cases, ran into the typhus. About two months previously, we had received your most valuable supply of medicine, which enabled us to use, immediately, some means for the recovery of our poor afflicted people: but for this supply, humanly speaking, nearly all the people would have died: great numbers, notwithstanding all possible exertion, have fallen victims. Those who were first attacked lingered long, and many recovered: but, afterward, it assumed a more terrible appearance; and, if not immediately taken in hand, those seized with it were in a few days committed to the grave.

From that time, till within a few days past, my whole time, from morning till night, has been occupied in visiting the sick and dying: upward of a thousand people have we had sick for weeks, every one of whom I visited every other day in their own dwellings, taking with me a boy or two to carry the necessary medicines. My heart is truly pained within me, when I call to mind the scenes which I then witnessed. Whole families were seized at a time; and, in many cases, not one was left to wait upon them: where there was one to be found to attend upon the rest, he generally caught the disease in its worst form, and, almost without warning, was swept into eternity.

Death now began to execute his commission, and in vain were our efforts and prayers when once he took his aim. His ravages were great among those who dwelt at their lands, and but seldom came into the village or to the House of God: many of them were brought into the village, but it was not till the disease had taken such a firm hold as to baffle all our attempts for restoration. Those of two or three districts, in particular, which had ever manifested much opposition to the advancement of godliness, and caused considerable trouble ever since the introduction of Christianity, have been nearly all cut off. The numbers who have died in this Settlement, for the last two months, have been from two to ten daily; and so, in proportion, at the other two Stations; which, in an island of 6000 inhabitants, is a great many.

It has pleased God now to *stay the plague*, and the deaths among us are not so frequent. The people are fast recovering, and we have again been able to

commence teaching. What effect this severe dispensation may produce upon the hearts of the people, time will develope. They seem to be generally convinced that it is a judgment of the Almighty, in consequence of their guilt... There are some, I hope, whose souls have been benefited by these afflictive events... Of my conversation with some in their dying moments, I know not that I can give you the substance better than by making two or three extracts from my Journal.

April 29, 1830—In my visits this day I had conversation with a sick person, who gave me some hopes as it respects his soul. He said his heart was continually grasping after the Word of God—a very strong expression in the native language. I said to him I was glad that it was his HEART which desired and grasped after it. I spoke to him on the compassion of Jesus—of His willingness to receive all who came to Him and trusted in Him, and that He would not cast out any that did so; which seemed to give him great pleasure, and which he continually repeated. Asking him how he thought to be saved, he replied, If he were saved, he knew it could be only through Christ, as his heart was full of evil and darkness, and there was no goodness in it. His relatives said that he was continually praying, and spoke of nothing but the Word of God.

I had conversation with a poor woman also, who was so near death, that she could only answer me in very low whispers. Her views of the Way of Salvation appeared very clear: she said she knew that Jesus came into the world to save sinners, and that He was now full of compassion, and would save His people when they prayed to him. I asked her if she prayed to Him: she said she did, but perhaps He would not regard her prayers. I spoke to her on the value of her soul: she replied, that was the GREAT thing; the body was a thing of NO WORTH, and would soon rot in the grave. On asking, if she trusted in Christ, or in her own "good heart," for salvation, she replied, "In Christ only;" and, by signs and broken sentences, made me sensible that HER goodness was like her body, which was indeed in an emaciated state. Afterward she could only make me understand by significant expressions of countenance, which convinced me that she understood what I said to her. When in health, she was an active and intelligent woman—constant in her attendance on Divine Worship, and paid great attention to what was delivered. Mrs. Pitman says, in her conversations with her, when in health, she by no means found her defective in knowledge; and that she would always repeat the text of my discourse, however long, with the greatest accuracy, and nearly the whole of the divisions. She could not read.

May 13—Was pleased with the conversation of one apparently near his end. I asked him if he prayed: he replied in the affirmative. I asked, "To whom?" He answered, "To Jesus." I asked him for what he prayed to Jesus: he raised his head, looked up, and said, "I pray to Jesus to have mercy upon me, a sinner"—laying an emphasis on "sinner." I again asked him, for what else he prayed to Jesus. He said that he prayed to Him for His blood to wash away his sins, and for the Holy Spirit to make him clean. Here his strength failed him; and, while I talked with him, he fell into a state of insensibility, from which I believe he did not recover.

May 19—Had conversation with a Young Man this day, who is apparently within a few hours of death. The Way of Salvation he seemed to understand. He said, his desire was very very great to be at the Chapel on the last Sabbath, but was unable to get there. I asked him, if he loved the House of God: he replied, "Why should I not? Is it not the House of God?" I exhorted him to look to Jesus, and think of nothing else but His sufferings and death, and for whom He died: he said that his thoughts were wholly occupied about these things; and that he ceased not to pray to Jesus to wash his soul in His own blood—that He would forgive all his sins—and that he might be saved alone by Him. He has been constant in his attendance on all the ordinances of Religion. I lately called upon him to pray, and was not a little delighted with his prayer: I have not heard many Natives pray like him. His speeches too, at our Friday Meetings, were generally good and to the point. The deaths of such do not leave us without hope concerning them.

June 8—This day died a very useful man—a great Chief, who attached himself to us from the first. He could not read, but was striving hard to learn. He committed to memory the Three Epistles of St. John, part of the Galatians, the Tenth Chapter of Acts, and the First Chapter of St. John's Gospel, which I had taught him in the School, in the mornings: these he could repeat very correctly; and used constantly a portion of one of them in Family Worship, and when called upon to pray in the Chapel on the Sabbath Morning. He also taught a class of adults these portions of Scripture. His prayers were generally good, and Scriptural. In my conversation with him this morning, I exhorted him to look entirely to Jesus, and Him alone, for salvation: he said, he thought he had now finished his earthly career—that he had taken his heart to God, and there left it; meaning, that he no more thought of this life, but had made an entire surrender of himself to God. He did not say much, but listened attentively to what I said to him. He is now numbered with the dead.

June 20—We have this day lost, by death, one of our most useful men in the island—Ko Manavaroa. He was a very great Chief. His death is a most severe loss to us and to the Station. No one has more strongly attached himself to us and to the Cause of the Redeemer: he has used all his authority and influence, to put down evil in the land, and to establish that which is good. Just before this dreadful disease came upon us, he

had recovered from a disorder which had confined him to his house for more than a year: often did he then regret to me his inability to attend the House of God and the Schools: he said that others were increasing in knowledge of the Scriptures, but he was still in ignorance. Both myself and my Wife have had many pleasing conversations with him, in our evening visits, on the afflictive dispensations of Providence. Mrs. Pitman once said to him, "You know, when children will not listen and are obstinate, you parents are displeased; and will chastise them, not because you do not love them, but because you wish them to be good. This is the way in which God chastises His children." The idea much pleased him; and he often said to us, afterward, that God was chastising him for the wickedness of his heart; and this seemed to reconcile him much to his affliction. Well do I remember the joy which he felt on his being again able to go to the House of God: while many manifested much impatience for the Service to be over, I scarcely remember once looking at him, when his eyes were not intently fixed upon me, with a countenance full of expression of the delight which he felt at again listening to the words of eternal life. But, alas! this was but of short duration. He was soon attacked with this dreadful disorder, which has swept off such numbers, and, in a very little time, him also. I was much pleased with his conversation. He manifested, I think, more humility of heart than any Native whom I have conversed with. Just before his death, he lamented to me his ignorance of Divine Things, and said that it caused him much grief. I directed him to Jesus, as his only refuge: he replied, that Jesus was his only trust, and that he did not cease to call upon His Name for salvation. I quoted many passages of Scripture, which seemed to afford him pleasure. His Wife has since told me, that he called her to his side, and his children, and exhorted them all to hold fast the Word of God, and listen well to the Teacher; and added, "I do not desire to live in this world." He then continually prayed, till his strength was exhausted, and he sunk into the arms of Death. He was a man universally beloved, and I have not heard one say the least thing to his discredit. We deeply feel his loss.

July 2, 1830—This morning one of Ko Manavaroa's People told me that his dying charge to him was, never to forsake the Teacher—that if he wanted any thing done, to be always there to do it—and to keep a strict watch that no one injured us by taking our property. He also exhorted him to listen well to the Teacher's instruction ... He had committed to memory five chapters of the Acts, three or four of St. Matthew's Gospel, part of Galatians and Hebrews, and, I believe, a chapter in Daniel.

Thus you perceive, My Dear Sir, some have been removed from us, whom we greatly desired to retain. When I consider their constant attendance on Divine Worship, and their acting, so far as I knew any thing of their moral character, agreeably to the instructions given them—and that these instructions they had enjoyed not more than three years, part of which time I could not speak to them so correctly as to be clearly understood—I cannot but indulge a hope, that some who have died have been admitted into the presence of God, as the first-fruits of the Harvey-Islands' Mission.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

NOT having been able to ascertain the last year's Receipts of a few of the Societies contained in the following List, we have reprinted, in such cases, the year's Receipts given in our last Volume.

	Year.	Income. £. s. d.
ANTI-SLAVERY.		
African Institution	1828-29..	480 0 0
American Colonisation	1830-31..	5980 5 9
Anti-Slavery	1830-31..	2846 8 11
Ladies' Negro-Children-Educat.	1830-31..	968 6 11
Ladies' Negroes' Friend	1830-31..	340 10 11
Slave Conversion	1830 ..	3421 17 8
BIBLE.		
American	1830-31..	25696 5 6
British and Foreign	1830-31..	95424 2 5
Edinburgh	1830-31..	3736 17 4
French Protestant	1830-31..	1822 19 2
Hibernian	1827-28..	6457 6 4
Trinitarian	1831 ..	408 18 7
EDUCATION.		
American	1830-31..	9101 6 2
American Sunday-School	1830-31..	17482 17 5
British-and-Foreign School	1830-31..	3222 18 7
French Elementary Instruction,	1829 30..	2091 11 8
Irish Education	1829 ..	31100 14 9
Irish Sunday-School	1831 31..	3330 3 3
Ladies'Hibernian Female-School,	1829 ..	2165 4 4
National	1830-31..	1883 19 5
Newfoundland & British North-American School	1830-31..	1673 8 5
Sunday-School	1830-31..	479 17 3
Sunday-School Union	1830-31..	7061 5 6
JEWS.		
Friends of Hebrew Nation	1830-31..	1719 10 7
London	1830-31..	14193 18 8
MISSIONARY.		
American Board	1829-30..	18679 7 2
American Baptist	1829-30..	3613 14 6

Digitized by Google

American Episcopal	1829-30..	2436	1 6
American Methodist	1829-30..	2963	16 0
Baptist	1830-31..	12719	16 11
Baptist (General)	1830-31..	956	8 2
Church	1830-31..	47840	10 6
French Protestant	1830-31..	983	14 2
German Evangelical	1830 ..	2340	5 6
Gospel Propagation	1830 ..	32955	1 6
London	1830-31..	41487	9 3
Scottish	1830-31..	7487	4 4
United Brethren	1830 ..	11061	0 7
Wesleyan	1830 ..	80017	18 8
SEAMEN'S AND SOLDIERS'.			
American Seamen's Friend	1829-30..	935	19 0
Merchant Seamen's Bible	1830-31..	894	8 8
Naval and Military Bible	1830-31..	3220	0 3
Port-of London Seamen's	1830-31..	783	7 10
Sailors' Home	1829 ..	1700	16 8
TRACT AND BOOK.			
American Tract	1830-31..	9657	11 3
Church-of-England Tract	1829-31..	436	17 3
French & Spanish Translation	1829-30..	369	0 8
French Protestant	1830-31..	815	0 10
Irish Tract and Book	1830-31..	3475	14 1
Prayer-Book and Homily	1830-31..	2127	6 11
Religious Tract	1830-31..	26672	7 5
MISCELLANEOUS.			
Christian Instruction	1829-31..	1252	7 6
Christian Knowledge	1830-31..	65331	7 3
Continental	1830-31..	1970	13 8
District Visiting	1830-31..	456	12 7
French Soc. of Christian Morals	1829-30..	437	14 2
Hibernian (London)	1830-31..	7339	9 2
Irish Society of London	1830-31..	1918	19 11
Irish Society of Dublin	1829-30..	3687	6 1
Peace	1830-31..	577	9 6
Reformation	1830-31..	2358	5 7
Total		£.619,645	5 2

BRITISH & FOREIGN BIBLE SOCIETY.

We rejoice to witness the Christian Vigilance manifested in the following Resolutions, providing a

Seasonable Loan of New Testaments, under the Apprehension of Cholera Morbus.

At a Meeting of the Committee, held on the 21st of November, it was Resolved—

—That it be referred to the Sub-Committee for General Purposes to confer with the several Auxiliary Societies as to the practicability of supplying the whole of the Poor who are destitute of the New Testament with a copy on loan, in order, that, in the event of the Epidemic Disease being permitted, in the course of Divine Providence, to visit their families, they may not be found without a copy of God's Holy Word; and that the Sub-Committee be authorised to direct the issue of such copies, for the above purpose, as they may think proper.

The Sub-Committee, having taken into consideration, on the 25th, the subject thus referred to them, adopted the following Resolutions:—

—That while this Committee have much satisfaction in knowing that in every place the necessary precautions are actively taken to prevent, if Divine Providence permit, the introduction of the Cholera, and that suitable preparations are also entered into to meet it, should it appear, they do consider that there is a Voice of the Almighty to be regarded in this Visitation, and a Duty to be performed by the British and Foreign Bible Society.

—That this Committee record their devout conviction, that the truths of the Sacred Volume, when accompanied by Divine Teaching, can minister patience and strong consolation under the severest sufferings, and prepare the immortal spirit for its departure to another world, by the reception of the knowledge which they convey of Him, who, *as Moses lifted up the serpent in the wilderness, was lifted up, that whosoever believeth in Him should not perish, but have everlasting life.*

—That this Committee express their hope, that, when the hand of the Lord is lifted up, some may be led to consider their ways, and to desire the instructions of Heavenly Wisdom; and they, therefore, regard it most necessary that the New Testament should be ready at hand for every one whom affliction may be the means of disposing to peruse it.

—That while this Committee remember, with gratitude to Him who has crowned the past labours of the Society with good success, that there are countless multitudes now in possession of the Scriptures, who, humanly speaking, would not have possessed them but for the efforts of Bible Societies, they yet remember, that, in England generally, and in the Metropolis especially, thousands of FAMILIES still remain unsupplied.

—That it be recommended to the Committees of Auxiliary and Branch Societies to communicate with their respective Associations; and to appoint an immediate investigation into the wants of their neighbourhoods, and, wherever they find A FAMILY destitute of the Scriptures, to offer a copy of the New Testament, with the book of Psalms, as a Loan.

—That the expense of providing a Loan Stock for the above purpose be borne by the Parent Society.

Testimony of the Committee to the late Mr. William Greenfield.

The Committee having sustained a heavy loss, in the death of the Super-

Digitized by Google

intendant of their Editorial Department, on the 5th of November, at the early age of 32 years, passed the following Resolutions at their next Meeting, on the 21st of that month.

—That, feeling very deeply the greatness of the loss sustained by the Society in the death of its late SUPERINTENDANT OF THE EDITORIAL DEPARTMENT, this Committee yet desire to meet that loss in a becoming spirit of submission to the will of Him who ordereth all things in perfect, though inscrutable wisdom.

—That this Committee, before they record their sense of the distinguished talents of their Deceased Friend, desire to express their devout conviction, that the gifts of intellect, with which he was endowed, proceeded from Him *who is the true light which lighteth every man that cometh into the world*; and the consolation which they derive from the reflection, that those gifts, from their first possession, have been consecrated to the advancement of Biblical Literature—their late friend having been almost exclusively devoted to the important work of editing the Holy Scriptures, or Works intimately connected with them, during the whole of his short but laborious career.

—That this Committee remember with gratitude and astonishment, that, in the nineteen months during which Mr. Greenfield had been engaged in the service of the Society, his varied talents had been brought into exercise in no less than Twelve European, Five Asiatic, One African, and Three American Languages; and that since the commencement of his engagement, he had acquired a considerable degree of skill in the following languages, with which he had previously been wholly unacquainted—the Peruvian, Negro-English, Chippeway, and Berber.

—That this Committee believe that they are fully justified in extending to all other Works in which he had been engaged as Editor the following honourable testimonial, borne by their Librarian, T. P. Platt, Esq., on the completion of the printing of the Modern-Greek Psalter:—

Mr. Greenfield, in carrying this Work through the press, has uniformly exhibited

I. Sound learning and critical judgment—

II. A constant perception of the duty of faithful adherence to the very letter of the Sacred Original—

III. Minute and unwearied diligence, extending itself to the accurate marking of every supplemental word introduced in the translation, and to the careful arrangement of stops and accents.

—That this Committee cannot suffer to pass wholly unnoticed some of the extra-official labours of Mr. Greenfield. They remember, with delight, that it was his valuable defence of the Mahratta Version of the New Testament, against the criticisms advanced in the "Asiatic Journal" for September 1829, that first brought him under the notice of the Committee: of the Mahratta Language he had had no previous knowledge, nor yet of some of the other languages referred to in the work; and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, no stronger proof could be afforded of the remarkable talent with which he was endowed for acquiring languages. His reply to various strictures on the Surinam or Negro-English Version was another memorial of his diligence, as well as of his good-will to the Society. While, more recently, his observations, which have appeared in the "Asiatic Journal," in reply to the criticisms of Col. Vans Kennedy on his defence of the Mahratta Version, may be appealed to as confirming the opinion entertained of his high talents and sound learning; while a posthumous memorial has yet to appear in the same Journal, through the kindness of the Editor, in which a defence of the Arabic Version will be found.

—That this Committee feel it a duty to record their persuasion that nothing has occurred, during his brief connexion with the Society, to invalidate those satisfactory assurances of the unexceptionable moral and religious character of Mr. Greenfield, which were received at the time of his appointment; while, in the transaction of business, he has uniformly conducted himself with such skill, diligence, and urbanity, as fully to realize the expectations which the Committee had entertained.

—That this Committee desire to convey to his Widow and Fatherless Children an assurance of their most sincere sympathy under their painful bereavement; while they, at the same time, commend them to Him who hath said in his Holy Word, *A Father of the fatherless, and a Judge of the widow, is God, in His holy habitation*; and express their hope, that, by the power of the Holy Spirit, they may seek their consolation through faith in Christ Jesus, who is *over all, God blessed for ever*.

Digitized by Google

TRINITARIAN BIBLE SOCIETY.

Formation of the Society.

On Wednesday the 7th of December, a Meeting was held in Exeter Hall, when a Bible Society was formed on the principles of the Amendment moved by Mr. J. E. Gordon (see p. 218 of our Number for May) at the last Anniversary of the British and Foreign Bible Society. Spencer Perceval, Esq. M.P. was called to the Chair.

Movers and Seconders.

J. E. Gordon, Esq. M.P.; and Rev. G. Washington Phillips—Alexander Pringle, Esq. M.P.; and G. Sinclair, Esq. M.P.—Rev. H. Melvill, M.A.; and Lieut. Rhind, R.N.—Rev. J. Lockhart, of Newcastle-on-Tyne; and Alexander Haldane, Esq.—T. Pell Platt, Esq.; and Rev. Dr. Holloway—and Rev. C. Thompson, of North Shields; and Rev. W. Howels.

Resolutions, and Constitution of the Society.

—That it is the opinion of this Meeting, that a Society, engaged in circulating the pure Word of God, and upon which devolves the responsibility of preparing and issuing New Translations of the Holy Scriptures, must be considered decidedly a Religious Society, and one that should be conducted on Scriptural Principles; and that those only, who are Protestants and acknowledge the Scriptural Doctrine of the Holy Trinity, can consistently be admitted Members of such a Society, or be fit Agents to conduct or carry on such a work.

—That, under a solemn conviction that no true union can exist in any Religious Institution unless its principles be derived from the unerring Word of God and its Laws founded in accordance with that Word, a Bible Society be now formed on Religious and Scriptural Principles, and that the following be the Laws and Regulations of the Society:—

Name or *Designation.*—I. That this Society be designated the TRINITARIAN BIBLE SOCIETY.

Object.—II. The object of this Society is, to promote the glory of God and the salvation of men, by circulating, both at home and abroad, in dependence on the Divine Blessing, the Holy Scriptures, which *are given by inspiration of God, and are able to make men wise unto salvation, through faith which is in Christ Jesus.*

Operations.—III. This Society shall circulate the Holy Scriptures, as comprised in the Canonical Books of the Old and New Testaments, WITHOUT NOTE OR COMMENT, to the exclusion of the Apocrypha: the copies in the English Language shall be those of the Authorised Version. In promoting and editing New Translations, and selecting Versions in Foreign Languages, the competency of the Translators employed, and the faithfulness and Christian character of the Versions, shall be ascertained by the Committee, before the publication or circulation of such Versions is in any way aided by this Society.

Members.—IV. The Members of this Society shall consist of Protestants, who acknowledge their belief in the Godhead of the Father, of the Son, and of the Holy Ghost, Three Co-equal and Co-eternal Persons in one Living and True God; and who unite to support the Society by contributing One Guinea or upward annually, or Ten Guineas or upward at one time.

Officers.—V. The Officers of this Society shall consist of a President, Vice-Presidents, a Treasurer, Secretaries, and Committee, being Members of this Society.

Committee.—VI. The Committee shall consist of Twelve Ministers of the Gospel of Christ, and Twenty-four Laymen, being Members of the Society: they shall fill up any vacancies in their own number in the intervals of the Annual General Meetings. The President and other Officers of the Society shall be considered, *ex officio*, Members of the Committee. The Committee shall have power to call Special General Meetings of the Society: they shall appoint all Officers, and be charged generally with the management of the affairs of the Society. The Committee shall meet at least once every month, and oftener as business may require; and seven Members shall constitute a quorum.

Auditors.—VII. Five Auditors shall be appointed by the Committee annually, for the purpose of auditing the Accounts of the Society: two shall be chosen from their own number, and three from the general body of Members; and three Auditors shall constitute a quorum.

Auxiliary Societies.—VIII. All Auxiliary or Branch Societies, or Associations that unite or co-operate with this Society, shall adopt the principle set forth in its Laws, in order to their becoming an integral part thereof; and the Presidents, Vice-Presidents, Treasurers, and Secretaries of Societies so constituted, together with such Ministers of the Gospel of Christ as are Members of those Societies, shall have the right of attending and voting at all General Meetings of this Society.

General Meetings.—IX. An Annual Meeting of the Society shall be held; when the proceedings of the foregoing year shall be reported, the audited accounts presented, and the Committee chosen for the ensuing year.

X. Fifty Members shall be competent to require a Special General Meeting of the Society to be convened; and, on their signing

and delivering a written requisition to the Committee, specifying the nature of the business or the occasion for such Meeting, the Committee shall call a Special General Meeting of the Society, giving not less than twenty-one days' notice thereof, by advertisement, in three public Papers.

Alteration of Laws.—XI. None of the Laws of this Society shall be repealed or altered, nor any New Law established, except at the Annual General Meeting, or at a Special General Meeting called for that purpose; and the alterations or New Law proposed shall be specified in the notices of such General or Special Meeting.

Prayer for the Blessing of God.—XII. This Society, acknowledging the ignorance and helplessness of man, deems it a bounden duty to express its entire dependence on the Blessing of Jehovah, the Father, the Son, and the Holy Ghost, in its *work of faith and labour of love, and patience of hope*, by offering up Prayer and Praise at all its Meetings.

—That this Meeting desire to record their deep conviction, that, in these Awful Times, it becomes the imperative duty of all true Christians publicly to unite in *contending for the faith once delivered unto the saints*; stedfastly to maintain inviolate the Purity of the Sacred Text of Holy Writ; and zealously to promote the Circulation of the Inspired Volume among all Nations: and, under the impression of these views, this Meeting hails with unfeigned delight, and devout thanksgiving to Almighty God, the formation of this Society which has now been constituted.

—That, deeply sensible of the duty of following peace with all men, and of the great evil of divisions among Christians, it is with unfeigned regret and sorrow that this Meeting conscientiously feel obliged to separate from the British and Foreign Bible Society, on the grounds of its not acknowledging God by Prayer and Praise at its Meetings, and of its admitting to membership, management, and association, not only at home, but still much more on the Continent, those whom this Meeting deem unfit to become Members, or take part in the management of a Religious Society. That this Meeting earnestly desire to receive grace from God to conduct all their proceedings in the spirit of love; and it will give them the sincerest joy to merge their own efforts as a separate Society, and to join themselves again to the British and Foreign Bible Society, whenever its constitution shall be so amended as to give a pledge of its being conducted on Scriptural and Christian Principles.

—That this Meeting, acknowledging that the silver and the gold are the Lord's, that both riches come of Him, and that only of His Own that we give Him, desire now to consecrate a portion of their substance to His service, by such Contributions as will enable the Society to carry on its operations.

The Benefactions received amounted to 129*l.* 1*s.*, and the Annual Subscriptions to 126*l.* 19*s.* The sum of 152*l.* 18*s.* 7*d.* had been previously received by the Provisional Committee.

EDINBURGH BIBLE SOCIETY.

TWENTY-SECOND REPORT.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Subcriptions and Donations....	340	6	1
Collections	60	16	5
Societies which formerly remitted,	1763	17	6
Societies now first remitting ...	142	8	4
For Specific Purposes.....	50	0	0
Legacies	893	16	3
Interest.....	3	13	6
	3254	18	1
Sale of the Scriptures	481	19	3
Total... £.	3736	17	4

Payments of the Year.			
Serampore Translations	300	0	0
Baptist-Mission Translations...	100	0	0
Naval and Military Bible Society	200	0	0
Irish Society of Dublin.....	200	0	0
Hibernian Bible Society.....	200	0	0
Gaelic-School Society.....	155	16	10
Printing or Purchase of the Scriptures, in Gaelic, German, French, English, Portuguese, and Spanish	2346	5	5
Agents, Salaries, Reports, Taxes, Meetings, and Sundries	453	15	2
Total... £.	3955	17	5

Summary of Proceedings in the Year.

The following is a statement of our whole Issues of Scriptures since the last Report:—

	Bibles.	Tests.
English.....	5473	4391
Gaelic.....	1534	1507
Foreign.....	4174	1108
In all...	11,181	7006

Finished at press since last Anniversary:—

Gaelic Bibles in 8vo.	5000
Gaelic Testaments in 12mo.	5000
Gaelic Pocket Testaments in 24mo....	5000

Digitized by Google

GOSPEL PROPAGATION SOCIETY.

REPORT FOR THE YEAR 1830.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Incorporated Members	632	13	0
Associated Members	5405	2	1
Other Benef. and Subscriptions	700	5	3
Collections	684	5	9
Legacies	423	1	11
Dividends, Rents, and Annuities	3914	14	6
	11760	2	6
Grant by Parliament in aid of the Expenses in the North-American Colonies	15532	0	0
East-India College—			
Dividends	1838	18	0
Benefactions and Subscriptions,	34	18	0
Legacy	630	0	0
Codrington Trust, Barbadoes—			
Consignees	864	5	8
Dividends	1125	0	0
Archbishop Tenison's Fund—			
Dividends	330	17	6
Vaudois-Clergy Fund—			
Dividends	322	0	8
Debritzen College, Hungary—			
Dividends	84	7	8
American Colonial Bishops—			
Dividends	432	11	6
Total...	£32,955	1	6

Payments of the Year.			
North-American Colonies—			
138 Missionaries	23706	2	2
104 Schoolmasters	1818	0	2
One retired Missionary	100	0	0
13 Widows of Missionaries	625	0	0
12 Scholars, 12 Exhibitioners, and 4 Divinity Students	857	10	0
Chaplain of King's College	50	0	0
For building Churches	500	0	0
For instructing Schoolmasters,	73	14	8
King's College, Windsor	500	0	0
Books sent abroad	102	15	0
Bermuda—			
One Missionary	100	0	0
Two Schoolmasters	50	0	0
Cape of Good Hope—			
One Missionary (1½ year)	450	0	0
Norfolk Island—			
Widow of Missionary	20	0	0
Salaries and Allowances	716	5	0
Paper and Printing	822	15	0
District Committees, Taxes, and Sundries	436	6	9
	30,928	8	9
East-India College—			
Principal	1000	0	0
Two Professors	1630	0	0
Eight Missionaries	1935	0	0
Two Catechists	218	3	0
Printer	150	0	0
Passage Moneys and Fees	491	2	0
On account of Addit. Buildings,	2102	1	10
On acct. of Current Expenses,	2500	0	0
Books and Printing	578	12	7
Sundries	16	5	6
Codrington-Trust, Barbadoes—			
Repairs & supplies of the Coll.	5755	10	2
Principal	1000	0	0
Chaplain	200	0	0
Tutor	350	0	0
Other Salaries	165	0	0
Three Exhibitioners	300	0	0
Ten Foundation Boys	400	0	0
Sundries	4	4	6
Archbishop Tenison's Fund—			
Formation of Library in Jamaica	244	5	0
Retired Missionary	100	0	0
Vaudois-Clergy Fund—			
Thirteen Pastors	292	0	0
Debritzen College, Hungary—			
Professors in the College	509	5	8
Sundries	1	1	6
American Colonial Bishops—			
Bishop of Nova Scotia	400	0	0
Total... £.	51,271	0	6

The deficiencies in the respective funds were supplied by the sale of Stock. A Royal Letter has been granted to the Society, under the authority of which Collections have been made in a great number of Churches and Chapels.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1830-31.

Issue of Books, Tracts and Papers; from April 1830 to April 1831.

	Sold	Gratis	Total
Bibles	61,657	362	62,019
Testaments	65,762	897	66,659
Psalters	14,781	525	15,306
Common Prayers	147,567	1,690	149,257
Other bd. Books	113,897	1,349	115,246
Tracts & Papers	1,156,804	19,850	1,176,654
Grand Total			1,585,141

State of the Funds.

Receipts of the Year.			
Benefactions	4,205	6	2
Annual Subscriptions	12,941	13	5
Legacies	1,800	0	0
Dividends on Stock, &c	8,920	5	11
	27,867	5	6
On account of Books	34,765	7	11
Ditto from Government	1,002	13	6
Discount from Bookseller	2,696	0	4
Total.. £.	66,331	7	3

Payments of the Year.			
Books sent to Members—			
Charge to Members, 34,641 3 6			
Loss to the Society, 18,179 5 2			
	53,020	8	8
Books issued gratuitously	895	15	6
Books for Government &c	526	11	9
Books for Charities	158	12	6
Annual Sermon and Report	862	3	3
Scilly Mission	492	4	5
On account of Ireland	600	0	0
For Gaelic Chapel, Glasgow	50	0	0

	£.	s.	d.
On account of India.....	5,031	12	4
On account of British America,	440	9	9
Against Infidel Publications..	1,000	0	0
Salaries, Taxes, House Expenses, Repairs, Postage, Stationery, Legacy Duty, and Sundries.....	2,434	17	0
Total.. £.	65,502	15	2

In reference to the Funds, the Committee remark—

The attention of all the Members is earnestly requested to the fact, that the WHOLE amount of Benefactions and Subscriptions still falls short of the Loss occasioned by the Reduced Prices at which the books are furnished to them by the Society. It is to be hoped, that, when this is more generally known, many, who have thus drawn on its resources, may feel themselves called on to render further assistance to the Society, by increasing their own contributions, or by recommending new Members, or promoting local subscriptions.

Counteraction of Infidel Publications.

The past year has been remarkable for the boldness and malignity of the assaults made on our Faith by the enemies of our Holy Religion. Every means that ingenuity could devise has been employed to weaken the attachment of the people to the Church, and to shake their faith in the Gospel of Christ. The Infidel Press has teemed with the bitterest invectives and the most shameless falsehoods against the Ministers of Religion. Publications of the most pernicious kind, full of daring blasphemies, have been circulated with unceasing activity. Lectures have been publicly delivered (in the Metropolis), in which Infidel and Atheistical Principles were openly inculcated; and even contributions have been collected for the same unholy purpose, under the name of Infidel Rent.

The result of these attacks was soon too visible: many thoughtless young persons were speedily drawn into the vortex of Infidelity, by attending at these unhallowed assemblies, and by reading these pernicious Publications: a reckless tone of impiety seemed to be spreading among the ignorant; and a daring spirit of resistance to all authority was beginning to manifest itself, in many places, among the mass of the population.

In this state of things, the Society felt itself called upon to come forward, and put forth its best exertions for the Defence of Religion. A Special General Meeting was called, at which the Chair was filled by his Grace the Archbishop of Canterbury. A Report was made to the Meeting from the Standing Committee, in which they recommended the Society to pursue the plan which had been adopted, on a similar emergency, in the year 1819. In pursuance of this recommendation, a Special Committee was appointed, for the purpose of preparing and circulating Cheap Tracts for the Counteraction of Infidel and Blasphemous Publications. The Society agreed to place at its disposal the sum of 1000*l.*, and appeals were made to the public for additional aid: these appeals were liberally answered, and, with the assistance of donations from various District Committees, a fund was raised, amounting in the whole to 2382*l.* 2*s.* 1*d.*

The Special Committee, thus appointed, immediately issued Circulars to the District Committees, inviting their assistance and co-operation, and requesting reports of the state of their districts with regard to Infidel Publications. The answers to these Circulars put them in possession of valuable information, and enabled them to direct their operations with greater effect. They had the satisfaction to find, that though in some places the efforts of the enemy had been partially successful in sowing the seeds of Infidelity, yet, in general, the religious principles of the people had not been shaken: though the plague had begun, the infection had not spread very widely; and there was good reason to hope, that, by the blessing of God, it might soon be completely stayed.

The Committee found, on examination, that many of the Tracts which were published on the former occasion were suitable for this: of these, they immediately reprinted large editions; and they also procured and published Twenty-nine New Tracts expressly adapted to the present times. They also employed Agents, both to circulate the Tracts, and to obtain information. The result of their inquiries, with regard to the state of the Metropolis, is given in the conclusion of their last Report; which is here submitted to the attention, more especially, of the Metropolitan Clergy:—

The Special Committee have considered it part of their duty to inquire into the means at present employed by the enemies of Revealed Religion, in their unhappy endeavours to subvert its authority. They regret to state, that, in addition to the ordinary mode of publication through the Press, there have been, for some time, opened, in various parts

of the Metropolis, places of meeting, the avowed purpose of which is hostility to Christianity.

It will be sufficient to state, without a minute description, that there are exhibited scenical representations of the most sacred subjects, in which are combined actions and expressions of the darkest blasphemy, and, at the same time, of the grossest buffoonery: these excite the passions and draw forth the applause of audiences, which continue to be numerous, and which, with deep regret it is added, are by no means drawn from the lowest class of society. The result of the Committee's observations on the present efforts of the Anti-Christian Party is this—that, while the printed Publications are so deficient in knowledge and reasoning as almost to supersede the necessity of refutation, the blasphemous orgies with which they are accompanied, so inconsistent with the public morals of a Christian Community, give to those efforts a contagious power which argument cannot of course countervail, because it is not the reasoning powers to which these open desecrations of Revealed Religion continue weekly to be addressed.

Revision and Increase of Publications.

The Society is endeavouring to render all its Publications still more conducive to their great object, and still more worthy of general circulation. None of its old Tracts are re-published without a careful revision; and the Committee are employed in filling up the places of those which are not thought worthy of being reprinted, with others more suitable to the present times.

The point to which their attention has been chiefly directed, during the present year, has been the improvement of the Society's books on Christian Education and Schools . . . Works are in progress, which, is is hoped, will, when completed, leave nothing materially deficient in this branch of its designs. Reward Books for Schools, and, afterward, some educational works of a higher class, will engage their attention.

Large additions have been made to the Supplemental Catalogue, which consists chiefly of Books and Tracts, combining amusement with instruction. These are principally for the use of Lending Libraries; and it will be remembered, that, as they do not comestrictly within the Society's objects, no part of the expense is derived from its funds.

Public Meeting and Resolutions on Additional Bishops for India.

The death of the Bishop of Calcutta, intelligence of which recently arrived, led to a Special Meeting of the Society on December 13th, His Grace the Archbishop of Canterbury in the Chair, when the following Resolutions were unanimously adopted:—

1. That this Special Meeting sincerely concurs in the deep feeling of sorrow for the death of Bishop Turner expressed at the last General Board.

2. That in the ten years which will have elapsed between the death of the first Bishop of Calcutta and the time of the earliest possible arrival of his Fourth Successor at Calcutta, the Church of India will have been deprived of Episcopal Superintendence during periods amounting, in the whole, to nearly six years.

3. That it is impossible not to anticipate a frequent recurrence of a like injurious deprivation, so long as the duties of that vast Diocese shall be imposed upon a single individual.

4. That the arguments urged by the Society in a Memorial formerly presented to His Majesty's Government, and to the Honourable Court of Directors of the East-India Company, have acquired great additional force from the recent loss which the Indian Diocese has sustained in the death of its Fourth Bishop, who sank under his labours at the close of his First Visitation.

5. That the Society, having been engaged for more than a century in promoting Christianity in the East, feels it to be its bounden duty again to represent, in the strongest manner, the necessity of making more effectual provision for the discharge of the Episcopal Functions; the advantages of which, while they have more than realized the Society's expectations, have been officially recognised and put on record by the Authorities in India.

6. That, in the opinion of the Society, this object can be secured only by the division of the Diocese of Calcutta, and by the appointment of Additional Bishops; an arrangement, which, if not immediately attainable, the Society earnestly hope will at least make a part of the approaching settlement of the affairs of India.

7. That a Letter be addressed by the Society to His Majesty's Government, enclosing a Copy of these Resolutions and of the above-mentioned Memorial; and that His Grace the Lord Archbishop of Canterbury, President of the Society, be respectfully requested to present the same to the First Lord of the Treasury and the President of the East-India Board.

CHURCH MISSIONARY SOCIETY.

Resolution on the Death of the Bishop of Calcutta.

At the Monthly Meeting of the Committee on the 12th of December, the Hon. and Right Reverend the Lord Bishop of Lichfield and Coventry in the Chair, the Committee recorded their sense of the loss sustained by the lamented death of the Bishop of Calcutta, in the following Resolution:—

That the Committee deeply deplore the loss which the Church of Christ has sustained in the death of the late Right Rev. John Matthias, Lord Bishop of Calcutta, whose combination of high literary attainments with great devotedness to the service of his Heavenly Master eminently qualified him for the exalted and arduous station which he occupied; and that, while the Committee bow with submission to the will of Almighty God in this dispensation, they desire to record their grateful sense of the extensive benefits which the Society has derived, and which it may yet anticipate, from the judicious counsels of the late Bishop, at the Meetings of its Corresponding Committees in India—from his pastoral exhortations to the Missionaries, and that paternal and social intercourse with them which will long live in their affections—and from the bright example of fidelity, zeal, and unwearied labour which he has bequeathed to those who survive.

Resolution and Memorial on the Increase of Bishops for India.

The Committee, impressed with the necessity of an additional number of Bishops for India, unanimously resolved, at their Meeting just mentioned, on the motion of the Rev. Daniel Wilson, seconded by Sir George Grey, Bart.

—That while the Committee express their respectful and grateful acknowledgments to His Majesty's Government, and to the Court of Directors of the Honourable the East-India Company, for the support which they have already given to the establishment of Episcopacy in India, they humbly and earnestly represent the urgent necessity for the appointment of such a number of Prelates as may be competent to the discharge of the weighty and increased duties of the Episcopate in India.

A Memorial, grounded on the foregoing Resolution, was unanimously adopted; a copy of which has been presented to the Right Hon. Earl Grey, First Lord Commissioner of His Majesty's Treasury; to the Right Hon. Charles Grant, President of the Board of Controul; and to the Chairman of the Court of Directors. The Memorial is as follows:—

The Memorial of the Committee of the Church Missionary Society for Africa and the East,

HUMBLY SHEWETH—

That your Memorialists have now, for nearly twenty-five years, been engaged in promoting the knowledge of the Christian Religion in India, by means of Missionaries, Catechists, and Schoolmasters.

That they have ever been anxious to conduct their proceedings in conformity with the Doctrines and Discipline of the United Church of England and Ireland.

That, before the last renewal of the Charter of the East-India Company, they requested the late Rev. Dr. Claudius Buchanan to urge on the Public and the Legislature the expediency and necessity of a general Colonial Establishment; in consequence of which, he published his Work, entitled "Colonial Ecclesiastical Establishment," the first edition of which was printed and distributed, by means of your Memorialists, among the Members of both Houses of Parliament.

That your Memorialists regarded with gratitude and joy the provision made in the new Charter granted to the East-India Company for enabling the Crown to constitute a Bishopric in India.

That they have now established Missionary Stations—in the Presidency of Bengal; in Calcutta, Culna, Burdwan, Bauar, Gorruckpore, Benares, Chunar, Allahabad, Agra, Meerut, Kurnaul, and Delhi—in the Presidency of Madras; in Madras, Poonamallee, Pulicat, Mayaveram, Tinnevelly, Cottayam, Allepie, Cochin, and Tellicherry—in the Presidency of Bombay; in Bandora, near Bombay, and Basseen in the North Concan—in the Island of Ceylon; in Cotta, Kandy, Baddagame, and Nellore.

That, in these Stations, there are now twenty-eight Missionaries, who have received Episcopal Orders in the United Church, and who are labouring to bring

the Heathen to embrace the Christian Faith.

That there are under the charge of the Society's Missionaries and Catechists, within the Diocese of Calcutta, upward of 300 Schools, and nearly 12,000 Scholars.

That the powers of the Bishop of Calcutta having been enlarged, on the appointment of Dr. Heber to the See, the Missionaries of the Society in English Orders were licensed by him, received under his Episcopal Jurisdiction, and summoned to the Visitation of his Clergy; which course was also pursued by Bishop James and Bishop Turner.

That, in consequence of the establishment of Episcopacy in India, the Converts connected with the Society have enjoyed the advantage of the rite of Confirmation, and its Churches have been consecrated; while very great and valuable benefits have resulted from the visits made by the Bishops to the Stations of the Society; their paternal counsels and exhortations, and their judicious instruction, eminently tending to promote the objects of your Memorialists, and to strengthen and confirm the Missionaries in their arduous labours.

That there is reason to believe that Bishops Middleton, Heber, and Turner, oppressed by the overwhelming duties of their responsible situation, successively sacrificed their lives in the performance of duties which they were anxious conscientiously to discharge*: and not only have the lives of valuable individuals been thus sacrificed, but many, and serious inconveniences have arisen from the successive and protracted vacancies in the See, which have been the unavoidable consequence.

That your Memorialists, persuaded that it is impracticable for any one Bishop duly to superintend so vast a charge, and deeply sensible of the great advantages which their own Missionaries bear testimony to having received from the personal visits of the lamented Bishops Heber and Turner, humbly and earnestly represent the urgent importance of appointing more than one Bishop to so immense a Diocese.

By Order of the Committee,

(Signed) T. WOODROOFFE, } *Secretaries.*
D. COATES, }

Church Missionary House, Salisbury Square, December 12, 1831.

* The Committee abstained from adding the name of Bishop James, it not being certain that his early death arose from the pressure of his Episcopal Duties.

RELIGIOUS-TRACT SOCIETY.

A Clergyman in Yorkshire supplies some excellent

Hints to Travellers.

A friend of mine, who travels annually, by stage coaches, about 6000 miles, takes with him Hand-bills and Tracts, in the distribution of which he is very zealous. To the coach-passengers, the coachmen, guards, stable-boys, waiters, chambermaids, and travellers, he hands Tracts: sometimes he is treated with kindness, and sometimes with rudeness; but he says, that whenever he is enabled to behave with mildness and to lift up his heart in prayer, he finds some good effect. In many instances, when he meets the same persons again, he has found that the Tracts had been useful to them.

In August last, I had to pass through and stay at Hull, Scarborough, and York, during the General Election. I filled a bag with 1000 Tracts. After I had been about half-an-hour on board the packet which conveys passengers from Selby to Hull, I went to a part of the vessel where some humbler passengers were, and distributed some Tracts: they received them thankfully. On returning among the more respectable people, they "one and all" begged Tracts: I gave one to each. They read them, and exchanged the different sorts with one another; and thus we sailed for miles, READING TRACTS. The greater part of them requested most earnestly as many Tracts as I could spare, to take home with them; so that I got my 1000 Tracts disposed of. I never heard an oath or an improper expression all the time—so completely had the Tracts awed the whole company. I had most interesting conversations of a religious nature, with many of them. At Hull I was obliged to fill my bag a second time; and, in my journey to Scarborough and York, many thought that my Tracts were ELECTIONEERING PAPERS; so I had customers enough for them. At York, I filled my bag a third time, and had it emptied again before I returned home. A man, the other day, stopped me in the street, to thank me for a Tract which I had given him at York. I told him to thank God. He said, "That I daily do: the Tract has saved my soul." It was "The Two Ends and Two Ways."

Great Efficacy of the "Swearer's Prayer."

A Correspondent writes—

Being a short time ago thrown, by circumstances over which I had no controul, into profane company, grieved at the

perpetual imprecations which were uttered, I resolved to hazard their more awful profanity by personal reproof. It immediately occurred to me that I had a few Tracts of the "Swearer's Prayer" in my possession, and that the perusal of them might be attended with far better effects than personal admonition: they were read over by the parties, in silence, and with apparent shame. A few days following, after again becoming involuntarily the dupe of his propensity, one of the company said, addressing himself to me, "I hope, Sir, you will forgive me for making use of oaths: I am unhappily so addicted to the practice, that I scarcely know when I do and when I do not utter them; and I should be sorry if I had thereby made you the least uncomfortable." "It is not my name, Sir," I replied, "that you blaspheme, but HIS who has solemnly declared that He will not hold him guiltless that taketh His name in vain; and as the practice, to say nothing of its criminality, is highly ungentlemanly, I have been both surprised and grieved that my ears have been so often assailed with them in the society of persons of whom I had reason to anticipate better things: and the grief I feel is not so much on my own as on YOUR account. It is the decree of God, that no swearer, or liar, or Sabbath-breaker shall enter the Kingdom of Heaven."—"You have not heard ME swear, I think, Sir, since I have had the pleasure of your company," said a Young Gentleman by my side. "Indeed I have," I answered; "and, for various reasons, I have been more surprised and shocked at your imprecations than at any others which I have heard." He looked confused; and rejoined: "But you have not heard me make use of a profane expression for these few days past." "I am not aware that I have," said I. "No," was his reply, with emphasis, and with a tone of apparent great solemnity: "that book which you gave me the other day has, I trust, for ever cured me of this abominable vice: it cut me to the heart." An opportunity being thus afforded me of pressing home on their attention the vast importance of eternal things, I did not fail to do so, I trust with a fidelity that will meet with the approval of the Judge of all. Evidences of external reformation I certainly beheld in FOUR of them; but as to REAL effects, of which these admonitions have been productive, that must be left to the disclosures of the eternal world, as it is probable that we may never meet again in this. In reference to one of them, this must be the case: he was in the last stage of consumption, when I was first introduced to him as a fellow-traveller, and scarcely called for a drop of water without an imprecation: in three weeks afterward he breathed away his immortal spirit into the hands of Him who gave it: he often, with eyes lifted up to Heaven, adored the Providence that brought us together; and the last words which I heard him distinctly utter were—"I have no hope but in the atonement of the Saviour! God be merciful to me a sinner! Oh that I had before known the things that belonged to my peace! but I hope my poor soul will be safe. I trust to nothing but the precious blood of Christ."

Continued Self-denying Labours of the London Visitor.

The Agent employed in visiting the most degraded parts of the Metropolis makes reports of his proceedings, similar to those which we have quoted in former years. We subjoin a few extracts from the Appendix to the last Report.

Newington Butts — These parts are very numerously inhabited with some of the most vile characters. I met here with a Young Man who said my conversation gave him pain, as it reminded him of some of his past labours; as he had once been a Sunday-school Teacher, and an active Tract Distributor, but had been led to great declension, and was associated with a wretched herd of both sexes. He listened attentively to my exhortation, which brought many of them around: some listened earnestly, and others scoffed: one wished to interrupt my conversation for some time, which he did in some degree; and at length they allured him away.

Whitechapel—These are very deplorable places, and are occupied by very vile characters: the houses are chiefly lodging-houses for travellers, such as hawkers of various descriptions, and many unhappy females, many Jews, many of the poorer Irish and sea-faring men, chimney-sweepers and dustmen, crimps, and a herd of artful thieves: there are many artful youths, very rude and vile. It is a matter of thankfulness to be preserved from harm among such an infamous herd: some of them received the Tracts readily, and others rejected them with much reviling. I had some religious con

verse as I passed on, and gained some attention.

George-Yard &c., Whitechapel—This is a most infamous spot, and there is much wretchedness and woe: it is the principal resort for the chief banditti of thieves and harlots, and some of the poor Irish among them that are very vile; and there are some Jews: they received the Tracts very readily; but are continually moving from place to place in the vicinity of the metropolis, and frequently to the cells of Newgate and other prisons; but I do not think that they are so glaring in their profaneness on the Sabbath, but keep more within doors.

Whitechapel-Road—I distributed Tracts here on Sunday, where there were many persons assembled, and formed a kind of market for the sale of fish, birds, flowers, gingerbread, cakes, &c.; likewise in the gin-shops and public-houses in Brick-lane. I proceeded down Sun-street, into Finsbury-market, Long-alley, Crown-street, and to Butcher-row, White chapel, where the shops were pretty well attended, and much marketing business done here; and Finsbury-market was greatly stocked with vegetables and fruit. The profanation of the Sabbath is very great here in these places, and the Tracts and Hand-bills which are designed to counteract it were received readily.

Poplar—Many of the public-houses in this place are pandemoniums of Hell, for there is nothing but infernal swearing and deplorable drunkenness, dreadful frays, and bruised eyes: the scenes in these places are often too shocking to be described.

Bethnal-Green—I was led in providence to a man who had been an Infidel Writer, named J.B.; who was convinced of his folly, and had forsaken the practice of writing such vile Publications, and now highly values the Bible: he received me and my friend very affectionately. When we were shewn into his room, we found the Bible open before him; and he mentioned some of the Scriptures which were pleasant and profitable to his soul. He listened very attentively; and appeared to receive all that was said eagerly and with much gratitude, and very cheerfully united with us in prayer; and he expressed a wish to counteract those Publications which had done, and might do, great mischief in the world.

Bartholomew Fair—I went round to all the different inlets of the Fair repeatedly, and to the various public-houses, and repeatedly through the Fair, each day; and gave Tracts to the buffoons and players of the different shews, and to the numerous spectaters, and they were received willingly in general, with some few exceptions. I got surrounded, sometimes, with groupes of harlots: they were decent in their outward garments, but their conversation was most obscene and filthy: this bitter stream is flowing every way, and its deadly effects corrupting and destroying the youths, which are very numerous at this Fair, as well as those of mature age. I begged they would be wise and consider their latter end, and ask themselves whether those ways would bring peace at the last; for they would soon appear before the Judgment-seat of Christ, to give an account to God of the things done in the body. I begged them to call upon the Name of Jesus Christ for repentance unto salvation; for without it they would fall into perdition, living and dying in the love and practice of their sins: after such faithful admonitions, they would be more culpable than the Heathens, in rejecting the counsel of God against their own souls; as many of the Heathens have not had these privileges, and, of course, could not be laid to their charge. I desired they would give earnest heed to these things. It checked their levity.

Fairlop Fair—The booth and stall keepers commenced their old practice of reviling; and seemed rather surprised that I should proceed among so much mire and opposition, as they considered my design was to put down and prevent the Fair. I came in contact with many Infidels; and one man made a snatch at my books, and was very abusive. I met the procession, which is a boat on wheels, drawn by six cream-coloured horses driven by three postillions, with upward of twenty persons on board: I gave them some of the Publications, particularly "Eight Reasons for not going to Fairs," "Turn or Die," "Beware of Thieves and Robbers;" and they gave me a song in return, which they were giving away to the multitude: but some of them, after they had looked at my Publications, disembarked, and wanted to know what business I had there. I told them, to exhibit the opposite side of the case to theirs, which I considered it right to do; and, as they were diffusing destructive errors, it was proper that light and truth should be disseminated, to counteract it: and one of them acknowledged that mine

were the best. The multitude pressed on me very much, to get my Publications: there were many on horseback, and also many farmers' men and women-servants, who wanted to know what was the matter, and what these Papers were about: I told such of them as could not read, that they were Religious Publications, designed to benefit their souls; and desired them to carry them home, and get some one to read them to them.

At an Execution—The spectators were very numerous, and much levity was exhibited: I told them that I felt grieved at it; and it would have given me much pleasure to have seen them lifting up their hearts to God, in supplication and prayer for grace for themselves and the unhappy culprit. This conversation had the tendency of checking thoughtlessness and folly; and many acknowledged I was right. The Tracts, in general, were received very eagerly, and the Peace-officers generally shewed respect. The Tracts would have a wide circulation where they were much needed.

Continent.

France.

Principles of the New French Catholic Church.

NOTICES of this Church occur at pp. 304, 399. The following declaration of its Articles of Faith has appeared:—

1. The Word of God is our only guide of faith.

2. We admit the Three Symbols—of the Apostles, of Nice, and of St. Athanasius.

3. We recognise as Canonical all the Books of the Old and New Testaments which the Reformed Church admits as such; and we consider the reading of them as of indispensable necessity.

4. We believe that there are Two Sacraments of Divine Institution—Baptism, and the Holy Supper. We admit the others only as Pious Ceremonies, which have existed from the earliest period of the Church.

5. The Service of the Sacrament will no longer be performed in Latin; but in a familiar tongue, after the Ritual of the Church.

6. Auricular Confession is not of divine precept: we do not require it of any one; but the Faithful, before approaching the Holy Table, should prepare themselves to receive general Absolution.

7. We do not recognise any Days of Abstinence. As to Fasting, we submit it to the piety of the Faithful.

8. We admit a Hierarchy in the Church; and this Hierarchy is to be composed of Bishops, Priests, and Deacons.

9. Our veneration for the Saints consists in thanking God for the grace which He bestowed upon them.

10. Religious instruction being of the first necessity for the people, we consider it the most important of our duties to disseminate freely the bread of the Word of God.

Probable Abortiveness of this Attempt.

The Rev. G. de Felice, a Protestant Minister near Havre, thus writes, in June, to the Editor of the New-York Observer:—

Some of the Catholics have attempted to abandon their ancient traditions. In Paris, they have united under the direction of M. the Abbé Chatel, in order hereafter to perform Mass in the French Language. This unexpected innovation at first excited much curiosity: the Ultramontane Clergy were somewhat alarmed: they feared that they should witness the sudden crumbling of the columns of their ancient edifice. But the result of this attempt was trifling. Three or four Villages among the thirty-eight thousand Communes of France have called into their bosoms Neo-gallican Priests; and even in these villages, the New Mode of Worship is little observed: for, on the one hand, the DEVOTED PAPISTS do not wish to go to the Mass of those Priests who are regarded as Heretics; and, on the other, the INDIFFERENT CATHOLICS do not attend Mass of any kind, whether performed in Latin or in French. It is probable that this secession will die of its own accord. Already it has ceased to be spoken of in the Journals, or to excite in the public any interest. Our country is too little religious, it is too much absorbed in politics, to give to any attempt of this sort the importance which it merits. In the sixteenth century the idea of a Mass in the French Language would have kindled an extensive flame in France—now, with our sceptical and infidel population, it has been but a mere flash, which has thrown a feeble light upon the horizon.

State of Religion in France.

On this subject M. de Felice adds—

Google

In England and America, Christians have thought that our late Political Revolution would be a powerful means of advancing the Kingdom of God in France. I remember myself to have read, in a number of the New-York Observer of the last year, that you propose to profit by the change of Government, and to spread thousands of copies of the Bible among the French People. But these hopes of the friends of the Gospel are premature. Christianity had not more enemies in France under the Old Government than it has under the New. With us Christianity is always blended with Catholicism, and Catholicism with the Priests by whom it is taught: but, as the Priests are generally opposed to the new order of things, and as they boldly avow their opposition, it follows that the Liberals, who form the more enlightened part of the Nation, conceive a hatred for every kind of religion, and become infidels, as a consequence of their political system: they consider the Gospel of God our Saviour as responsible for all the faults committed by some intriguing and ambitious Priests. It ought also to be said, that the French Catholic Clergy neglect no means of exciting the people. They declaim aloud from the pulpit against the new institutions; and sometimes have ventured to raise the colours of the ancient dynasty.

These details will suffice to shew that the Gospel is still far from meeting with a favourable reception among the mass of the French Nation.

But if, from this general view, we pass to the particular condition of the Protestants of France, the prospect is much more animating. Of late years, a new spirit has pervaded the Reformed Churches of our country. We have the happiness to reckon a large number of Evangelical Pastors; and the labours of many of them have been abundantly blessed.

On the efforts of the Protestants, more particularly in the circulation of Tracts, Mr. H. Lutteroth, Secretary of the Paris Tract Society, thus addresses the American Tract Society:

At present, the aspect of Protestant France is very much changed; and although the mass of Catholic France are far from being made attentive to the Truth, yet many manifest a desire to know some other doctrine more in harmony with the wants of the soul. The impious efforts of the Saint-Simonians are not without usefulness in this sense: for they draw men from that state of religious insensibility into which they had fallen; and they excite that spirit of inquiry so necessary to the progress of the Gospel, which we hope will be engrafted, in many, upon the wild and fruitless tree which these new adversaries of Christianity are planting. We have deemed ourselves called on, in these circumstances, to print Tracts peculiarly adapted to the most learned classes; particularly those which shew the proofs, external and internal, of the authenticity of the Gospel. Such is the character of our last Publications. Our Tracts not entering on subjects of controversy among the true disciples of Christ, we distribute them among the population generally. We are even aided in our distribution by some Catholics. In general, however, our zealous and active auxiliaries are to be found among Protestants; and we ought to say, with gratitude, that the facilities for the diffusion of Tracts increase daily. We continually find new helpers; and believe that we shall soon have some in every department of France, inhabited by thirty-two millions of souls; to whom, were not our means so limited, we should easily have an access, by the creation of depôts, and sending them our Publications.

Germany.

UNITED BRETHREN'S MISSIONS.

The Annual Circular of the Synodal Committee, dated Hernnhut, Oct. 24, 1831, furnishes the following particulars relative to the Missions.

State of the Funds for the Year 1830.

Receipts.	£.	s.	d.
From Settlements of the Brethren,	1760	0	4
From Brethren Members on the Continent	587	11	11
From Friends on the Continent,	1136	3	6
From Friends in the British Isles,	4488	7	9
From Friends in North America,	2056	0	0
Legacies	1027	8	11
Casual	5	8	2
Total... £.	11061	0	7

Payments.			
Missions:			
South Africa	706	9	2
Antigua	2431	0	4
Barbadoes	989	14	2
Danish Islands	0	0	0
Jamaica	1064	10	4
St. Kitt's	482	1	4
Tobago	329	9	1
Surinam	113	6	1
North-American Indians	448	12	11
Labrador	199	7	8
Greenland	607	10	8
	7522	1	9

Digitized by Google

Pensions:			
To 18 Married and 6 Unmarried Brethren.....	908	5	0
To 33 Widows..	358	9	0
To 83 Children at School or Trades.....	1638	17	10
Missionaries still engaged in service in Europe.....	200	0	0
Sundries	654	9	5
Total...£.	11183	3	0

The "West-India Fund" is now 226*l.* 13*s.* 7½*d.* in arrear; and the Balance of the "West-India-School Fund" in hand is reduced to 328*l.* 0*s.* 8*d.* The Committee remark—

The disbursements on account of our Missionary Work, during the year, amounted to the largest sum which has ever been expended within a similar period. This will not be a subject of surprise to those who consider, that, during this period, Three New Stations were formed, and many journeys by land and sea undertaken; and that a provision was required to be made for not less than 78 retired Missionaries and a proportionately large number of Children. That the contributions from Members of our own Church, added to the far more considerable donations received from Benevolent Friends in Great Britain and North America and on the Continent of Europe, should have raised the means of meeting this expenditure as high as 11,061*l.* 0*s.* 7*d.*, we esteem as a renewed proof of the blessing of the Lord on the work committed to us.

Summary View of the Missions for 1830.

The portentous signs of the times, when tumult and rebellion, war and pestilence prevail in so many countries, and cause, everywhere, great confusion and distress, may well fill religious minds with anxiety, and with expectations of evil yet to come. At such a period, how encouraging and reviving is it to the heart of the Believer, to trace the peaceful progress of the Kingdom of Christ in the Heathen World, where the fields appear more and more white unto the harvest, and where the Gospel flies from land to land and from nation to nation! With humble joy and gratitude we contemplate that part of the great work which is committed to the Brethren's Church, of the commencement of which the Centenary Anniversary is fast approaching.

At the close of 1830, the number of Brethren and Sisters employed in 42 settlements amounted to 209, of whom 15 are newly appointed. Five Brethren and Sisters retired from service within the year, and two departed into the joy of their Lord. Twelve of those employed are Children of Missionaries.

South Africa—We have here six settlements. The Missionaries are diligently employed, and God's grace prevails among them and their Congregations. At Gnadenthal, the Schools flourish more and more. At Hemel-en-Aarde, Br. and Sr. Tietze were eagerly received by the poor lepers, as successors to Br. and Sr. Leitner; and their labour is not in vain. At Elim, the number of Converts, as well as of residents, is on the increase. The great and destructive drought throughout the Cape Colony did great injury to Enon. The Mission among the Tambookies, at Shiloh, affords the means of instruction to many savages of different tribes; and numbered 113 inhabitants at the close of the year, whose spiritual and temporal welfare the Brethren seek to promote, by every possible means. Br. Hallbeck's visit was productive of many useful arrangements.

Danish West-Indies—The Seven Congregations of Believing Negroes in the Danish West-India Islands have continued to enjoy outward peace and many spiritual blessings from the Lord's hand; and, at Friedensthal, a new Mission-House is in course of erection.

British West-Indies—The Missionaries bestow much attention on the work of Negro Education; and the Schools increase in number and usefulness. In Jamaica, a New Settlement has been begun in St. Elizabeth's Parish, called New Fulnec; and the Mission at Mesopotamia, in Westmoreland, has been renewed. In Antigua, many changes have taken place among the Missionaries, owing to the lamented decease of Br. Johansen: there are Five Settlements in that island: at St. John's, the spiritual charge of nearly 7000 Negroes is attended with much labour and not a few difficulties, arising from various causes. In St. Kitt's and Barbadoes, the meetings in the Church and Schools are well attended. In the Island of Tobago, where a Mission was renewed three years ago, from 500 to 600 Negroes attend the Brethren's Ministry.

Surinam—Br. Passavant has been appointed Superintendant of the Mission, which proceeds under the Divine Blessing. The Society for promoting Christianity among the Heathen Population

affords willing assistance; and many plantations near Voozorg and Fort Amsterdam are visited by the Brethren.

North America—The Congregation of Believing Delawares, in Upper Canada, consisting of not quite 300 persons, is diligently attended by the Missionaries, whose labours have been productive of renewed fruit. The same may be said of the Mission among the Cherokees, notwithstanding the many difficulties with which it is encompassed, owing to the political state of the country.

Labrador—The establishment of a New Station, called Hebron, has been greatly assisted by the Brethren's Society for the Furtherance of the Gospel in London, who have kindly sent materials for erecting the necessary buildings. A desirable opportunity of hearing the Gospel is hereby afforded to the Northern Esquimaux, of which we pray that they may be disposed to avail themselves, as their Southern Brethren have done.

Greenland—The Mission had to suffer from two trying circumstances; from the dispersion of the Members of the Congregations by order of the Chamber of Commerce in Copenhagen, and the delay in sending the necessary timber for building the Church at Friederickstha: but the state of the Mission was encouraging, and the Two Southern Settlements had received an accession of numbers from among the Heathen. In Friederickstha, however, upward of 30 Natives died of the pleurisy.

In making this Report to our Brethren and Sisters, we feel pleasure and gratitude, in considering the active participation in the welfare of our Missions, exhibited both in our own Congregations and by so many Children and Servants of God in other Churches. We thank them most cordially for their assistance, and pray God to bless and reward them richly. But we also entreat them *not to be weary in well-doing;* but to continue to afford us the means of carrying on this work, which extends itself from year to year; and, above all, to remember the work itself, and all who are engaged in it, in their supplications at the Throne of Grace. In conclusion, we commend ourselves, and the important concerns committed to us, to your fervent prayers and intercession; and remain, together with the whole Elders' Conference of the Unity, in the fellowship of our Saviour Jesus Christ, your most affectionate Brethren.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Mr. Shepstone, in writing from Morley, states the following painful instances of the

Sufferings of the Caffres, especially from the Voracity of the Wolves.

With regard to this people generally, it would seem that God has for the last three years been preparing them for the Gospel by the scourge of famine and war. Their sufferings have been many, and very severe: death has assailed them in various forms. The mother has rambled from home in search of roots: weakness has seized her joints: she has sunk beneath the weight of her little charge, and risen no more: the little innocent has been seen still hanging to his mother's breast, weeping and sobbing; but, alas! the arms could no more protect—the eye, which had so long looked with anxious pity on her tender offspring, had ceased to roll—the breast no more heaved with anguish—the immortal soul had fled; and had left the little babe an inhabitant of a world of misery, but of misery peculiar to the country where the precepts of the Gospel have not taught to pity.

Nor is this a solitary instance: the cases of distress have been innumerable; for those who had some little dependence, and could remain at home, have nevertheless been subject to the nightly visits of the wolves, whose attacks have been so destructive among the children and youth, as to form an anomaly in the history of that animal: within a few months, not fewer than forty instances came to my own knowledge, wherein this beast had made most dreadful havock.

To shew clearly the preference of the wolf for human flesh, it will be necessary to notice, that, when the Mambookies build their houses, which are in form like bee-hives and tolerably large, often 18 or 20 feet in diameter, the floor is raised at the higher or back part of the house, until within three or four feet of the front, where it suddenly terminates; leaving an area from thence to the wall, in which every night the calves are tied, to protect them from the storm or wild beasts. It would be natural to suppose, that should the wolf enter he would seize the first object for his prey, especially as the Natives always lie with the fire at their feet: but, notwithstanding this, the

practice of this animal has been, in every instance, to pass by the calves in the area, and even by the fire, and to take the children from under the mother's kaross; and that in such a gentle and cautious manner, that the poor parent has been unconscious of her loss, until the cries of her little innocent have reached her from without, when a close prisoner in the jaws of the monster.

To give all the instances which I could adduce, would tire your patience: I will, therefore, only give two, with which we have been more immediately concerned; and which, while they shew how much they want who want the Gospel, will also shew that the tender mercies of the wicked are cruel.

The first which I shall mention is that of Dapa's great grandson, about ten years of age. The wolf had previously seized a younger brother, and torne away a part of his face. Another night he came into the house and took a second, and carried him completely off; of whom nothing more than a small fragment was found. On his third visit he seized the lad first mentioned, by the left shoulder: the little fellow, awakened by this grasp, struck him with his hand: the wolf let go his hold; and, grasping him on the opposite side, broke his collar-bone: the poor boy still fought with his left hand; and his antagonist, letting go his hold a second time, seized him by the fleshy part of the thigh, and ran off with his prey; nor was it till he had carried him a quarter of a mile that he could be made to drop him, when, biting away the precious mouthful, he left the little sufferer with his thigh half severed; but, happily, the bone was not broken. In this state he was brought to us for help; and, by daily attention, he is perfectly restored.

The second instance is of a little girl, about eight years of age, who was reclining on the ground in the cool of the day, when four of these monsters rushed upon the place. One of them seized the little creature by the head, a second by the shoulder, and the other two by the thighs. The people of the kraal, with all possible speed, flew to her help, and succeeded in releasing her, but apparently too late. They tried for a few days to help her with their medicines; but, finding all hope fail, and as from the heat and flies she had now become loathsome, they gave her her choice, either to be put to death by the youths of the place, or go to the woods to die or be further devoured as might happen! The little girl chose the woods. In this forlorn condition, she determined to cast herself on our mercy; and, although she had never been at the Station, she believed, from what she had heard, that, could she reach the place, she should receive that protection and help, which he who claimed the endearing appellation of father had longer refused to give, and which she had no right anywhere else to expect among her own Nation. With this resolution she set out; and, although she had to travel several miles, through deep glens, succeeded in reaching the Station—an awful picture of deformity and suffering, all but in a state of nudity, covered with large wounds to the number of fourteen, among the most ghastly of which was that of the head and face, where the wolf, having endeavoured to grasp the whole head, had torne the mouth open to the ear, and stripped the head of the upper part of its covering, and made a ghastly wound of eight inches. Through the mercy of God she is quite recovered, and scarcely at all deformed; but refuses ever to return to those who forced her to the woods to die. I am happy to add, that a few days since, as I was walking a little distance from the house, I heard some one as in fervent prayer; and, as I could discover it was the voice of a child, I made toward it, and found, in a little secluded spot among the weeds, my little patient, who was earnestly pouring out her soul to the God of her mercies, where she thought no eye saw or ear heard her but God.

This boldness in the wolf, as also his passing by every other sort of prey for a human body, must, I think, be attributed, in the first place, to the horrible custom of leaving their dead unburied; and, in the second, to the frequent wars in this part of Caffraria, by which these monsters have been fed to the full: the late Chaka scarcely deserves a better appellation than that of caterer to the wolfish tribe. Since his death, these animals, instead of feeding, as in his day, on bodies plentifully provided for them, are, with a few exceptions, obliged to take them while alive.

I am, however, happy to add, that, within the last two or three months, there has scarcely an instance of the wolf's ravages been heard of: there is no more war, and the people sleep quietly in their houses. As to food, God has given them, this year, such an abundance as they have scarcely ever had: and what is most remarkable is, that I have not found a man who does not acknowledge these blessings to be from God.

Mediterranean.

Abyssinia.

CHURCH MISSIONARY SOCIETY.

In our Numbers for March and June (pp. 146—149, 277—281) various particulars are given relative to the favourable circumstances under which, through the gracious providence of God, the Rev. Messrs. Gobat and Kugler had entered Abyssinia, and commenced their important and interesting Mission. These particulars were derived from the Rev. C. Kugler's communications, which came down to the 2d of October, 1830. No intelligence of a later date has reached the Committee; but, through the kindness of the Rev. T. Blumhardt, they have been favoured with a copy of a Letter from the Rev. S. Gobat to his Sister; from which, though dated so far back as the 24th of June 1830, we make the following extracts, as it contains the only relation which has hitherto been obtained from himself of his proceedings. The Letter was written from Gondar, the capital of Amhara, the chief province of Abyssinia.

Disturbed State of Abyssinia.

I shall be compelled to take up my winter quarters at Gondar, without knowing how it may please God to support me. I have, as yet, wanted nothing: and, although there have been many disturbances at Gondar since I came, I have had no cause to fear. One day, however, I was told that there had been a battle in the midst of the city, in which several lives had been lost, and that plunder had commenced: friends pressed me so strongly to take refuge in a neighbouring Church, that I yielded at last to their entreaties: and on the morning of the next day the soldiers entered my house, to sack it; but they only found a little bread, which they devoured with water.

The interior of Abyssinia is now in a worse state than ever: the King is absolute only in name; and the principal Governor, Marea, of Galla origin, pays no regard to ancient customs; which, under favourable circumstances, might not, perhaps, be an evil in the end: but, besides that, he is reported to be a very wicked man: many say that he is mad. He does justice to no one: when a man robs or kills his fellow-man, he only laughs at it. When we arrived at Tigré, Sebagadis returned from the war against him: and during the ten days that I was with Sebagadis, peace was concluded; but while I was on my route from Tigré, to this place, the treaty was broken, between Marea, and Oubea, Governor of Samea. The day after my arrival at Gondar, on the 26th of March, I found Oubea there; who came from a campaign against Dédjadi Confou, one of their Governors under Marea. Oubea was much surprised that Sebagadis had permitted me to come in such troublous times. He begged of me to return with him; telling me, that I should be in danger, not only of being robbed, but also of losing my life in the storm which was gathering. If I could have finished my business at Gondar in one day, he would have detained his whole army to go with me; but having come so far with about sixty copies of the Gospels, I could not make up my mind to return, without learning, in some measure, the religious state of the capital of Abyssinia. When Oubea saw that I would not return, he called the Priests who were present, and told them to conduct me to the Etchegue* (Chief of the Monks), and to recommend me to his protection; adding, "Tell the Etchegue, that if any evil happen to this man at Gondar, I shall not fail to revenge it."

After I had been eight or ten days at Gondar, the Officer, whom Sebagadis had given me for a guide, went to seek Marea, three days' journey from Gondar. I already plainly saw that I should not be able to travel into the interior this year, but I was willing to wait the return of my guide. At the end of about ten days, I was informed that Marea had sent him to Tigré, by another road, to renew the treaty; but when twenty days had elapsed, Marea entered Samea, to make war with Oubea: and from that time, for about two months, no one has thought any more of going to Tigré. My guide has returned to Marea; but he will not permit him to come again to Gondar. Marea has been ravaging all

* Called, by Ludolph, "Monachorum Antistes;" and by Bruce, "The Prior of the Monks." The Etchegue, if a Layman, when elected to his office, must be ordained by the Abuna, who is the Principal Ecclesiastic of the Abyssinian Church.

Samen, since he has been there: in some villages he has massacred all, not excepting women and children, and Priests. There has been, hitherto, only one battle; and I have learned with grief, that the brave Oubea has been conquered.

In the midst of all these troubles, there is one spot at Gondar which is as tranquil as Berne: when any one apprehends danger, he takes refuge there, and is in perfect safety.

The province of Tigré and the little kingdom of Shoa are very tranquil: all the rest of Abyssinia is more or less in distress and trouble: for all that, I see much less of danger in travelling or dwelling in Abyssinia than I could have believed. In Tigré, even when there is war, the person and property of private persons is almost always safe. In the interior, when there is no war, all goes on well: and if war suddenly rises, there are many cities of refuge, where there is no danger; as, Waldeba in Samen, Taras, Sabar, Avagará, the Etchegue's quarters at Gondar, and Couaral, on the borders of the Lake of Dembea. The numerous churches are special places of refuge. There is never war in the interior of Shoa: on that account, a White Man can easily make friends, in a moment of danger, with two Chiefs of opposite parties. For instance, the greatest enemies of Oubea, who have authority at Gondar, have asked me if I was a friend of Oubea; to which I have always answered plainly, "Yes; it is my interest to be the friend of every one." This has been sufficient to gain me their friendship.

Distribution of the Scriptures in Gondar.

When I left Tigré, it was my intention to remain only ten days at Gondar: therefore I believe it is for some purpose that the Lord has thus shut me in: at least, it gives me a better opportunity to make known the Gospel than I have ever before had. If I had a thousand copies of the Bible, I could advantageously dispose of them; but in Abyssinia, and especially at this season of scarcity, the Bible must be given; for the Abyssinians really have not the means of buying. For several weeks past, persons have been continually coming to me, to ask for a Gospel. I have distributed them in all parts of Abyssinia, and I find that in many places they have been copied. At first, they did not set much value on it, because it was not the Ethiopic Gospel, the language in which they are accustomed to read. When I found that, I gave six copies to the Etchegue, to distribute them as he pleased; and since he has disposed of two copies, all who can read come to ask for them. I have reason to believe, that whenever we multiply copies of the Bible in Abyssinia, it will soon effect a great change in the country; for those who are instructed a little particularly admire the writings of St. Paul, while the other Sects that I have seen in the Levant scarcely know their names.

Discussions with the Abyssinians.

At first, when they questioned me on critical points, I spoke with caution: but the Abyssinians have much less prejudice against Europeans than I expected after reading the works of Bruce and Salt. I have almost always my house full of people; and every day some Priests come, with whom I speak as freely as I should speak in England: for, to the shame of my country, I must own that, up to this time, the Abyssinians are more tolerant than the Swiss. I do not conceal a single opinion, nor keep back any information; and now I find myself respected by all the Priests, and, I may say, beloved by many others. The Governor of Gondar, Cantiba-Cassai, is, above all, particularly attached to me; and, like many others, he is not yet quite certain whether I am a man or an angel. They talk, very generally, of requesting me to become Abuna, or Bishop of Abyssinia: even the Etchegue, some time ago, thought the same; but I imagine that now he has changed his mind; for the two last times that I was with him I had some serious discussions with him; once, on Auricular Confession, and Absolution given by the Priests; and the last time I spoke against the worship and invocation of Saints. When I began to prove to him that the Virgin Mary was a sinner, and that she was only saved by the same grace of God in Jesus Christ which saves us, he became a little angry; and having no Scripture proof in his favour, he contented himself with maintaining that Mary was in herself pure and holy, as well as Jesus. I also grew a little warm; but when my servants, who were at the door, saw that he was angry, they came in to beg him, according to custom, to let me go; saying, that we had much to do.

Digitized by Google

Intercourse with the People facilitated by Mr. Gobat's Knowledge of Medicine.

By necessity, I act the physician without medicine; but a bath for the feet, or an emetic of warm water, or rubbing the hands or legs with oil, or bleeding, always succeeds: so that, of all the invalids, whose cases I have undertaken, I believe that there is only one who has not been restored; and even he says that he is somewhat better. They do not attribute the cures to my remedies, but believe that they operate by a kind of miracle; so that many think it is enough for me to touch or see them, to effect a cure. They bring the sick to me from Dembea, Begemder, and all the neighbourhood, which causes me this fame; and especially the cure of a madman, of one of the highest families in Gondar. One day his sister begged of me to go and see him, which at first I was unwilling to do; but she pressed me so much, that I went. On entering, I saw a young man, of a wild and fierce countenance, chained hand and foot, with two heavy chains—this was the madman—surrounded by many Priests, who were muttering about him, to drive out the demon with which they believed him to be possessed. I then went to him, to shew the compassion which I had for him. He put on a serious air, and said to me: "See in what condition those who pretend to love me have put me! They all assert that I am possessed of a devil: but you are a man of sense; tell me, freely, if you see madness in me?" I answered him: "As your friend, I ought to tell you all the truth: they have wronged you by treating you thus: however, your eyes are red, and for this reason they look upon you as an invalid; but it is only blood. If you will allow me to bleed you, I will prove that you are as well as they." He yielded; and I took from him at least three pounds of blood, and then withdrew, praying the Lord to confound the ignorance of the Priests. The next day I paid him a visit: and as soon as he observed me, he said, "Come! you are my only friend. You did not tell me yesterday that I was mad; but now I perceive myself that I was, and the Priests only increased my madness; for this reason you see I have driven them all away. Now, what will you advise me to do? for I feel that I am not yet entirely recovered." I again bled him; and he has been ever since as well as any other man. From that time, when any one attempts to speak against me, the others say to him, "Be silent! Is not this the man who drove out the demon, which the Priests could not drive out?"

Prospects of the Mission.

My chief aim in coming to Gondar was to secure friends, in order that, eventually, if we should have enemies at Tigré, there might be here a right view of our Faith; and that, if we should be persecuted in Tigré, we might find an asylum in the interior. And I think that I have sufficiently succeeded. The Abyssinians very seldom contradict me; because I prove every thing I say by the Bible, for which they have much greater respect than Papists and Greeks.

It would be very difficult for me to tell you, on the whole, my opinion of the Abyssinians; for there is not, perhaps, a people in the world who unite so many virtues with so many vices. One day I am all joy, with the hope that in a short time the Abyssinian Mission will be crowned with glorious success: the following day I am cast down to the very dust, by the idea that all attempts will be useless: for the Abyssinians very quickly yield to the truth; but it is only for a while; they cannot make up their minds to quit so much as one of their customs. When they are told of their evil deeds, they confess that we are right, and appear to be humbled on account of it; and when they are told of the love of God in Christ, they appear sensible of it for the moment, but very soon forget it. The best plan will be, to take a certain number of young persons for the purpose of making them Schoolmasters. The young people have fewest prejudices, and are easily influenced till the age of nineteen or twenty years. The Abyssinians can bring up their children very well till that age, especially boys. The girls marry very young, and are then spoiled. Servants of both sexes are generally docile, and attached to their masters; but when they attain the age of twenty, the sexes can no longer be kept from each other. The disorders of the two sexes will be that which, perhaps, will be most difficult to correct in Abyssinia. They have, properly, only one wife, who is easily divorced; but those who have the means keep many concubines, whose children are considered illegitimate. They are, however, aware that this is wrong; for those that are not faithful to their conjugal union

Digitized by Google

do not receive the Sacrament. The men think they are made for war: they are very idle. The women are active; and as long as they remain with their first husband, they are, in general, virtuous. When the Abyssinians restrain themselves within the bounds of decency, they are of a lively and agreeable character. They are not such boasters as the Arabs, and, in general, they are not slanderers: and if a superior be ever so little exempt from the grosser vices, they never speak evil of him. In this respect they are superior to Europeans.

I cannot say that I know of any one truly converted; but I have some friends, among the young scholars, of whom I have much hope. There is, especially, a young Abyssinian of Shoa who seems likely to be very useful. When I shall return to Gondar with a greater number of copies of the Gospel, he will conduct me to Shoa, introduce me to the King, his friend, and then go with me to establish a Mission among the Galla.

Mr. Gobat adds:—

My health has been very good since I left Massowah, in the month of January. The climate of Abyssinia is one of the best in the world. During the day the perpendicular rays of the sun are very hot; but in the shade you are never annoyed by the heat. Gondar, especially, is favourably situated on an eminence, surrounded on all sides by mountains; but it has been desolated since Bruce's time. There are now not above 20,000 inhabitants.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

Large Accession of Converts from Roman Catholics in the Province of Tanjore.

THE Archdeacon of Madras, in a late visit to the Province of Tanjore, found an earnest desire, on the part of the inhabitants of some Roman-Catholic Villages, to be received into the communion of the Protestant Church. While he was afterward engaged in the Visitation of the Western Coast, he received from the Rev. L. P. Haubroe the result of observations made by him in the course of two journeys which he made among these villages, the narrative of which is here subjoined.

Having separated at Adenjore, I arrived, on the morning of the 10th of February, after a journey of about ten miles, at Mootaputty, in the Trichinopoly District. The people had prepared for my reception a spacious pandall of cocoa-nut leaves, covered above with cloths, to screen us from the sunbeams, in a grove adjoining the village. I had a conference with the Headman of the village, and with deputies sent from several other villages, who had come to the determination of renouncing Popery.

I endeavoured to ascertain the condition of the people, as to their mode of living, and the state of Religion among them.

They belong to the Caste of Hunters (Valliar), which inhabit the hill-country: being good marksmen, they were engaged by the former Hindoo Rajah, or Polygar, of Teeriore; who granted them certain lands and other privileges for their services in times of war: many of them still retain, as a name of distinction, the title of Servakaver, that is, captain of a company, varying in its numbers from a hundred to fifty men: at present, they maintain themselves by the cultivation of those lands which had been granted them by the Polygars, and which they now hold on equal terms with other cultivators. They were brought over from Heathenism to the Roman-Catholic Profession by the exertion of the Jesuit Missionaries of Madura, about a century ago; but, as the Order was dissolved and no more European Missionaries are sent to them, their Congregations are in an entirely-neglected condition. They form a Parochial District, extending from the western limits of the Tanjore Province to the hills beyond Trichinopoly, about 20 miles in length: Parattangoodi is the chief station, ten miles north-west of Trichinopoly, where a Priest from Goa resides, who is always nominated by the Bishop of Cranganore. The number of Roman-Catholic Families connected with Parattangoodi is estimated at 4000, of various Castes, of which the Valliars form the most considerable class. Every annexed village has a Prayer-house, which is a thatched building; but, at the chief station, is a large brick Church, where christenings and marriages must be performed, and the Mass held.

On my inquiring into their motives

Digitized by Google

for seeking a communion with the Protestant Church, they stated, that they had lately become better acquainted with the truths of the Gospel, through the means of conversation with their Protestant Neighbours, and by Tracts which they had received from the Rev. Mr. Schreyvogel at Trichinopoly—that they enjoyed not the benefits of the regular means of instruction—and that the Holy Scriptures were prohibited them. The Divine Service at Parattangoodi consisted in reading a Latin Liturgy, and in the adoration of the canonized saints of the Church of Rome: in the other villages where chapels were built, the whole worship therein consisted only in one of the villagers repeating every morning at four o'clock the Rosary; and in the evening again, as many times, the Ave-Maria, or the Invocation of the Virgin Mary. Schools are unknown among them, and hardly one out of a hundred is able to read. They complained of a tax being levied by their Priests for processions in the annual festivals, when every man was obliged to pay a quarter rupee for expenses of the cart or conveyance of the images, music, masks, fire-works, &c.: while the Jesuit Missionaries were labouring among them, the same pompous worship was maintained, but they did not exact the expenses from the people. They requested that the Tanjore Missionaries would receive them into fellowship with their own flock, and that Schools might be established in the principal villages. They invited me to visit their different villages, which are more than thirty in number; but, not being prepared for a long journey, and wishing also to consult my colleague on the subject, I promised them that I would make it a point to visit them soon.

In the evening, a numerous Congregation assembled in and round the pandall. I expounded to them Luke xv. 11—32., exhorting them to stedfastness in their resolution to seek the Truth, and to apply to the Lord for wisdom and grace unto salvation. I distributed parts of the Gospel to such as were able to read, and such Tracts as seemed to be useful for their instruction.

I have just returned from my Second Journey, after a stay of eight days among this interesting people; and anticipate the pleasure, at your return to Tanjore, of giving you more detailed accounts of my proceedings, as they are marked down in my Diary. I must content myself for the present to say, that I was highly delighted; and trust that a wide door is opened to the spread of the Gospel, among a people who seem ripened for that purer form of worship which the Gospel dictates to mankind. They appear to me, on the whole, an industrious class of people: they are, generally, of a robust stature—their countenance intelligent and manly—their conversation open, but modest. Their civil freedom would make the Protestant Religion more accessible*. Descendants of a warlike race, they are not so much subject to caste-prejudices as their neighbours: they allow their widows to marry again. I visited nine villages, and preached in every place the Word of God, morning and evening; selecting from the Gospel such portions as seemed best calculated to awaken their attention, and to convey an idea of the excellency of the Scriptures to a people that hitherto had known Christianity only through the corrupted form of Popery. Everywhere I met with a friendly reception. Two villages have given over their chapels, built by themselves, to the Mission, viz. Mootaputty and Conagoody: 200 families have enlisted their names as catechumens; among those, two of their own Native Catechists.

Here is the beginning of an entire New Mission, which must be superintended either from Tanjore or Trichinopoly. A Native Priest ought immediately to be sent to Mootaputty. It would be advisable to take the two Roman-Catholic Catechists who wish to join the Protestant Church—instruct them in the Seminary—and, after due preparation, send them back to labour in the Gospel among their countrymen. As to the building of Chapels and Schools, I suppose that the liberality of the Venerable Society in England would provide for the wants of the people: to pay Teachers, the Mission must do something: a part of the expenses, however, could be raised by the voluntary subscriptions of the Congregation.

The Archdeacon writes—

On the receipt of this Letter, I relinquished my intended route along the western coast; and hastened back from Cochin, by a more direct road to Tanjore, in order that I might be able to judge, from my own observation, of the

* The Writer means, we suppose, that their civil freedom renders them more accessible to the Protestant Religion.—*Editors.*

Digitized by Google

actual condition of the New Churches, and to confer with the Missionaries on the wonderful prospects of increased usefulness thus opening to them.

Passing through Trichinopoly, I took with me the Rev. Mr. Schreyvogel; and proceeded, on the 23d of March, to the Village of Mootaputty, where Mr. Haubroe met us, by appointment, from Tanjore. It lies a few miles off the main road; and may be 15 miles from Trichinopoly, in that Collectorate, and north of the Cavery: the country on all sides is rich and beautiful, and the houses of the village have a great appearance of comfort: the ditch and the ruins of a small mud fort are still visible. The people have unanimously come forward to renounce Popery, to the number of 123; and those of the neighbouring village, one mile distant, to the number of 100: they have given up their Chapel, a decent mud building, for our Service; where they daily attend, for the instruction of the Catechist, and for Morning and Evening Prayers. Soon after day-break they assembled; and at sun-rise we went into the Chapel, where Mr. Haubroe read Prayers, and interpreted for me what I said, exhorting them to persist in their desire for instruction in the Gospel of Christ, and in their resolution to profess it in its purer form—to pray to God for light and knowledge; and, above all, for grace to walk worthy of the Gospel which they believed—to send their Children regularly for instruction; and thus to give them, even from their infancy, the inheritance of a pure and holy faith; telling them that our forefathers had lived in a state of delusion and superstition, as they had, but had been mercifully delivered from their errors, and had handed down to us the uncorrupted Gospel, which we were thus enabled to transmit to them as well as to our own Children. There were present 80 or 90 persons; and their appearance was very pleasing, especially that of the Headman. A small School had been collected in the last few days, and contained already 17 Children. Hitherto they have never received the slightest instruction from their Priests, whom, indeed, they had but seldom seen. The altar still remains in its former state; but the crucifix and images had been removed, and thrown into a cupboard underneath: there was a large image of the Virgin, and a small one of St. Ignatius, which have been sent to me since my return to Madras? in lieu of them, I have sent them some copies of the Scriptures and the Prayer-book.

From all that Mr. Haubroe has been able to ascertain, there seems no reason to suspect them of any secular motive in their desire to join our Church. Here, and at Conagoody, the Chapels have been given up to us without difficulty, as the people are unanimous in renouncing Popery: in some of the villages there is a division; and, in these places, it is difficult to know to which party the property of the Chapel, of right, belongs. Ought the majority to enjoy it? or should the minority be allowed to withdraw what they have subscribed toward it? or should the Protestants retire from it, and build themselves another House of Worship? This latter measure appears to be the best; and especially with a view to avoid any collision with the Priests.

To the north, and a little to the west, there is a cluster of villages—Calpalaim, Conala, &c., in which are about 200 persons under instruction: north-west is the town of Parattangoodi, where the Roman-Catholic Priest of the district, a Native Portuguese, resides: nothing has yet been done there: in the same direction is Eitchemputty: to the north-east is a cluster of villages—Unagloor, Colomanikan, and Poodicottok—where there are about 200 Protestants; near which is the Village of Govindakarutzy, where there are five families of Heathen Catechumens.

To these different clusters of Roman-Catholic Villages, with the exception of Eitchemputty, Messrs. Kohlhoff and Haubroe have sent Schoolmasters from Tanjore to give daily instruction, as a temporary expedient. It will be necessary, however, immediately to devise some method of supplying them regularly with Catechists. I advised that the two Roman-Catholic Catechists, who have joined us, should be admitted into the Seminary at Tanjore, to be instructed. It will be advisable to provide a Native Priest, especially for this district. I have begged Mr. Haubroe to prepare the senior Student in the Seminary for examination, that he may be ordained when the Bishop visits Madras, if his Lordship approves him. Another very important point for consideration will be, to which Mission, Tanjore or Trichinopoly, this district should belong: it is much nearer to Tanjore, but it may be more difficult for that establishment to maintain it.

Messrs. Haubroe and Schreyvogel very wisely agree to visit the villages together in July; and then to send an united report to the Society, recommending a distinct plan for their future conduct.

While we were talking to the people in the Church, a Letter came from the Priest to the Headman, desiring him to appear before him immediately, at Parattangoodi, on a matter of great importance. He had undoubtedly heard of our visit; but he was too late: the Headman quietly put the Letter in his girdle, and resolved to take no notice of it.

It is curious, that Mr. Schreyvogel, in the course of conversation, discovered the people to be connexions of the Roman-Catholic Congregations in Dindigul, which he lately visited; and of whose sincerity, in the wish which they expressed to join our Communion, he thought unfavourably. What he has seen here has led him to hope better things of them. They are of the same tribe, and intermarry with each other; and the probability is, that these of Dindigul were waiting to hear of the decision adopted by their Brethren in Tanjore. What has now actually taken place in one country will therefore rapidly travel, and have its immediate effect in the other.

At Parattangoodi, the residence of the Priest, there is a handsome car kept near the door of the Church; similar, and for similar purposes, to that of a Pagoda. The Ten Commandments are painted all round upon the upper compartments; omitting the second altogether, for obvious reasons: it would be too bold and hazardous, to emblazon such a law on the very instrument and equipage of their idolatry! Under the Commandments are various sculptured representations; such as, serpents pursuing men and biting them—the torments of Hell—and Beings like the Infernal Furies of the Hindoos. Behind, is a place to receive the offerings of the Faithful; and, above, the throne of the Saint whose turn it is to go in procession—among whom Francis Xavier is a very prominent personage, being adored with divine honours.

In the evening of the same day (Mr. Schreyvogel returning to Trichinopoly) Mr. Haubroe accompanied me to the neighbouring Village of Conagoody. We found the whole village eagerly assembling at the Church. They were, as yet, perfectly unaccustomed to our forms, and had no idea of sitting to hear instruction. A greater number of women and children collected on the outside, and, after some difficulty, came in. These poor creatures (the women) have scarcely ever been in the habit of attending the Service; but thought they did their duty by a reverence or a prostration, as they passed the Chapel-door. The School, which is just established, is at present only attended by five persons: but this is their time of harvest; and I have no doubt, from the manner in which they received my exhortations, that more will soon come. I preached to them, in my usual manner; and explained to them what our wishes were respecting them—to lead them to the knowledge of God and of His Son—to an acquaintance with His Word, the well-spring of life, not with human subtleties and inventions: I exhorted them to offer the Prayers provided for them in their own language, spiritually and fervently—to pray with their wives and children at home—to bring their wives to Church, as being fellow-heirs with themselves of the promises of the Gospel—and to send their children regularly to the School; and thus leave them the best legacy—a knowledge of the Revealed Will of God.

It is impossible for me to make any specific propositions on the subject of this New Field of Labour, thus unexpectedly opening to the Society's Missionaries, till the circumstances of the New District thus received under our protection have assumed a more fixed and definite character, and till we have received the promised report from the Brethren of their wishes and designs. I can only, in general, commend them most earnestly to the attention and bounty of the Committee, in the promotion of any plan which may seem best calculated to establish and confirm their faith.

Dr. Scudder, of the American Mission in Ceylon, visited Tanjore in August of last year, on his return from the Nilgherry Hills, where he had resided some time for the restoration of his health. In reference to this awakening among the Roman Catholics, he writes—

Two hundred and fifty-one Families, or about 1500 people, have renounced that corrupt faith, and enrolled their names among Protestant Worshippers. The work commenced in a Catholic Village, where Swartz built a Church 50 years ago, but which was demolished by that people.

Digitized by Google

When the people forsake their faith and become Protestants, they deliver up their images to the Missionaries. I witnessed a pleasing sight, when there. A company of about 25 persons—men, women, and children—came to Mr. Haubroe's with an image of St. Anthony in their hands, and delivered it to him. Two cooley-loads of images have been sent to Madras; and a number of others are in Mr. Haubroe's possession.

Near Madras, a number of Roman Catholics have recently deserted that Church. This was effected through the instrumentality of a Young Man, who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

The arrival of the Rev. C. P. Farrar and the Rev. John Dixon was stated at p. 43. Mr. and Mrs. Farrar are in charge at Bandora, and Mr. Dixon is at Basseen.

Mrs. Farrar gives the following

Description of Bandora.

The house is situated on a hill by the sea-shore; and has the benefit of every breeze that stirs, either from land or sea. The prospects before us are most beautiful. On one side, we have the broad open sea: on the other, a valley, now verdant through the recent rains. A curtain of foliage partly conceals from us the creek which separates Salsette from Bombay; but here and there we have a glimpse of its waters, and our prospect is bounded by hills which seem to rise from their bosom. The huts of the villagers are for the most part hid among the trees; but we see the smoke of their evening fires, curling even above the tall cocoa-palms, many clumps or *topes* of which adorn the landscape; and the country wears the appearance of "a field that the Lord has blessed."

Mrs. Farrar adds:—

Alas! how different is the moral prospect! In walking through an Indian Village, how much we see of idleness, unseemliness, and apparent wretchedness! But it is more particularly when looking with the eye of faith that our compassion is called forth; and it is thus that we who are near, and friends who are afar off, should learn to contemplate the perishing state of the Heathen. Then, indeed, we should pity the swarming multitudes who are bowing down to senseless and shameful idols: they are *without God and without hope in the world*; they *sit down to eat, and rise up to play*; they have no higher aim than to provide for their earthly pleasures; and *there is none that understandeth, none that seeketh after God; there is none that doeth good, no not one.*

From the Journals of the Missionaries we collect the following particulars relative to the state of the Native Population in this Presidency.

State of the People.

This country presents one unvaried scene of moral darkness. Grievous indeed it is, to the feelings of those who duly appreciate and experimentally feel the inestimable blessings of Christianity, to see so many of their fellow-creatures, of the same immortal nature, and of the same capacities for improvement and happiness as themselves, still living *without God and without hope in the world.* The few Missionaries who are labouring here are only as so many glimmering lights in the midst of an unbounded chaos. Their labours can only extend to a very small portion of the field which they occupy. Their voices can only be heard by a few out of those multitudes, the whole of whom they would most gladly cause to hear and to believe.

The Hindoos still continue *joined to* their *Idols*; the Moslems still continue attached to their False Prophet; and the Papists to their wretched system of gross error in doctrine, and puerile, unsightly pageantry in worship. These three classes have a mutual tendency to harden each other in their respective systems. The Papists rest contented with the name of Christian; the Moslems boast of their belief in the unity of God, in opposition to the idolatry of the Hindoos and Papists; and the Hindoos are confirmed in their idolatry by the example of their Popish neighbours. Though the Hindoos reject Christianity for the same reason that influences all unconverted men—the love of sin; yet there are circumstances in their national character which render them peculiarly uncordial hearers of the Gospel. They are remarkable for apathy and languor, which renders them indifferent, not only to their spiritual interests, but also to every species of improvement. Having advanced so far in civilization as to enable

Digitized by Google

them to provide the necessaries of life, they have there stopped; and have not improved or altered a single iota, in the whole system of commercial or domestic life, for perhaps these thousand years past. Even those whom they call their learned men are incapable of appreciating or admiring what is grand in science or ingenious in art. Their rivetted attachment to their *vain conversation, received by tradition from their fathers*, is such as to convince us of the necessity of our entire dependence on the mighty energy of the Spirit of God to dissipate the darkness which envelopes them, and to break the spell by which Satan has bound them. *God, who commanded the light to shine out of darkness*, is able, in His own good time, to cause the beams of His heavenly truth to penetrate the thick gloom which broods over these populous and extensive regions, and to give to these poor Heathens *the light of the knowledge of His glory* in the person and mediation of our Lord Jesus Christ. Trusting in His gracious promises, it is our sincere desire to go forth humbly and diligently in the path of duty; knowing, that however feeble our efforts may be in themselves, if they be made in humble dependence on the power of His grace and with a single eye to His glory and to the best interests of our fellow-men, they will not be made in vain. We entreat your prayers for us; and your forbearance with us, amid all our imperfections and infirmities.

It is impossible for any one, who has not witnessed it, to conceive how deeply the Hindoo Superstition is rooted in the minds of this people. It is impressed on them by a series of rites and ceremonies performed upon their persons from their very birth; and is interwoven with their very constitution, and blended with their whole system of life, extending to the minutest and most insignificant actions. What among other nations are termed manners, customs, &c., among the Hindoos all come under the name of religion. Religion, with them, consists in an invariable mode of eating, dressing, cooking &c.; and in not departing a single iota, in any respect, from the opinions, habits, and customs of their ancestors; thus forming a barrier to every kind of improvement. With respect to their idolatrous opinions and practices, like the Idolaters of Ancient Greece and Rome, I believe that the greater part of the more intelligent population regard them in no other light than as a human fabrication. [*Rev. John Dixon.*

Nov. 11, 1830—Set out this morning to Nirmal, to give away Tracts among the people assembled there at the Yatra, which is precisely the same as a Fair in England, in every respect, except the observance of idolatrous rites. The concourse of people might be about five thousand. A great number of booths were erected along the village, on both sides, occupied by sellers of sweetmeats, fruits, cloth, vessels, trinkets, &c. Several were performing their ablutions in the lake adjacent to the village; others were making their offerings and prostrations to the Idols in the small Temples in various parts of the village; and the greater number were walking about idly, as people generally do at Fairs. Great numbers were resorting with offerings of flowers, fruits, &c. to the large Idol Temple on the summit of an adjacent eminence. Both at the Temple and in the Fair I endeavoured to distribute as many Tracts as I could, to such as were able to read them. In order to ascertain whether they could read or not, I caused each individual, who received a Tract, to read a line or two, before I gave it to him. To give Tracts to such as cannot read can serve no purpose whatever. I felt very uneasy in not being able to preach to such multitudes. But in order to preach amid such tumult and confusion, a mature acquaintance with the language is necessary. Many of those who received Tracts, read part of them, and laughed at what they read, although the subjects were of the most solemn nature. There is no spirit of inquiry among these people. They are dead, and secure in earthliness and idolatry. When the Almighty shall cause these dry bones to live, He himself only knows: but He is able to make them live; and He has promised to do it. To the shame of those who call themselves Christians, this Fair far excelled any English Fair in good order and sobriety—not a single rioter or intoxicated person to be seen here. The greatest concord and good-will appeared to pervade this crowd of poor Heathens. Many of these poor Idolaters, who never know what it is to be intoxicated, may one day rise up and condemn many who, with the Bible in their hands and its doctrines and precepts in their heads, run to every excess of riot.

Dec. 26: *Sunday*—Spent some time in instructing my two Servant-men in the

Principles of Christianity. They submit with very great reluctance to hear any thing of Religion; and appear to feel as if released from an irksome confinement, when they are dismissed. The observances of their own religion are all of such a nature as to amuse their vacant minds, or gratify the corrupt dispositions of their hearts; but Christianity requires thought, attention, reflection, repentance, seriousness, self-denial, and other exercises, both of the mind and heart, at which our unrenewed nature recoils: hence the pertinacity with which the Heathen cleave to Idolatry, and their aversion to the truths and principles of Christianity.

Jan. 14, 1831—Went out to-day, with the Rev. John Wilson, among the Natives. We went to that part of the town where the Idol Temples are situated. No scenes can possibly be witnessed, by one who has any regard for the honour of God, so appalling as those of Idolatry. Awful indeed it is, to see rational creatures so perverting their reason, as to render that worship to the uncouth, unsightly workmanship of their own hands which is due to God alone! Here and there were sitting Devotees, smeared over with ashes, imbibing the smoke of their fires. But, however they appear to mortify themselves before the multitude, there must be seasons when they give ample indulgence to their appetites; for the greater number of them are stout and lusty. There was one individual sitting by himself, the nails of whose left hand were grown so as to appear a corneous prolongation of the fingers. In one of the Temples, a Brahmin was reading or chanting the Purana (sacred poem) of Krishna, in Sanscrit, to the people: very few, if any of them, could understand a sentence of it. Multitudes were performing their poojah (worship); which consists in touching the bell suspended at the entrance of the Temple, invoking the Idol, and making obeisance to it. [*Rev. J. Dixon.*

From the Rev. C. P. Farrar's Journal of a Visit to the Deccan, we select the following passages, illustrative of the state of the Natives in this part of India.

Sept. 2, 1830 — Had a long conversation with the Potail* of Zoong, on the numerous falsehoods and contradictions of his Shasters; during which a great many assembled to listen. There is considerable difficulty in keeping them to one point, for a single moment: they shift and turn and double; and, having been foiled a hundred times, they will, each time you meet them, still commence and go through the same round of observations. Your words are forgotten ere the air has ceased to vibrate. In defence of their Creed, they take refuge in the most absurd and glaring sophisms. The Potail said: "The mind of the people is not fixed upon the image of wood or stone that is before them; but as a person carrying a pitcher of water is thereby made to regard more attentively the path in which he walks, so they, having the image before them, are compelled to fix their thoughts only upon Him who is everywhere; and they use this mode of worship as the steps of approach to the throne of the Great Eternal."

Sept. 10—Parties of Coolies (porters) are continually passing to the Church of the Virgin, to fulfil the vows made to her during the year. It may be truly said of these simple and ignorant men, that they *worship* they *know not what*. They are of Hindoo extraction, yet annually attend this Portuguese Festival, to dance in a circle about the Church and the Cross, worshipping the Virgin after their own fashion. They know not why they do so; and I rather suspect that they at first came by compulsion, and now continue to attend from habit.

Sept. 17 — At breakfast, I was surrounded by Natives, who occasionally questioned me; some respecting a youth, Narayun Bawa, whom they considered to have been another incarnation of the Deity; and others on the subject of the preceding evening's conversation. After much desultory talk, they seemed to make way, with a great deal of exultation, for an old Brahmin; who was put forward as a sort of champion of their cause. He went over the usual beaten track; and concluded by saying, that it was not well of us seeking to make them cast away the religion of their ancestors; that it was a fool's business; and that none but fools and the rabble would listen to us. Books were eagerly demanded; but I am not quite certain of their honest intention in so requesting them: they may perchance read a little, and then throw them aside: they may, and I am not clear that they will not, throw them in the fire, rejoicing, as it were, in the spoliation of the enemy. The old Brahmin said: "Why do you give

* For a description of the duties of the Potail, see p. 545.

me these Books about your Shasters? Give me some containing general knowledge, and I will read them." I replied: "Your Shasters, and your religious tenets resting upon them, stand opposed to the reception of right knowledge; and you must learn to know the Almighty as He is, and become acquainted with the only true revelation of His will, before you can receive those principles of knowledge which are founded on truths established by experience." These conversations cannot have been altogether unproductive of good: there were moments when they seemed to hesitate, as if light had broken in upon them: and the seed thus scattered abroad will, I feel convinced, in ways unknown to us, produce its fruit. It is well said by a Reverend Prelate of the present day: "To seek for the real harvest produced by spiritual labours only in their immediate and visible results would be not less absurd than to take our measure of infinite space from that limited prospect which the mortal eye can reach, or to estimate the never-ending ages of eternity by a transitory moment of present time. This, in fact, is a subject on which the ordinary calculations of human sagacity are often confounded; and on which God shews, plainly, that His thoughts are not as our thoughts, nor His ways as our ways."

Oct. 5, 1830—To judge from all our conversations and readings with our Pundits, the mind of the Brahmin is in a peculiar manner shut up and barred against the admission of Christian Truth. They will readily admit that our Religion is a true one; but the Hindoo System, which confers upon them immunities and privileges of no ordinary character, continues to keep full possession of their affections, and to hold their wills in subjection to its enormous absurdities and contradictions.

March 3, 1831—This is the last of the five days of the Hooly: this festival is said to be in celebration of the Spring. Its approach is announced by the boys and men making a loud bawling, interrupted, at intervals, by stopping the mouth with the back of the hand, and uttering coarse jokes to persons that come in their way, particularly to women, and to men whom they at other times treat with respect. On the evening of the full moon the whole of the community assembles in front of the Town-hall; and in the centre of a spot, swept clean and sprinkled with water, the stem of a sugar-cane and one of the castor-oil plant are stuck up; round which the fuel, chiefly of cow-dung, is piled, to the height of six or seven feet. They first worship, and then set fire to it; and the night is spent in all kinds of licentious festivity. You can scarcely witness a scene of greater depravity than is exhibited by a Camp-bazaar during the Shimga.

March 10 — The chief Temples of this part of India are dedicated to Kandoba, Bairoba, Wittoba, &c. Probably they were, for the most part, petty Chiefs, who gradually attained an extensive influence, and, by the policy of the Brahmins, were permitted to receive divine honours. Their names are not even to be found in the Puranas and other Sacred Writings of the Hindoos. The principal Temple of Kundoba is at Jejurry, twenty-four miles south-east of Poonah. The building is situated on a hill, to which you ascend by a series of steps. The first objects of adoration are the impressions, in stone, of Kandoba's feet: beyond this the Nihars are not suffered to go. You next come to the Head Shepherd and his flock: when the flocks of a cultivator have been well preserved, he brings, as an offering, a stone image, either of a cow, a goat, a ram, or some other, and places it here; so that the stony flock is continually on the increase. You next approach the Giant; who, when smitten to death by the god, requested, as a favour, that Kundoba should enjoin his worshippers, when they come to the Temple, to give him also a salute. In the Temple you find the god, and on one side his wife: before him is placed the emblem of Siva. In another building, near to this, are the figures of Holkar and his wife, similarly situated. When the disciples of Siva came to worship his emblem, in prostrating themselves before it, they, in fact, also prostrated themselves before the images immediately behind it; and in this way of worship, Kundoba and his wife expected to be deified. Two or three hundred women are maintained in the Temple at Jejurry; whose sole employment is the worship of the Idol, and who are wholly given up to the purposes of sensuality. There are also from fifty to a hundred men, whose lives would fully exemplify Romans ch. i. Wittoba is an incarnation of Vishnu; and, like Juggernaut, in his presence all Castes lose their distinctions and are esteemed to be on an equality. We preached and distributed Tracts at Paregaum and Nirule.

March 14, 1831—We made, this morning the circuit of Nassuck. It is a most pleasant place; and the panoramic view of the city, presented from some of the neighbouring hills, is very fine. We looked down on its Temples and its palaces, its glittering domes and lofty habitations; and, as the Apostle mourned over that ancient and glorious city which was *wholly given to Idolatry*, so we mourned in spirit, at the thought that here the strong man armed held his habitation, and kept his goods in peace. This day commences a Yatra (Festival). Hundreds of bathers stand by the sacred stream, thinking to wash away their sins. They know not that there is but one Fountain opened for sin and iniquity: they admit not that there is but one Saviour, the Redeemer of the world. They are mad after their Idols and idolatrous ceremonies. They wash to make them clean; and then worship the water as it flows along. All created things receive the adoration of the Hindoo; and he emphatically worships and serves the creature, instead of the Creator.

State of the Boys' Schools.

Sept. 1, 1830: *Bandora*—The Portuguese is becoming, to a large number, a foreign and a learned tongue; yet, as it is thought a shame to be altogether ignorant of it, the chief wish of this people is to have Schools in which their native language is taught; and as they will not encourage them for any other object, we think it fit just now, in a few instances, to comply with their wishes; although, from our present ignorance of the language, the superintendence of such schools must necessarily be of a very cursory character. The reading of the Scriptures will be made an essential requirement in every school; and we trust that the light of Truth may, by these means, gradually break in upon this benighted people.

Sept. 15—Rode on to Tannah early in the morning. In the afternoon, inspected the Schools. It is beyond measure difficult to implant any interest in the minds of the Puntogees, with respect to the progress of their scholars; and this is an evil which will not cease, until men can be trained up for this important branch of Missionary Work. I called on Huree, formerly the pupil of Rev. R. Kenney. His mind is convinced of the truth of Christianity; but his heart has not yet felt those powerful influences of the Holy Spirit, which are as life from the dead, communicating that degree of moral courage which enables a man to stand forth and glory in the name of Christian, amidst the scorn and contumely of many a near and dear relation. I had much conversation with him; and he will doubtless be of much assistance to me in those plans which seem to have only a remote bearing on our Cause. Huree has received much instruction; and there are many truly Christian Friends who entreat the Lord to have mercy upon him, helping him to come out from among the abominations of his people and to be separate.

Jan. 8, 1831—Set out, early this morning, to visit the distant Schools. Arrived at Soopara a little after sun-rise, and found the Boys all in attendance. Several of them have learned the whole of the Mahratta Translation of Watts's Catechism, and a good number have learned the half of it; which is tolerably well, considering the natural supineness of these people. This is by far the best conducted of our Schools in this quarter. Arrived at Nala about 11 o'clock; but there I had not the satisfaction to see any improvement: few Boys in attendance, and no progress made in any thing. After the heat of the day was past, I set out for Agathee, and arrived there about half-past two. There also I had much to discourage me. The greater number of the Boys being Brahmins, attend almost solely to the purely secular part of instruction; and, notwithstanding my repeated injunctions, they will not attend to the reading of our Tracts, and the learning of the Catechism. There is a great difference between the Children of Brahmins and those of other Castes: the other Castes are, in general, humble, docile, and respectful; the Children of the Brahmins are, for the most part, proud, indocile, and even insolent. It required the full exertion of my patience, at Agathee, to bear with the rudeness and insolence of some of the elder Brahmin Boys.

Jan. 21—Set out, early this morning, to visit the distant Schools. Arrived at Agathee at 8 o'clock, and found the Boys in attendance. The Children in this school, being mostly Brahmins, are very insolent and unruly. After they were dismissed, they came running after me through the village, crying in a tumultuous manner; but I kept my temper, and let them cease of their own accord. Left Agathee, for Nala, about half-past twelve. The School at Nala is

neither increasing in numbers nor acquirements; and if it does not improve, I shall deem it my duty to dissolve it. The School at Soopara still continues to do well. [*Rev. J. Dixon.*

State of Female Schools.

Aug. 26, 1830 — Hitherto I have attempted but little in this work, as all the time which I could spare from my family duties has been spent in studying Mahratta: for I feel, that, so far as secondary causes are concerned, much of my future usefulness must depend on the degree of fluency which I attain in that language. It is my desire to acquire so much of it as shall enable me to instruct Children in the Principles of Religion, clearly to explain its doctrines and enforce its precepts. I wish to be able to converse intelligibly and impressively on a subject so vitally important to the Females with whom I may obtain intercourse. I would also establish a System in the Schools, and convey to my scholars such instructions on general subjects as should tend to open their understandings, rectify their ideas, and strengthen their minds. Till I can accomplish these things, my labour in the Schools would be of little avail; and before I am competent to them, I must go through much study. I have been retarded in my progress, by illness, and other interruptions.

I have now only two Schools under my care: that in Bandora contains six Girls; that in the neighbouring hamlet of Chooee 30 Children: they are all, at present, quite beginners. I examine their progress once or twice in the week; and set them tasks, which I require them to perform by my next visit. We have much to contend with, in the indifference of all parties—Parents, Children, and Teachers—to the moral benefit of Education. How would it increase our happiness, and make way for our efforts, if, on the contrary, they were willing and desirous of being taught! In this respect we much require your prayers: we require, and we trust we have them. But we would entreat you to impress on the minds of all at home—on the Mother who is able to procure a pious education for her Child, and on the Child who has the privilege of being taught—how desirable it is that their fellow-creatures in India should be alive to the same advantages, and have the means of enjoying them; that so, through their prayers, *and the supply of the Spirit of Christ*, a great and effectual door may be opened to us in this quarter. Owing to the above-mentioned indifference, I am obliged to win the consent of Parents, and to entice their Daughters to partake of the benefit of education, by distributing rewards for every fresh step they take towards improvement. I am obliged to say: "When you know the Alphabet, you shall have a bag: when you can read this book, you shall have a comb." They are sufficiently earnest to obtain the most trifling article which can add to their temporal comforts. It is to be hoped, that when we have introduced a better system into the Schools, the Children will not stand in need of rewards so frequently, to rouse their endeavours: but as these recompences are limited to decent clothing and useful books, I trust that, through the liberality of friends in England, I shall not be cramped and restrained in this respect. [*Mrs. Farrar.*

Mrs. Farrar concludes with the following earnest appeal to British Christians for their prayers:—

I have only, in conclusion, to recommend our work and ourselves to your prayers. Feeble and unworthy though we be, yet we may be instruments in the Lord's hand. And we would earnestly entreat your prayers, and those of your Congregations; because we can seldom join with the multitude who keep Holy-day, or pray in that House "where God appoints to hear:" but we are removed from our beloved Teachers; we are far from Ordinances; we are, as it were, separated from the flock of Christ, and dwelling in the wilderness. Oh! pray that the Chief Shepherd may be nigh; that He may feed us with His Word; guide us with His eye; first pardon, and sanctify, and justify us!—then shall we *teach transgressors* His ways, *and sinners shall be converted unto* Him.

Notices illustrative of the State of Society in the Deccan.

Feb. 26, 1831 — The Ramoosees are a peculiar race: they are thieves by trade; and are members of a large community spread over the country, on whom the Government have very little hold. In times of commotion, on any trifling offence, they quit the village, unite in bands, and subsist by plunder. They have no claims to Caste; and the Idol of Jejurry is the great object of their worship. They have a tradition, that their name is derived from Ram-wunsh, or the Offspring of Ram; and that they were created by that

divinity, to assist him in his wars against the Giant Rawun. They do not seem to differ much from the Bheels to the northward, nor perhaps from other Hill People in different parts of India. Mr. Giberne noticed the distinction, that while the Bheels and others will, when taken, make some confession, a Ramoosee can never be induced to do so.

March 2, 1831—The prominent duties of the Potail are, in conjunction with the Village Accountant, to ascertain and collect the Government Dues from the Cultivators, and to see that they are paid to the persons authorised to receive them; to encourage people to settle in his village; to let out waste lands, and to promote agriculture by every means in his power; to punish offences, redress wrongs, and settle disputes among the villagers: the Potail is also responsible for the police of his township. The Koolkurnee keeps the numerous Records and Accounts of the village. He has lands, but oftener fees, allotted him by Government, from which he holds his appointment. Nothing can exceed the wretched appearance of the towns and villages of the Deccan: they are not only surrounded by a high mud wall, but every house and compound is similarly enclosed; and, instead of tiles or thatch, they have flat mud roofs; so that, at a distance, the place has the appearance of a mass of crumbling clay walls. On entering a village, nothing meets the eye but filth and misery. The buildings are put down without any attention to regularity; narrow, dirty, crooked lanes wind through amongst some of them; some are in clusters of three or four, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness: the best are surrounded by a square dead wall, which is entered by a low door: two or three sides are occupied by sheds for cattle, and only one for the dwelling-house. The only exceptions to this seeming mass of mud are the Temples, which are frequently built of hewn stone, corresponding to those in other parts of India in size and architecture.

March 5—We had a long ride this morning to Ahmednuggur, which we reached about nine o'clock. My companions perceiving what they considered to be an immense crowd assembled on account of a Yatra, or Festival, to the left of the road, galloped off in that direction, leaving me, as my stirrup-leather had just before broken, slowly to pursue the road. It turned out to be an encampment of Brinjaries, with their cattle. The transporting of grain from one place to another has, for many ages, been carried on by this class of people. Their language, habits, and manners, differ materially from those of the Deccan Nations. The precise period of their arrival remains in obscurity; although it is probable they accompanied the first Mahomedan armies which so frequently invaded the Deccan in the fourteenth century. When Aurungzebe came from Delhi for the purpose of subverting the Powers of Beejapore and Golconda, it is said that he had recourse to the Brinjarie Chieftains for supplies, and granted to one of them a patent and three privileges; viz. 1. To take the thatch from all houses when grass is scarce; 2. To appropriate to their own use water drawn for any family; 3. Indiscriminate plunder in the enemy's country. They have been repeatedly in the employment of the British armies; and the utility of the system has been, on more than one occasion, strikingly evinced. The dress, both of men and women, resembles that of the Mahrattas. The men are generally armed with a sword, and attended by a peculiar race of dogs. Theft is not considered by them as a crime; and, when detected, they will never give any account of themselves. There are four tribes of them—the Rahtores, Burtuahs, Chowhan, and Powur; and the number of their cattle is estimated at 200,000 bullocks. There is another class of Carriers in the Deccan, called the Beparees; but they are exclusively merchants, transporting their own goods. [*Rev. C. P. Farrar.*

Visit to the Caves of Carli and Dherm Raj Lena.

Feb. 22, 1831—The celebrated Caves of Carli, about seven miles hence, next claimed our notice. While we do not go out of our way for the gratification of mere natural curiosity, we yet think it right to investigate all objects connected with Missionary pursuits. About nine o'clock we reached the caves, which lie about a mile-and-a-half from the main road: they are situated in a hill of considerable height, and the ascent is by a rugged and winding pathway. The chief excavation is oblong, arched above, and ribbed across by wooden ribs, suited to the curve and inserted in the rock. On each side there are fourteen carved pillars:

on the corners of the capital are seated a man and woman. The pillars meet, in an elliptical form, at the further extremity; and there is a verandah or passage beyond the pillars, round the whole extent of the excavation. At the further end, where the cave curves round, there is a Dhagope of great size. The Dhagope is a hemispherical figure, or cupola, rising from a low cylinder, and is surmounted by a large umbrella of stone. This monument is supposed to contain some particle of the bones of Buddhu, or of the sacred Elephants; hence the name, Dha, *bone*, and geb, *belly*: the umbrella is the symbol of sovereignty or power. The entrance gateway has something bordering on magnificence: the rock is much sculptured; and has several inscriptions, in a character at present unknown. The cave, although decidedly dedicated to Buddhu, is occupied by a body of Brahmins. Siva and Bowannie are the deities worshipped in a small Temple to the right of the cave. Buddhu is not worshipped; but a face sculptured on the Dhagope, or enormous hemispherical emblem, is daily decorated with red lead, oil, and flowers. Situated near the great cave are a number of lesser excavations, which preserve the appearance of having been colleges for the Priests and their Disciples. In one part there are three different stories, in the perpendicular face of the rock, communicating with each other by stairs within. Each story consists of a large square room cut out of the solid rock, and surrounded by numerous small cells. When our research was finished, we summoned all the people who were near, caused them to sit down in the great cave, and preached to them.

It was the first time, methinks, that these gloomy caverns ever resounded with the Saviour's name: and though we cannot reasonably expect that these recesses will ever be changed into a Temple for the Almighty, we yet may, and do, anticipate the time when it shall be said, "These were the glorious strongholds of their enchantments; but their glory and their strength are departed, and their worshippers, where are they?"

March 15, 1831—Left Nassuck at daybreak, and rode along the road six miles; when turning off into a pathway on the left, we proceeded to inspect some excavations in a mountain about a mile distant*. The caves surpassed our expectations. They are situated about two-thirds the height of the mountain, are very numerous, and in good preservation. They are decidedly Buddhist: most of them are square, surrounded by eighteen or twenty small cells or recesses, hewn in the solid rock. In the centre is the figure of Gaudama, with an attendant on either side. There is one cave a counterpart of that of Carli, with the exception of its being much smaller. In the central hemispherical emblem a pigeon had made her nest, and was feeding her young ones. At the entrance of many of the caves there are five or six pillars, surmounted by elephants, cows, &c.; beyond these a verandah, and a wall of solid rock, through which is cut a doorway and two windows. In the largest cave, in the recess at the extremity, there is seated a gigantic figure of Buddhu: near him are other forms; but it was too dark and gloomy to admit of our ascertaining what they were. On each side of the portico, leading to this recess, is a figure of an attendant. The giant form is well adapted to strike the ignorant with awe and wonder.

* These appear to be the Caves of Dherm Raj Lena.—*Editors.*

Remarks on the relative Antiquity of the Buddhists, Brahmins, and Jains.

From the number and magnitude of the Buddhist Caves on this side of India, it is plain that only the power and wealth of an established Government, in active operation for ages, could have produced them. Granting the superior antiquity of the Brahminical Caves, this will imply a subversion of the Brahmin faith and power by the Buddhists, who had leisure, during ages, to perfect their temples; and a subsequent subversion of the Buddhist faith and power by the Brahmins. Disputes have long subsisted, whether the religion of the Buddhists, the Jains, or the Brahmins, is the most ancient. It is not easy to decide a historical question, where there are no historical memorials; and, unhappily, not one of the three religions possesses a single work that has the slightest pretension to be considered as genuine history. The Brahminical is, at the present day, and for several centuries past has been, the prevailing religion in the extensive and populous countries from Cashmere to Cape Comorin, and from the Indus to the Himalaya Mountains and Arracan. The religion of the Buddhists prevails over a still more extensive range—over Ceylon, Siam, Ava, Pegu, the Birman Empire; over a great

part of China, and the Chinese Provinces in Japan, among the Manchu and Moghul Tartars; from the Eastern Ocean, as far as the Wolga; and thence back, by the Cashmerian Hills, to Thibet. The Jains, at the present day, occupy no country peculiarly their own, but are found chiefly in Gujerat and the South of India. Those who favour the pretensions of the Buddhists, affirm that we find indubitable historical proofs of the existence of their religion, and of their Priests, the Samanai, in very early ages;—that, from the remains of great works evidently referable to their sect existing in the whole extent of country, at present enjoyed by the followers of the Brahminical Religion, from Banian to Ceylon and Java, and thence back to Cashmere, we are justified in concluding that the Buddhists inhabited that extensive region long before the era of regular history;—that the total absence of every living remnant of the Buddhist Religion throughout India is the best proof of the early period at which the expulsion or conquest took place;—that these arguments are supported by the acknowledged fact, that the Brahmins derive their origin from the North, and do not regard themselves as the Aborigines of India;—that the war of Ram against Rawun, of the Good Spirits against the Demons, of the North of India against Ceylon and the South, was, probably, one of those holy wars, the conflict of Brahminism and Buddhism;—that mild and tolerant as the Brahmins in our time are, or affect to be, the sanguinary destruction of the Jains in the South of India is a proof to what extent they may, under the influence of their religion, indulge the most inhuman passions. Mr. Colebrooke remarks, that the accounts of the earliest Greek Authors indicate the Brahminical as the prevalent religion. These accounts, however, while they prove the existence of Brahminism in India, contradict the existence of Buddhism in the same country only by inference: they leave untouched the opinion, that both religions flourished at the same time, as friendly, or at least not hostile sects. "There is one fact, however," says Mr. Erskine, "which seems to me most strongly to intimate the inferior antiquity of the Buddhists. In their sacred books, we find the birth of Gaudama, the present Buddhu, carefully recorded as having occurred about 540 years before Christ. It is true, that the theory of the Buddhist Religion does not rest upon a single Buddhu; and that many are supposed to have appeared at different times, for various purposes, and to accomplish various objects. But I know no evidence of the existence of any sect prior to that of Gaudama; and we probably may not much err, if we take that period as the origin of the religion." The arguments for the superior antiquity of the Jains very much resemble those in favour of the pretensions of the Buddhists; that several Jain Principalities remained to a late time unsubdued in the South of India; and that in that quarter, the Brahmins, even at this day, are regarded as strangers and intruders. The Brahmins pretend that the other two sects are only heretical schisms from their old and primitive religion, and urge the visible antiquity of the Hindoo Institutions; that the arts, the philosophy, the Vedas (sacred books) of the Brahmins all bear traces of their very distant origin. The date of the destruction of the Buddhist Religion in India is not known. The destruction of the Jains in the Deccan is ascribed to Shunkur Acharya, who is honoured as an Avatara (Incarnation) of Siva. He is supposed to have lived nine hundred or a thousand years ago. It is not improbable that the religious wars gradually extended all over India, and with nearly the same effects. There is a strong family resemblance among these three sects, in their leading tenets and the fancies of their philosophy. They all teach the Metempsychosis—that there is a soul in every animal, and in every system and minuter part of Nature; and that there are classes of Demons and other Spirits, who exercise dominion in earth and air. They agree in the nature of their geography, in much of their astronomy, and, in general, in the wild and unsubstantial nature of their tenets. In all matters of theology and science they have evidently borrowed deeply from the same sources, or from each other. The compromising, or rather the engrossing character of Brahminism is shewn by the Brahmins of Nassuck holding Yatras in the caves, and paying homage to the Idols of Buddhism.

[*Rev. C. P. Farrer.*

General Views on the Results of Missionary Labours.

March 19, 1831 — It was truly delightful to witness the simplicity, attention, and earnestness, of many of the villagers, who, for the first time in their

lives, heard *the words of truth and soberness*. It was a pleasure, though of a different character, to distribute the Gospel of Reconciliation to those *who trusted in themselves that they were righteous*, and knew not that they were *wretched, and miserable, and poor, and blind, and naked*. We have diffused much general knowledge of Christianity; and we trust that it will be as leaven gradually leavening the mass of Heathenism. The knowledge which we have been the means of diffusing will not be confined to the villages in our route, but will spread abroad, through a large extent of country. We can tell of no conversions—we did not expect to do so; we can speak of no immediate return for our labours: yet we are satisfied of their utility, of their necessity, and of the ultimate benefit to be derived from them. We are *a savour of life unto life, or of death unto death*: and, whatever be the issue with respect to men, the name of God is glorified when His glorious Gospel is revealed to His creatures. We fully admit the advantages of a locality for every Mission, and for every Missionary, in which he is to go forward with his daily ministrations: but, admitting this, we feel that it is an imperative duty on every Missionary to be a messenger of peace to those who are afar off, as well as to those who are near, until the land is *filled with the knowledge of the Lord*, and all the people have heard of Him, who is *the Way, the Truth, and the Life*. [*Rev. C. P. Farrer.*

LONDON MISSIONARY SOCIETY.

THE Directors give the following

Summary View of Mission at Berhampore.

Berhampore is about 120 miles north of Calcutta, in the vicinity of the city of Moorshedabad, which extends nearly eight miles along the Cossimbazar River.

The Mission at Berhampore was commenced in 1824. It has been computed that a circle of two miles in diameter drawn around the Mission Station would embrace a population of about 20,000 Natives, chiefly composed of Hindoos and Mahomedans.

The attachment of the Hindoos of this province to the superstitions of their ancestors is found to be far greater than that of those who inhabit the southern parts of Bengal; and, accordingly, they have manifested a corresponding aversion to accept the offers, or to admit the claims, of the Gospel.

The Native Schools at this Station—which have fluctuated, as to the number of these establishments, between four and eight; and, as to the aggregate number of scholars, including both sexes, between 100 and 300—have been carried on, notwithstanding the most formidable obstacles and the most unremitted opposition. The suspicious character of the Natives, which is peculiarly conspicuous here, has been combined with an almost inflexible obstinacy, in perseveringly resisting or counteracting the benevolent efforts of the Missionary. It has been affirmed, and, we have reason to believe, with truth, that not less labour has been expended, merely to keep the Schools at this Station in existence, than would have served, at some other Stations, to bring similar institutions to a high state of respectability, both as to number and attainment. It must not, however, be supposed that all the indigenous inhabitants manifest equal repugnance to the efforts made by the Missionary to establish and carry forward Native Schools. The Publications of our own Society announce that a respectable Hindoo, some years ago, made a Donation of 500 Rupees toward the support of its Mission Schools at Berhampore.

The still more important labours connected with the Preaching of the Gospel, or other modes of dispensing its message, by addresses in public places of resort, or in conversation with individuals, have been prosecuted with zeal, fidelity, and perseverance. These labours have been performed daily, both in Bengalee and Hindoostanee; and not without effect. A few from among the Hindoos and Mahomedans have afforded evidence of genuine conversion to God, and have been admitted into Church Communion; and a regular Congregation, composed chiefly of Natives, assemble for Divine Worship every Sabbath Morning. Many thousands of Christian Tracts are annually dispersed among the Natives in the vicinity, and on Missionary Tours, especially on occasion of great public festivals; which are, to a considerable extent, read by the people and dreaded by the Brahmins.

The Preaching of the Gospel to Europeans at this Station has been attended with considerable success: many have given practical evidence of their having received the Truth in sincerity.

A commodious Chapel was built in 1828 for the use of the Mission; the

Digitized by Google

expense of which has, to a considerable amount, been defrayed jointly by the English residents at the place, and by the Bengal Auxiliary Society. The Chapel measures 50 feet by 35; but it is sometimes found too small to accommodate the European Congregation, which assembles therein for Divine Worship on Sabbath Evenings.

The faith and patience of the Missionary at this Station have been long and severely tried; and, from the last accounts which have reached us, it appears, that, with regard to the Schools, at least, his trials are not likely soon to abate. The force of superstition and prejudice has been, indeed, remarkably displayed by the people at this Station; but we must not allow ourselves to doubt that it will, at length, be subdued by the Gospel of Christ and the power of His Spirit.

North-American States.

BIBLE SOCIETY.

Summary of the Fifteenth Year.

Auxiliaries: increased from 713 to 757 —*Receipts:* 125,316 Dollars; of which, 50,142 were for Sales of the Scriptures, 2716 from Legacies, and the rest Contributions — *Books printed:* 270,000 — *Books issued:* 242,185; of which, 171,972 were entire Bibles, being an increase in that class of Issues of 41,618 copies: an unusual proportion of the Issues have gone into destitute families, living in remote parts of the country — *Agents:* wholly or partially employed, 19. It is stated—

It will be recollected, that in May, 1829, the Society resolved to attempt the supply of every destitute family in the United States with a Bible in two years from that time. Owing to delay on the part of Auxiliaries and Friends, and also to the unusual severity of the past winter, the object has not been entirely effected. What has been done, may be seen from the following Summary:—

"In thirteen of the States and Territories, namely, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, Mississippi, and Michigan Territory, the supply has already been nearly or quite completed.

"In eight other States, namely, Delaware, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two-thirds completed.

"In Indiana and Illinois about one-half of the work is done; and in Alabama, Missouri, Arkansas, and Florida Territories, something less than one half. This calculation may not be exact, though it cannot differ essentially from actual facts."

TRACT SOCIETY.

Summary of the Sixth Year.

Auxiliaries: increased from 825 to 908 —*Receipts:* 42,922 Dollars; of which 1784 were Contributions, and the rest from Sales — *Tracts printed and circulated:* "Appeal to American Youth," 76,000; "Disappointed Hope," 76,000; "Importance of Consideration," 80,000; "Worth of a Dollar," 81,000; "Quench not the Spirit," 92,000; "Putnam and the Wolf," 92,000; "Worth of the Soul," 96,000; "Joseph Archer," 96,000; "Persuasive to Public Worship," 100,000; "Hope of Future Repentance," 112,000; and on the subject of Temperance, 516,000: Total, 1,417,000 — *Gratuitous Distribution:* 2,965,208 pages for the Army, Navy, Benevolent Institutions, Auxiliaries, Individuals, and Foreign Countries; 1,766,600 for the districts west and south of the Alleghany Mountains; and 921,023 in Foreign Languages; making a Total of 5,652,831 pages — *New Publications:* 70, all of which have been stereotyped, and form a total of 568: four of the New Tracts were obtained by premiums offered by benevolent Individuals, and awarded by Committees of their own selection. The subject of six of them is Intemperance. Four contain a vindication of the truths of Evangelical Religion against the corruptions of the Church of Rome. Seven are Authentic Narratives. The Committee having ascertained that two of their Tracts are not authentic, have resolved to cease their publication, and substitute others.

Among the facts, for the proof of which the Committee refer to the Report, are these:—

That 10,000,000 of the population of our country remain yet to be supplied with the Monthly Distribution:

That about 10,000 Dollars annually are needed for Pagan Lands:

That a blessing without a parallel has, during the year, descended upon the Society's Publications, in rendering them the means of conversion and sanctification to multitudes of souls:

That with all these overwhelming incitements to effort, the Society has but five Agents labouring among the 13,000,000 of our population.

BOARD OF MISSIONS.

Summary of the Twenty-first Year.

New Auxiliaries, 4 — *New Associations,* 31 —*Receipts:* 83,019 Dollars — *Expenditure:* 84,797 Dollars — *Publications:*

Missionary Herald, 14,000; Annual Report, 2500; Annual Sermon and Missionary Papers, 19,500: Publications for the Missions, 215,040 copies, containing 8,633,100 pages.

Summary View of the Society.

Members: Elected, 66; of whom 28 are Laymen: Corresponding Members, 21: Honorary Members, by payment, 606; by office, 18—*Average Receipts and Expenditure:* for the First Five Years, Dollars 9646 and 6166; for the Second Five Years, 30,929 and 34,078; for the Third, 53,080 and 53,417; for the Fourth, 88,383 and 89,490—*Auxiliaries* and *Associations:* 78 Auxiliaries include 1634 Associations — Missionary Stations, 50 — *Labourers sent from America:* of 85 Missionaries, 13 have died, and 59 are still in the field; with 175 Assistants, consisting of 45 Men and 35 unmarried and 95 married Women: of the 85 Missionaries, 11 were sent to the Mediterranean, 23 to Southern and Eastern Asia, 18 to South America and the South Seas, and 33 to the Indians of North America—*Native Members of the Church:* in Ceylon, 118; at the Sandwich Islands, 180; North-American Indians, 872: Total, 1170; being an increase of 391 in the year—*Scholars:* at Bombay, 1600; in Ceylon, 3388; at the Sandwich Islands, 41,283; among the North-American Indians, 1087: Total, 47,558; but not less than 70,000 either now belong to the Schools or have enjoyed the benefit of instruction—The *Printing Presses* of the Board have issued 36,936,900 pages: of which, 10,600,000 were printed at Malta, from July 1822 to 1830; 10,000,000 at Bombay, from April 1817 to 1830; 15,113,000 at the Sandwich Islands, from 1820 to 1830; and 1,223,900 for the American Indians. The copies of different Works issued have not been less than 900,000: there have been printed in ELEVEN different languages, three of which had been reduced to writing by Missionaries of the Board, and the several Works were almost all composed or translated by persons connected with the Board.

EDUCATION SOCIETY.

Summary of the Fifteenth Year.

Receipts: 40,450 Dollars; of which 11,460 were earned by 384 Students—*Expenditure:* 41,544 Dollars—*Young Men aided by the Society,* 604; being 157 in 10 Theological Seminaries, 274 in 21 Colleges, 166 in 59 Academies, and 7 under Private Instruction: of these Students, there have been aided in New-England 411 at 47 Places of Education, and 193 at such places in other parts of the United States: the native residence of 369 is in New-England, that of 205 in other parts of the United States, and that of 30 has not been reported.

SUNDAY-SCHOOL UNION.

Summary of the Seventh Year.

Receipts: 77,701 Dollars—*Expenditure:* 77,454 Dollars—*Schools added:* 490—*Teachers added:* 2843—*Scholars added:* 40,006—*New Publications:* between 30 and 40.

Summary View of the Society.

Schools in Union: 7244—*Teachers:* 64,315—*Scholars:* 451,075.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—The Rev. J. R. T. Lieder, whose arrival at Malta from Egypt we noticed p. 424, landed at Dover from Calais on the 3d of December—A Volume, of nearly, 400 pages, has just appeared, entitled *Researches in Greece and the Levant, by the Rev. John Hartley, M. A. late Missionary in the Mediterranean.* The "Christian Researches" of Mr. Jowett, though extended to Greece, were directed more largely to other parts of the Mediterranean. Mr. Hartley's Volume furnishes many interesting details on the Calamities of Turkey, on the Religion and Moral Character of the Modern Greeks, on the Exertions of various Christian Bodies in their behalf, and on the State of the Jews in those parts. Much of this matter has appeared in our Volumes, but it is here given more in detail: at the end are added—Mr. Hartley's Visit to the Apocalyptic Churches, printed at pp. 286—360, 321—328 of our Volume for 1827; and his Journey in the Morea, printed at pp. 222—239 of our last Volume.

Human-Sacrifice Abolition Soc.—Some account of this Society, formed at Coventry, is given at pp. 146—148 of our Volume for 1829. The Society seeks to attain its object, which has especial reference to India, by the circulation of Publications: in its Second Year, 397 copies were distributed in quarters where they were most likely to be effective. The Secretary, the Rev. James Pegge, has circulated about 700 copies of his Volume entitled "India's Cries." The expense of these efforts has been chiefly defrayed by benevolent friends.

Jews' Society—At a Special Meeting of the Committee, held on the 5th of November, Four Missionaries were dismissed to their labours—the Rev. W. Ayerst, who had formerly occupied the station at Dantzic, now appointed to Breslau; Mr. H. Lawrence, returning to his former station at Warsaw; and

Mr. West and Mr. Bellson, of the Missionary Seminary, to labour among the Jews in Holland. They sailed on the 10th for Rotterdam.

London Miss. Soc.— Mrs. Thompson, from Quilon, arrived at Gravesend on the 6th of November, on a visit home on account of impaired health — The Rev. James Scott, with Mrs. Scott, sailed from Gravesend for Demerara, on the 8th of November, in the Albinia, Captain Purvis.

United Brethren— Br. and Sr. W. C. Genth, and the Single Brethren Bonatz and Schopman, sailed from London, on the 15th of September, for the Cape of Good Hope, in the Jordeson, Captain Jordeson.

Idolatry-Tax in India— At a Quarterly Court of East-India Proprietors, held on the 28th of September, Mr. Poynder inquired, in reference to the Motion made by him (see p. 429 of our last Volume) twelve months before, whether any Instructions had gone out to India relative to the Idolatry Tax, the then Chairman, Mr. Astell, having stated that the subject had been under the consideration of the Directors. The Chairman replying that he was not aware that any Instructions had been sent out on the subject, Mr. Rigby expressed his surprise at this statement; as he had been led to expect, from what passed on the occasion referred to, that measures would be taken, in unison with the feelings of that Court and the unanimous sentiment of the country, to put an end to the practice complained of: he would rather that his dividends should sink to the bottom of the ocean, than that they should be discharged from so disgraceful, he would say so impious a source as this.

Boyle's "Western Africa"— James Boyle, Esq., Surgeon in the Royal Navy, has published an Octavo Volume of upward of 400 pages, under the title of "A Practical Medico-Historical Account of the Western Coast of Africa." The greater part of the materials of this Volume was acquired in the course of Mr. Boyle's professional labours as Colonial Surgeon to Sierra Leone, from 1827 to the present time. This is the first Work which has appeared specifically destined to an investigation of the Causes and Cure of the Diseases of Western Africa; a well-known Work by Dr. Winterbottom on this Coast treating, as Mr. Boyle remarks, "more particularly of the History, Habits, and Manners of the different Tribes of Natives in the neighbourhood of Sierra Leone, than of the Diseases which have hitherto proved one of the greatest barriers against the civilization of this portion of the world." Mr. Boyle's Volume is full of instructive details; and cannot fail, with the blessing of God, to diminish that apprehension with which Western Africa has been viewed, by leading to a more intelligent system both of avoiding and of treating its peculiar maladies. His object is thus stated in the Preface:—

To embody such Medical Knowledge as has been attained regarding the Western Coast of Africa, its climate and its diseases, has been the great object aimed at; and, to accomplish that design, a Medico-Topographical Account of the Coast and Settlements has been given, together with a description of the Seasons and their Effects; and also a practical account of the Diseases, their known symptoms, treatment, and general consequences.

CONTINENT.

United Brethren— The Widow Sisters Jung and Weber, late of the Mission in the Danish West-Indies, have retired from service: and so have Br. and Sr. Kmoch, after a long period of faithful toil in Labrador; Br. Kmoch for 34 years, and his Wife for 19 — Br. and Sr. Valentine Mueller, of Lichtenau, in Greenland, arrived at Copenhagen on the 13th of September, on a visit home, after a stormy passage of nearly five weeks—Br. and Sr. W. Treu embarked at Amsterdam, on the 1st of October, for Paramaribo, in the service of the Surinam Mission.

WESTERN AFRICA.

The Rev. J. G. Wilhelm, under date of August 14, 1831, states—

This day the melancholy news is spread over Freetown, that Mr. Thomas Davey is drowned; his boat having upset.

MEDITERRANEAN.

Church Miss. Soc.— The Rev. J. A. Jetter, in a Letter from Boujah, of the 17th of October, draws a melancholy picture of the *Ravages of the Cholera Morbus in Smyrna*:—

It is now about a fortnight since we heard of the first cases of Cholera, among the Jews at Smyrna: the disease increased daily, spreading among the Greeks and Armenians, and also among the Franks. Among the Franks, cases of death have hitherto been few, compared with those of other people. The richer part of the Jewish Population left Smyrna more than ten days ago; and took with them the only Doctor whom they had, into the country. The poor, therefore, were abandoned to die, without any one to come to their relief. On this, a Committee was formed among the Europeans; which now supplies medical aid and medicines, so far as circumstances permit. Our Missionary Brother, Mr. Lewis, as the Jews' Missionary, takes an active part in this work of mercy. I am told, that, all night long, nothing is heard in the streets of Smyrna but crying and lamentation—people running to find Physicians. The people are generally attacked in the night. I have been, for the last fortnight, almost daily engaged in visiting the sick and administering medicines. The season was, on the whole, sickly; for we have had sickness around us ever since we came here: first the Plague; then intermittent fevers; and now, besides the Cholera, bilious fevers, from the fright which this dreadful disease has caused among the people. I am out from morning till noon, with a little basket in my hand, giving medicines to the poor suffering people; and, latterly, my whole time has been taken up in attending on the sick. I have had already four cases of Cholera here; one proved fatal, in which I was called too late; but the rest, through God's grace, are doing well. Thanks be to God! notwithstanding all the fatigue I have to undergo, I am very well. Indeed, in the midst of danger, we are graciously preserved!

I see, already, at least one good result from my affording medical aid to the people; which is, that they gain confidence in me, which will, by-and-bye, enable me to speak a word to their immortal souls. Also, a kind and grateful feeling is produced among them. The other day, having cured the son of a Priest, he sent me some eggs and a couple of fowls. Others, who have it not in their power to express their gratitude in this manner, wish me happiness and blessings: but often I am grieved to hear them say, "The Virgin Mary bless you!" The other day I witnessed a very grievous spectacle—a person dying of the Cholera, who was shut up in a lower room by herself, had no other consolation administered to her but a picture of the Virgin Mary placed close to her with a candle! I did all that I could to save her; but I was informed of her case too late.

American Jews' Soc.— On the 6th of July, the first Missionary of the Society, the Rev.

J. I. Abraham, sailed for Smyrna, with instructions to labour in the cities bordering on the Mediterranean.

INDIA WITHIN THE GANGES.

Death of the Bp. of Calcutta — The Proceedings of the Christian-Knowledge and Church-Missionary Societies consequent on the death of Bishop Turner we have already noticed. It is with feelings of deep affliction that we record his decease at Garden Reach, near Calcutta, on the 7th of July: his remains were interred on the following day, in the Church-yard of the Cathedral, near the tombs of Sir Henry Blosett and Sir Christopher Puller. This devoted Prelate had been actively and laboriously engaged in the arduous and multifarious duties of his immense Diocese, from the period of his arrival in India, on the 10th of December 1829, and sunk under the overwhelming burden, in little more than a year-and-a-half, at the age of forty-five. Dr. Turner's loss to the Church of God is great; for he was eminently qualified for the high and responsible station which he was, in Providence, called to fill: but *the memory of the just is blessed*; and the late Bishop's labours and example have left a lively impression of his worth on the minds of the Christian Community in India. The Protestant Episcopal Church in India has thus, for the fourth time, been deprived, by death, of its earthly head, in the short space of nine years; Bishop Middleton's death having occurred on the 8th of July 1822: this fact strongly marks the obligation which is laid on those in Authority to divide our Eastern Possessions into more than one Diocese: the See, as at present constituted, including, besides the three Presidencies of India, the Island of Ceylon and the Archdeaconry of New South Wales. Humanity, as well as a due regard to the interests of Christianity, demands this.

Church Miss. Soc. — The Rev. Messrs. Krückeberg and Müller (see p. 295) had arrived near the Equinoctial Line, on the 18th of July, in their course to India.

London Miss. Soc. — The Rev. W. Harris, destined to the Mission in Travancore, arrived at Bombay on the 30th of May, after a long and dreary voyage of six months.

American Board—Mrs. Allen, Wife of the Rev. D. O. Allen, of Bombay, died on the 5th of February.

AUSTRALASIA.

Church Miss. Soc. — The Rev. S. Marsden transmits, under date of the 1st of May, the following intelligence relative to the New-Zealand Mission:—

I received, a few days ago, several Letters from the Missionaries in New Zealand. They were all well, and the Natives are very kind to them. The Rev. W. Yate, Messrs. Davis, Clarke, Hanslin, and Preece reside at Waimate, and are very happy together. Mr. Yate is much delighted with his Station; and all, I believe, are now convinced of its vast importance to the Mission. The Missionaries will be more united than ever. Where there are many residing together, little matters will continually occur to create some unpleasant feelings; but, when separated, this danger is avoided. Waimate is also remote from the shipping: they will not be liable to be annoyed by the Masters and crews of vessels.

POLYNESIA.

Wesleyan Miss. Soc. — Messrs. P. Turner, Watkins, and Woon (not Wood, as printed by mistake at p. 428 of our last Volume) arrived, with their Wives, at Tongataboo on the 10th of March; and were very cordially welcomed by their Brethren and the Natives.

UNITED STATES.

Bishop Chase and Kenyon College—It gives us pain to state, that our excellent friend Bishop Chase has thought it his duty to resign both his Episcopal Office and his Presidency of Kenyon College. The Rev. C. P. M'Ilvaine, who visited this country (see pp. 211, 212, 259, 260 of our Volume for 1830) on occasion of the Anniversaries of the year before last, has been appointed Bishop, by the unanimous vote of the Convention.

NORTH-AMERICAN INDIANS.

Board of Missions — The Rev. Harrison Allen, who arrived at Elliot among the Choctaws in January of last year, departed this life, after a few days' illness, on the 19th of August.

Miscellanies.

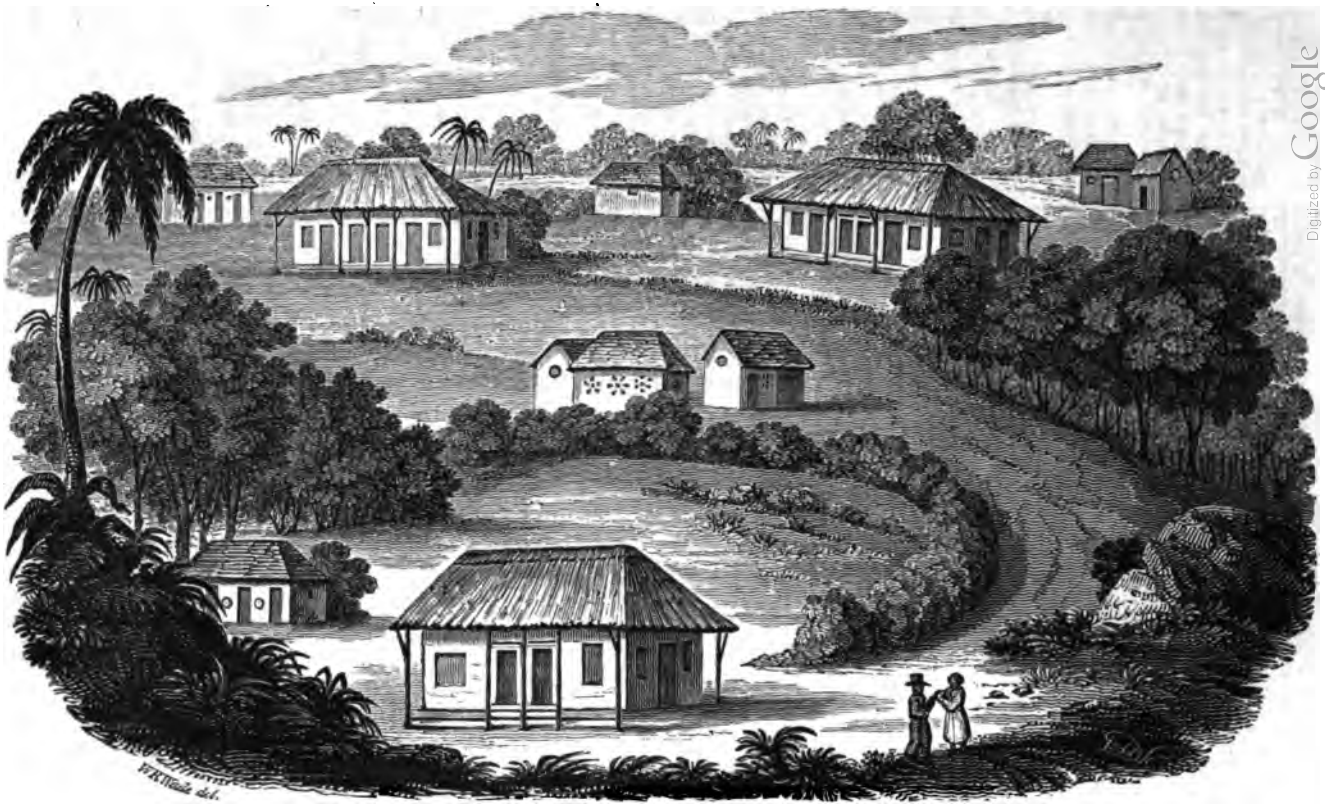
CHURCH-MISSION PREMISES AT SECROLE, NEAR BENARES.

(WITH AN ENGRAVING.)

THE Engraving on the other side represents the Mission Premises of the Society, at Secrole, near Benares. The Bungalows (Houses) on the right and left are the Missionaries' residences: the one in the fore-ground is that of the Schoolmaster: the Buildings in the centre are Stables and Kitchens; and those near the several Bungalows are the dwellings of the Servants. On the right of the Engraving is the remains of a Mound, "on which," observes Mr. Morris, "many a devoted Widow has been immolated." On this spot, once stained by cruelty and blood, the habitations of Christian Missionaries are erected, and the *glad tidings* of Salvation by Grace, through the blood of a Crucified Redeemer, are heard.

*** P. 46, l. 7, the reference should have been to pp. 54, 55 of the Survey for 1829, not to that for 1830 — P. 304, col. 2, l. 32, for *resolves into it*, read *resolves it into*.

Digitized by Google



CHURCH MISSION PREMISES, AT SECROLE, NEAR BENARES.

Digitized by Google

Digitized by Google

INDEX OF NAMES OF PERSONS.

Abbott, Mr.....343
Abdool Messeeh,43, 259
Abeel, David...27, 153
Abraham.....240, 503
Abraham (Angamallee) 248
Abraham, (Candanade) 246
Abraham,(Changanore) 244
Abraham, (Corinyeel) 245
Abraham, (Cottayam) 505
Abraham(Mamalacherry).....245
Abraham (Mavelicherry).....248
Abraham (Molandurté) 246
Abraham(New Zealand) 412
Abraham (Omalore)250
Abraham (Rannee) 255
Abraham, rev. J. I. 552
Abraham,Mr (Cæsarea) 452
Abraham de Thomas, Don 289
Abrahams, rev.W..214
Abuna Gabriel 319
Acheson, Robt..... 40
Acland, sir T. Dyke, bt. 436
Adam, rev. John...471
Adam, J.....33, 73, 74
Adams, John.....259
Addis, Mr.. 76
Adley, rev. W. 82, 293 409
Agong..... 27
Ahoudee OGunna.. 55
Aichea.....260
Aichinger, Mr.....281
Aimes, Richard....154
Aitchegal.....148
Alder, rev. R..215, 221
Alexander 244
Alexander (Maramana) 250
Alexander (Mavelicherry).....248
Alexander, (Naranam) 250
Alexander(Pothengave) 255
Alexander,Emperor 336
Alexander, rev.M.S.476 477, 483
Alexander, Mrs....477
Alexander, Alfred, 41 108
Alexander, Mrs 41, 108
Ali .....277—279
Allen, rev. D. O. ..552
Allen, Mrs.....552
Allen, rev. Harrison,552
Allen, David O.... 78
Allen, S..... 83
Allen,W. esq..220, 226
Allsop, Mr..... 95
Ananden..... 503
Anderson, Dr.. ... 8
Andersen, rev.R.21, 297 351
Andersen, capt.....296
Anderson, W..... 10
Andrews, Elias....289
Andrews, John....127
Andrews, Lotrin... 93
Andriamihaju..... 16
Andrias, Mar.....255
Ané.....413
Angas, G. F. esq...166
Anthoniez, John... 83
Anund Messeh, 43, 375
'Api.....446
Aratoon, C. C. 38-9,127
Archbell, James. .. 14
Armitage, E..... 91
Armstrong, rev. N. 220 222—224, 226
Armstrong, Mr J. .335
Arullananden.....158
Arullappen.....503
Arundell, rev. Mr..453
Asaad Shidiak..... 21
Ashton..... 77
Asirwadam Pilley.. 44
Astell, Mr..... 31, 551
Atkinson, T....10, 471
Athanasius, Mar, 245 254
Attarra, John 311
Atua..... 55
Aupa 55
Aurungzebe 545
Ayerst,rev. W. 477,483 551
Ayliff, John 13
Baboo Kashee Prisad Ghose.....358
Bailey, rev. B. 44, 206 247, 249, 285, 332, 504
Bailey, rev. J..... 81
Bailey, Mr..... 32
Baillie, Mr J....12, 15
Baillie, Mrs..... 15
Baker, rev. H. 44,245— 251,254—256,285,332 504, 506
Baker, Mrs....44, 504
Baker, C. 64,67,88,112 116, 415, 417, 423
Baker, Mrs..... 67
Baker, Edw. 15,134,447
Baldwin, rev. D...207
Ball, Mr 475
Bambas, Prof 20
Bampton, W...81, 296
Banga, rev. J. J....481
Bangor, Bishop of..436
Banks, Mr.....260
Baptist, J..... 43
Barbadoes, Bp. of, 95 129, 429, 430
Bärenbruck, rev. G. T. 45, 198, 200, 202, 203 461, 470, 504
Bärenbruck, Mrs, 199 470
Barff, C.....90, 94
Barker, G..... 11
Barker, Mr B...18, 165
Barr,Mr & Mrs,157,164
Barth, rev. C.....485
Bartholomew,James,26
Bartholomew, S. P. 41
Bartholomeusz, D.A.L. 83
Barzilius, Mar.....253
Bascom, rev. Mr...174
Baskyama.....250
Batavia, D. 42, 52—54
Bate, capt. 470
Bathie, Mr..... 72
Bauss..... 99
Baxter, capt.....511
Baylis, Edward ...127
Bayne 96
Bazalgette,capt.224,225
Beamish, rev. K. ..215
Beare, B..... 44
Beck 97, 98
Becker, rev. T. W. 483
Beechey, capt.....472
Behadur Messeeh.. 43
Beighton, T..... 29
Beighton, Mrs ..29, 30
Belleon, Mr.....551
Belmore, earl of... 95
Benham, Mr J....343
Benjamin 366
Bennet, Cephas ... 30
Bennet, G. esq. 295,385 472
Bennett, rev. J. D.D. 217 —219, 301
Bennie..... 14
Benson, rev. C.....226
Bentinck, lord William, 31, 165, 327
Bentinck, lady W. 107
Bergfeldt,rev. J.G. 396 482
Beta..... 90
Betts, rev. W. K. 6, 309 375, 470, 511
Betts, Mrs, 295,375,511
Betty .....339—342
Bexley, lord, 216,217— 220, 222, 224, 226, 436
Beynon, W.....74, 75
Bhalloo 54
Bhujure, David Bickersteth.....365
Bhundoo, Reuben, 365
Bialloblotsky, F. 26,214 218
Bickersteth, rev. E. 216 381, 511
Biber, Dr.....215
Biggs, Mr 164
Bingham, Hiram, 93 259, 260
Bingham, Mr 296
Bird, rev. Isaac, 21, 351 352
Birnie, Mr A.....385
Birt, rev. C. E.....343
Bishop, Artemas .. 93
Bisseux, Mr 14
Blackburn, rev. J. 217 221, 424
Blackman, rev. C. 45 120, 193
Blackman, Mrs....120
Blanchard,Jotham, esq. 221
Bleby, Mr & Mrs..256
Blitt..... 96
Blomfield, sir T ...222
Blossom, T..... 91
Blumhardt, rev. T..532
Blyth, Mr 96
Boardman,G.D. 30, 354 355
Boatswain 174
Boehmer 96
Boenhof..... 96
Bogue, John 378
Bokl.....91, 260
Bolaram..... 127
Bonatz 551
Boodhoo 37
Boston, Mr E..... 6
Boston, Mrs,309-10,441
Bourn, Joseph 127
Bourne, A..... 80
Bowana.....10, 346
Bowley, rev. W..41, 42 364—367, 370
Boyce, W. D. ..14, 445
Boyle, James, esq..551
Brandram, rev. A. 218 222
Brenner, P., 21, 135, 458
Brewer, rev. J., 20, 137 207, 452, 453
Brewer, Mrs..... 20
Bridgman, E. C. 27, 498 494
Bridgnell, W.....88
Brigham, rev. J. C., 424
Briscoe, J. I. esq. M.P. 221, 424
Broadfoot, rev. W., 221
Bromley, Mr..... 95
Brönner, Mr.....394
Brooks, Mr. & Mrs, 125
Brown, rev. Dr. 169,173
Brown, rev. A. 219
Brown, rev. A. N. 58,61 66, 67, 88, 116, 117 414, 418, 419, 422
Brown, Mrs....88, 419
Brown, rev. D. 428
Brown, lieut.....219

Brown, Mr. & Mrs. 122
Brown, Mr S. 169, 173
Brown, W.....80, 296
Brown, Mrs....80, 296
Browning, rev. T....82 404—407, 409
Brownlee, J..... 11
Bruce ...532, 533, 535
Bruckner, G...86, 127
Brunner..... 96
Buchanan, Dr, 246, 254 255, 523
Buckingham, W... 37
Budd, rev. H..218, 222
Buehrer.....8, 105
Bukhtawen.....366
Bulow, Carlos Von, 268
Bulteel, rev. H. B..226
Bungoolah.....154
Burchell, T. ...68, 127
Burder, rev. H. F. D.D. 216, 217, 296
Burke, rev. M. J...485
Burn, rev. Robert.. 27
Burnett, rev. J. 213, 216 217, 219—221, 223, 424
Burton, Joseph, 127, 447
Burton, Mr...344, 375
Burton, Mr, (Digah), 40
Burton, Mr, (Tortola), 68, 71
Butler, rev. J.....110
Buttress, J. J. esq. 215 216
Buxton, T. F. esq. M.P. 208, 213, 267, 270
Buyers, rev. W. ...295
Buzacott, A....90, 513
Calcraft, J. H. esq. 226
Calcutta, Bp. of...8, 35 41, 401, 402, 406, 409 456, 458—460, 462, 463 522—524, 537, 552
Calthorpe, rt. hon. lord, 222, 226, 266
Cameron, James, (Cape Town)..... 12
Cameron, J. (Madagascar)..... 15
Campbell, rev. J. 217, 223
Campbell, capt.... 57
Campbell, lieut....154
Campbell, Mr.....296
Campbell, W..... 75
Candy, lieut..... 51
Canham, J..... 15
Canterbury, Abp. of, 436, 521, 522
Cantiba-Cassai 533
Cantlow, W. W. 127, 343
Capo d'Istria, count, 137, 511
Carey, W. D.D. 36, 101 104, 165, 166, 326, 369 426, 427
Carey, rev. Eustace, 223 224, 343
Carey, Jabez. 127
Carey, W.....39, 127
Carey, Mrs 39
Carter, capt.... 470
Carter, Mr ...298, 334
Cartwright, rev. J. B. 482
Carver, Robert 80
Casey, Frances, 260, 261
Cawthorne, rev. Mr, 220
Chaka 14, 532
Chamberlain, Levi, 93
Chamberlain, Mr...96
Chand.....337, 338
Chapman, Alex.....45
Chapman, T. 64, 88, 116
Chapman, Mrs, 88, 419
Chapman, Mrs, (Sierra Leone) 121, 122
Chase, Bishop, 376, 552
Chatel, Abbé 527
Chater, Mr 81
Chatfield, Miss, 35, 108
Chelela 346
Chester, Bishop of, 215 216, 226, 265, 304
Chick, G.....15
Chodron..... 127
Cholmondeley, Marquis 213, 221
Christian 45
Christie, capt. 334
Christie, C. M. esq. 387
Christie, G.....73, 207
Christie, Mr..207, 385
Churgum, Zeitschi, 474
Clapperton, capt...296
Clarendon, earl of, 436
Clark, E. W..... ..93
Clark, Mr J.....11
Clarke, G. 62, 63, 67, 88 111—113, 116—118 419—421, 552
Clarke, Mrs ...67, 116
Clarke, John.....127
Clarke, Mr 129
Claus, Mr 394
Clayton, rev. G... 221
Clemens 9, 345
Clough, B.....83
Coates 207
Coates, Mr D 524
Cobbin, rev. Ingram, 226
Cochran, rev. William, 336, 510
Codrington, General, 128, 436, 520
Cokonis, Mr 139
Cole, sir G. Lowry, 376
Cole, lady Frances, 376
Cole, Mr 154
Colebrook, Mr 547
Coleman 96
Collond, Mr & Mrs, 28
Colston, Lydia 380
Combermere, lord, 270
Cook, capt.....120
Cooke, rev. Dr. 213, 222 224—226
Coombes, V. 44, 237, 499
Cooper, John.....79
Corlett, Mr & Mrs, 164
Cornelius..... 45
Corrie, Archdeacon, 33 35, 184, 336, 375, 458
Coultart, J. 68—70, 127
Coultart, Mrs. 125, 126
Cowper, rev. W....118
Cox, rev. F. A. LL.D. 217 221, 224, 424
Coxe, Mr.....351
Crabb, rev. James, 226
Cranganore, Bp. of, 535
Crauford, rev. G. W. 42 51, 54
Crawford, rev. A.. 387
Crawford, Mr 79
Crawley, rev. E...224
Cresson, Elliott, esq. 486
Crisp, Edmund 77
Crisp, H.....75
Crisp, Mrs.....75
Croggon, W. O. 19, 26 157, 256
Croggon, Mrs..19, 157
Crook, W. P.....91
Crook, Mrs 91
Cross, Amelia 70
Cross, W.....89, 334
Cryer, T 80
Cumberland, T.....76
Cummins, J. esq.. 215
Cunningham, rev. J. W. 213, 226
Cupidon, John 7
Curtis, Mr & Mrs, 157 164
Curzon, hon. & rev. G. H. R.....343
Cussens, J.....43, 372
Cuthbert, S...122, 123
Cyril, Mar 243
Dacre, Joseph, esq. 78
Dalton, rev. W. 219, 221 224
Damm, Miss 512
Damus..... 96
Daniel 239
Daniel, A..... 45
Daniel, E. .81, 120, 127
Daniel, Mrs. 120
Dapa.....14, 531
Darling, D..... 91
Dashlue 230
Davey, rev. T. 6, 132, 133
Davey, Mr T.....551
David, (Bangalore) 75
David, Isaac, (Combaconum) 75
David, Isaac, (Salem) 75
David, (Tinnevelly) 503
Davis, rev. John ...225
David, Mr. M. M...151
Davis, John.....12, 91
Davis, M. 339, 341
Davis, Mr. C. ..88, 116 296, 333, 334
Davis, Mrs. 116, 296, 334 552
Davis, Richard ..60, 62 66, 88, 89, 113, 116, 117 339, 342, 420, 421
Dawson, James.... 78
Dealtry, rev. Dr. ...218
De Berri, duke 305
De Bourdeaux, duke, 305
Dédjadi Confou....532
Deerr, rev. W. J.... 41
Deerr, Mrs..41, 72, 108
Deering, rev. W....219
De Felice, rev. G. .527
De Fries..... 99
De Jaucourt 275
Dejes Gongul.....146
De la Rochefoucauld-Liancourt.....275
Dendy, rev. W.....511
Denby, Mrs. 511
Denmark, king of..271
Dent, E. 45
Dent, Mr. Edmund, 456 461
Devanayagam.....236
Devany, Francis...173
Devasagayam, John, 45 198—202, 461
Dhavapah 75
Dhoudapah 75
Dhormma Doss....184
Dibble, rev. Sheldon, 207
Dickson, Mr. & Mrs. 19
Didot, Mr. F. 275
Dietshy 8, 105
Dilsook, Peter..... 42
Di Mello, rev. M. R. 40
Dingaan.....446
Dionysius, Mar, 243, 246
Dionysius the Great, 255
Dittrich, A. H. 18, 23, 229
Dixon, rev. James..216
Dixon, John, 43, 539—541, 544
Doran, rev. J. W...43 206, 215, 216, 223, 242 332, 504
Doss, Charles 42
Douglas, Sir H.....436
Doyle, T..... 11
Drew, rev. S.....424
Drouetti, Mr, 318—320
D'Rozario, P. S. .. 41
Drummond, Henry, esq. 214, 226
Dúatára 55, 109
Duaterra 55
Duckham, A. B. 45, 194
Dudley, Mr. 429
Duelberg 96
Due Wessing, rev. P. M. 40
Duff, rev. Alex....296
Dulloo, Obadiah ...365
Dundas, major 446
Dunn, Mr. H.....226
Dunsmure, Mr.....182
D'Urban, Sir B. ...335
Dussap, Mr. 278
Dwapirasadam, 45, 198 201
Dwight, rev. H. G. O. 21, 149, 471
Dyer, rev. John....217
Dyer, S. 29, 30, 107, 284 494, 495
Dyer, Mrs. 29, 106, 107 494, 495
Dyer, Mrs. (Paddington) 107, 495
Easton, Dr.... ...387
Eberle..... 96
Eberman..... 96
Eder..... 96

Edwards, rev. John, 217
Edwards, E..... 14
Edwards, Mr..... 32
Edwards, R..... 11
Edwards, T..... 10
Eliza, (Burdwan)..108
Eliza, (Mackinaw) 209
Elizabeth, (Barbadoes) 468
Elizabeth, (Friendly Islands).....204
Elliott, capt..... ...225
Elliott, W..... 10
Ellis..... 96
Ellis, rev. J. D. 343, 375 385
Ellis, Mrs..... ...375
Ellis, rev. W. 222, 270 472
Elossatt, sir H.....552
Elsner, Mr.....395
Emanuel..... 51
Emanuel, (Madras) 379 380
Enackee..... 55
England, Mr.....402
E'Nóke..... 55
EO'ngi, 55, 60, 110, 414
Ephesus, archbp. of, 453
Erskine, rev. G. M. 8, 158
Erskine, Mr..... ...547
Eteson, rev. R..... 41
Evanius, Mar, 246, 253 254
Evans, rev. J. H...226
Evans, W. esq. M.P. 213
Evanson, rev. W. A. 218
Evarts, Jerem. esq. 296
Fabricius, Bishop..396
Fairburn, W. 61, 88, 116
Faku..... ...14, 445
Farman, S.....24, 424
Farrar, rev. C. P. 43 539, 541, 545—548
Farrar, Mrs. 43, 539, 544
Farrer, Cynthia... 78
Farrer, J. W. esq.. 226
Faught, rev. G. S. 82, 288
Fenn, rev. J..... ...344
Fernandez, Ignatius, 37
Fernando, J..... 82
Ferry, rev. W. M. 209 212
Finch, G. esq.....224
Fink, J. C..... 31
Fisher, rev. H.....375
Fisk, Mr.....352
Fjellstedt, rev. P. 156, 206
Fjellstedt, Mrs, 156, 206
Flavel, S..... 75
Fletcher, rev. A....217
Flood, James..127, 343
Foot, rev. Lun. 216, 218
Ford, capt. 295
Forgette, V..... 15
Foster, Mr..... ...385
Forster, Mr W. Mart. 375
Forster, R. esq. jun. 221
Fox, G.....6, 441
Fox, S..... 6
Francis, Mr. G. M...361
Freeman, J. J. 15, 16, 471
Friend, rev. C ..42, 43
Fritsch..... 9
Fritsche..... 98
Fues Messeeh..... 43
Fyvie, Alex..... 74
Fyvie, Mr W... 44, 74
Gaika.....175
Galloway, James .. 25
Galusha, rev. E ...355
Gambier, lord.....216
Gambier, capt. G...225
Gardner, F. 127, 256, 343
Gardner, Mrs. 256, 343
Garrett, James.... 78
Geddes, rev. John, 387
Genth 96, 551
George 243, 244
George, (Canaughote), 254
George, capt.....51
George, J.....84
George, (Koranchery), 250
George, (Kothamongalum).....252
George, (Kuruppumpaddy).....247
George, (Kyangolum), 255
George, (Molokoollam) 251
George, (Naranam) 250
George, (Palikerry) 247
George, (Porotta)..253
George, (Pothengave), 255
George, (Racad)...253
George, (Tumbona) 249
George, (Wemannee), 249
Gerber, rev. J...6, 306 440—442
Gerlach, rev. A....483
Gheevurgese, (Corinyeel).....245
Gheevurgese (Mamalacherry).....245
Giberne, Mr 545
Gilbert, rev. C. L..213
Gilbert, Mr 122
Girgis ...22, 146—148
Glen, rev. W. ..18, 25
Glen, Mr.....387
Glitsch.....96
Gloucester, Henry, 287
Gobat, rev. S. 22, 146—149, 277, 279, 280 532, 534, 535
Goderich, viscount, 95 118, 120
Gogerly, D. J.....83
Gogerly, G.....33, 73
Goldberg, Mr J. P. 482
Gonga Ram Gayin, 183
Gooch, capt.....225
Goodell, rev. W. 20, 21 316
Goodrich, Joseph 93, 509
Gooroopah 378
Gorachund 127
Gordon, J. E. esq..518
Gordon, James.....78
Gordon, J. E. esq. 218 220, 518
Gosmer.....394, 396
Grace, ven. Archd. 470
Graf.....96, 482
Graham. rev. John, 216
Graham, H. 7, 307-8, 441
Graham, Mrs, 295, 308
Grand-Pierre, M..275
Graner.....8, 105
Grant, rt. hon. C.. 523
Graves, Allen..78, 332
Gray, Mr.....32
Greaves, Mr 351
Green, J. S.....93, 94
Greenfield, Mr W. 383 516, 517
Gregorius 246
Greville, Dr 387
Grey, rt. hon. earl, 523
Grey, sir G. 215, 226, 523
Griffith, rev. John, 512
Griffith, Mrs J.....512
Griffith, Mr.....343
Griffith, Mrs 343
Griffiths, D. 15, 134, 447
Griffiths, rev. Mr ..213
Grillich 98
Grimshawe, rev. T. S. 224
Groser, rev. W....343
Groves, Mr A. N. 24, 26 230, 322, 376, 453-4, 512
Groves, Mrs.. 454, 512
Guebra Mariam, 146-8
Guebra Mesich....147
Gulick, P. J 93
Gungadass.....40
Gungadhor 80
Gunga-Kishore....357
Gurney, J. J. esq..226
Gurney, S. esq. 208, 215
Gurney, W. B. esq. 221 343
Gutslaff, rev. O. 27, 28 324, 471
Gutzlaff, Mrs. 471
Haas, C. F. 23
Haddy, Richard, 14, 313 —316, 446
Haensel, C. L. F. 6, 131 295, 306, 470, 472
Hahn, Dr. 396
Hakub 229
Haldane, Alex. esq. 226 268, 518
Hallbeck, 9, 10, 178, 179 346, 529
Halliburton, Mr Justice, 436
Hallock, Homan... 20
Halter 9, 346, 347
Hamilton, Robert.. 12
Hamlin, James ..60, 88 111, 112, 116, 118, 420 522
Hamlin, Mrs....60, 67
Hammond, rev. A.. 42
Hancock, rev. W...223
Handt, rev. J. C. S. 120 512
Hands, Mr, 75, 295, 385
Hankey, W. A. esq. 223 301
Hara..... 420
Harecourt, capt. V..225
Harding, rev. John. 213
Harding, rev. T. ...213
Hardy, R. S..... 88
Hargreaves, rev. J..226
Harington, Mr. ...326
Harper, rev. H. 185, 186 461
Harris, rev. W. 385, 552
Hart, Mrs. 88, 116, 296 334
Hartley, rev. J...21, 22 136, 550
Hartmann ...'..96, 482
Harvey..... ...207
Haslope, L. esq. ...215
Hastings, marquis of, 356
Hastings, rev. J. D. 220
Haubroe, rev. L. P. .40 535, 537—539
Hawtrey, rev. C. S. .214 476
Haynesfield, Han. .468
Heap, Dr. 352
Heard, Mr.....439
Heavyside, rev. John, 40
Heber, Bp. 40, 524
Hebron, Miss 107
Heighway, Mrs..... 7
Helm, H..... 10
Henckè, T. P..... 8
Henderson, rev. Dr. 220
Henley, lord..226, 266 424
Henn 97
Henning, capt. 295
Henry, W. 91, 299
Hepatahi 418
Herbrich 98
Hertzberg 97
Hervey, W.....78, 336
Heubner, Dr. 397
Higgs, T. K. 74, 207, 385
Hildner, rev. F. .19, 21 136, 137, 141, 142, 424 450, 512
Hill, rev. J. H. .21, 296 336, 400, 424
Hill, Mrs. .400, 424, 450
Hill, rev. Micaiah, 34, 74
Hill, rev. Richard..296
Hill, rev. Rowland, 223
Hill, James 73, 330
Hintza....13, 175, 176
Hoapiliwahine 260
Hoare, Archd..218, 219
Hoare, Samuel, esq. 223
Hobbs, John 89
Hoch..... 96
Hodgson, T. L..... 14
Hodson, T. 80
Hoff, rev. L.....484
Hoffman..... 10
Hohenacker, C. F. 23, 230
Holdsworth, Mr ...475
Holensburg, Mr ...427
Holloway, rev. Dr..518
Holmes, rev. F. ... 40

Holzwarth..... 8
Honorii, John..... 93
Hoopoo, T..... 93
Hope, capt..... 225
Hoppus, Professor..213
Hornig.....9, 345
Horton, rt.hon.R.W.158
Hough, rev. J..156, 225
Houpah..... 55
Howell, W..... 78
Howels, rev. W....518
Howick, lord, 375, 376
Huarahi..... 415
Hudson, Mr..... 68
Hughes, rev. Joseph, 224
Hughes, Isaac.... 11
Hughes, Josiah.... 28
Hule, Dr.....387
Hulme, rev. G.....218
Hume, James, esq..221
Humphreys, Mr, 28, 29
Humphries, Dr....174
486, 489
Hunter, sir S. C....218
Hunter, John..... 84
Huree.....543
Hyatt, rev. C.....219
Hyde, Mr.....164
Hyde de Neuville, baron.....203
HyderWee, Molwee, 365
Iba.....415
Ihrer..... 99
Ikey, 243, 244, 247, 251 255
Imritt, Lall.....362
Innes, rev. W.....387
Irion, rev. J. L.... 40
Irons, rev. Joseph..226
Irving, rev. E. 222, 225
Isaac.....244
Isaacs, Cyrene 121
Isa Petros..... 22
Isenberg, Mr C.W. 295
Ishambie.....13, 316
Ittecurian 248
Ivimey, rev. J.....343
Iwan Alwis..... 82
Jack, rev. J. 219
Jacob, (Angamalee), 248
Jacob, (Bangalore), 75
Jacob, (Corinyeel), 245
Jacob, (Cottayam), 244
Jacob, (Naranam), 250
Jacob, (Tumbona), 249
Jacomb, Mrs.. ..479
Jamaica, Bp. of, 429, 430
James, Bp. 524
James, rev. John...216
James, rev. J. A. 223, 302
Jay Narain 41
Jennings, Robt. 78, 471
Jetter, rev. J. A. 21, 136 140, 141, 336, 376, 450 —453, 491, 512, 551
Jetter, Mrs. 21, 336, 376
Johannes, John.... 31
Johansen, J. 99, 207, 529
John, (Corinyeel), 245
John, (Porotta) ...244
John, (Tongataboo), 204
John, (Wadagherry), 251
John, Dr 202
Johns, David...15, 447
Johnstone, rev. And. 207
Jonah.....248
Jones, sir William, 358
Jones, rev. D. 336
Jones, rev. D. T....336 510, 511
Jones, Mrs.....336
Jones, rev. J. T 30
Jones, David...15, 295
Jones, Mr Peter...216 221, 224, 256
Jones, Mr R.....334
Jones, Mrs 334
Jones, Mr W. 221
Jordeson, capt.....551
Joseph, (Angamalee), 248
Joseph, (Bangalore), 75
Joseph, (Cadamattam), 245
Joseph, (Changanore), 244, 256
Joseph, (Corinyeel), 245
Joseph, (Naranam), 250
Joseph, (Omalore), 250
Joseph, (Tumbona), 249
Jowett, rev. W. 5, 19, 21 22, 135, 137—142, 317 550
Judd, G. E. P. M.D. 98
Judson, Dr ..28, 30, 31 325, 353
Judt, J. C..... 28
Jung 96, 551
Junghaus..... 96
Kaahumanu ..259, 260
Kahkewaquonaby, 216 223, 256, 271
Kallergis, Mr N ...137
Kama, W. .13, 175, 176
Kanghe 493
Kanki, Dr Pazos... 94
Kasim Beg, Alex. 230
KatteGhery, Sultan, 387
Katts, John..... 84
Kay, Stephen..12, 175 176, 227, 228, 256, 313 350, 377
Kay, Mrs.....256
Kayser, G. F..... 11
Keeling, John..... 26
Kehr, Mr.....382, 394
Keightley, John... 7
Keil 96
Kemp, James...59, 62 63, 67, 88, 118, 423
Kemp, Mrs 67
Kenney, rev. R....543
Ketley, Mr 95
Kidd, S. ...28, 29, 324
Kidd, Mrs 28
Kieffer, Prof...276, 393
Kilham, Mrs H. 8, 207 308
Kinau.....260
Kincaid, rev. E. 30, 256
Kindlinger, rev. J..161 162, 460
Kindlinger, Mrs, 45, 455
King, G. T. esq....476
King, rev. Jonas, 18, 21 207, 492, 512
King, J..60, 64, 67, 87 116, 414, 422, 451
Kinsman, capt....375
Kissling, G. A...8, 105
Kistemaker, Dr....394
Kitchingman, J.... 10
Kitto, Mr.....512
Kleinschmidt 99
Kleint.....96
Klingenberg 96
Kmoch, ...97, 551
Knab, rev. J. G....296
Knauss..... 97
Knibb, W..68—70, 127
Knight, rev. J..82, 400
Koch, G..... 40
Kochte 96
Koegel, C..... 98
Koegel, J. 99
Koenig, C.L..... 23
Koerner..... 98
Kohlhoff, rev. J.C.. 40
Kohlhoff, Mr 332
Kolbe, Mr G. A.... 11
Ko Manavaroa, 514, 515
Konata 246, 251
Kootamey 511
Korck, rev. Dr. 18—22 50, 136—142, 491
Korek, Mrs 142
Kórokóro..... 55
Korrokorro 55
Ko Thaha 326
Ko Thah-byoo, 30, 355
Kotzebue, capt.... 93
Kramer, C..... 10
Krückeberg, rev. H. C. 295, 552
Krusé, Mrs...142, 143 180, 181
Krusé, rev. W. 22, 142— 144, 180, 181, 318, 492
Kruth, F..... 98
Kuakini 259
Kugler, rev. C. 22, 146— 149, 277, 279—281, 532
Kunath..... 98
Kurrum Meseeeh, 41, 42 365
Kyrillos 51
Laanui 259, 260
Labouchere, J. esq. 222
Lacey, G..... 80
Lacroix, A. F....73, 74
Lacroix, Mrs..... 74
Lalmon, W. A..... 83
Lambrick, rev. S. 81, 82 286, 492, 494, 497
Lambrick, W..... 81
Lander, John.....296
Lander, Richard...296
Lang, James..... 23
Lange, Mr 483
Latham, rev. J. ..41, 43
Latrobe, C. I. 437
Lawrence, rev. J. 343, 375
Lawrence, Mrs 375
Lawrence, Mr, 483, 551
Laws, capt 206
Lazarus.....463
Leader, capt.....296
Leangafa..27, 153, 284
Le Brun, John 15
Lee, Prof.....54, 424
Leeves, rev. H.D. 18, 25 142, 149. 282, 336, 451-2
Leeves, Mrs..... 25
Lehman.....9, 98, 345
Leitner 9, 49, 529
Lemmertz 10, 345
Lemue 14
Leonard, Owen.... 37
Lealie, And. 39, 40, 127
Lessing... 105
Lewis, Mr M..... 95
Lewis, W. B. 24, 281— 284, 320, 452, 453, 551
Lewis, Mrs..... 24
Lichfield & Coventry, Bp. of, 215, 216, 219 225, 523
Lieder, rev. T. 22, 143 144, 180, 181, 318, 424 492, 550
Liele.....125
Lifford, lord.....215
Light 96, 330
Lima, rev. Stephen, 43
Lisk, Mr & Mrs ... 37
Llandaff, Bp. of ...426
Lloyd, Mr W.E....424
Lloyd, R. 309, 310, 441
Lolohea 80
London, Bp. of, 225, 295 384, 426
Longbottom, W.... 80
Loos, John Gottlob, 473 —475
Lowe, H. D. 18
Lowndes, I..18—20, 25
Lowndes, Mrs..... 25
Lucas 256
Lucinda 124
Ludolph 532
Luke.....503
Lumsden, Dr.....357
Lundberg ...50, 97, 98
Lushington, S. LL.D.308 221, 303
Lutteroth, Mr H....538
Luttring, P. 9, 345, 346
Lynch 330
Macaulay, Zach. esq. 206
Mack, Bp.....123
Mack, rev. J.....425
Mack, John, 36, 37, 101 338
Mack, Miss H.....425
Mackay, Mr Sinclair, 296
Mackenzie, Mr 154
Mackintosh, sir James, M.P.....213, 271
Mackintosh, L....38, 52
Macleod, John..... 42
Macqueen, rev. J. 35, 41
Madagascar, queen of, 81
Madras, Archd. of.. 72
Magrath, Dr..190, 192
Mahomed, 151, 152, 156
Mahon, capt 358
Mahon, T. esq.....215
Maire 55

Major, rev. C. P ...485
Malcolm, rev. H ...343
Malcolm, sir J G.C.B. M.P 436
Malo.....279
Malpan.....246, 250
Mamen.....505
Mandeville, visct...224
Manie Ray..... 41
Mann, rev. I ..221, 226
Manning, Mr 72
Manton, Mr.....157
Maoae.....299, 300
Mapas 346
Maprian, Barsilius..255
Maprianas, Mar ...246
Marcus..... ...243
Marcus, (Mamalacherry).....245
Maree.....532
Margaret.....412
Mark 82
Marsden, rev. S. 55, 56 58—60, 63, 64, 67, 88 109—117, 552
Marsden, J. esq ...216
Marsh, rev. J. 45, 120 158, 193
Marsh, rev. W. 218—221
Marshall, Mr 7, 164, 256
Marshman, Jos. D.D. 36 101, 104, 166, 337, 338 426, 427
Marshman, J. C. 36, 101 104, 426
Marshman, Mrs, 36, 104 426
Marten, R. H. esq. .219
Martha.....184, 412
Martin, M. jun 275
Martins, José J.... 80
Martyn, rev. H. 156, 428
Martyn, Henry....287
Mary 184
Mason, rev. F...30, 256
Matanghee 55
Matángi.....55, 415
Matthan.....245
Matthew (Calcutta)184
Matthew (Cananghote) 254
Matthew, (Chunar), 365
Matthew, (Cottayam), 243
Matthew (Kerancherry) 250
Matthew (Omalore) 250
Matthew (Palikeary) 247
Matthew, (Poretta) 253
Matthews, Mr..... 94
Matthews, Mr J. 156, 424
Mault, C.....76, 77
Mault, Mrs 76
Maunga..... 55
Mavromichaëlis, C. 511
Mavromichaëlis, George 511, 512
Mawi 55
May, Mr 507
Mayres..... 55
M'Caul, rev. A. 476, 482
M'Clintock, J. esq..215
Mead, C..... 77
Mechlin, Dr, 8, 173, 174 207, 486
Medhurst, W. H... 86
Meer Saheb.....363
Mehlhose..... 98
Meigs, B. C 85
Meisner.....97, 98
Melidonis, A..... 50
Melidonis, Geo..50, 51
Melvill, rev. H. 215, 221 518
Melvill, John 11
Menelit.....280
Meneses.....246
Mentzel.....97, 98
Metchersky, Princess 436
Metzger, rev. G. W. E. 6, 121, 440
Meyer 9
M'Gilchrist, rev. J. 387
Middleton, Bp. 524, 552
Mill, W. H. D.D....40
Mill, Mr 155
Miller, W.....76, 77
Milne, rev. Dr. 352, 353 410
M'Ilwaine, rev. C.P. 552
Mirza Yusuf Bakir, 42 51—54
Mirza Jaffier.....18
Mitchell, James 79
Mitchell, Mr & Mrs, 43
M'Kenny, John 83
M'Mean, David'...380
M'Mullen, capt....375
Móana 55
Móetarau.....417
Moffat, Robert, 12, 311
Moffat, Mrs.....12
Moha Shree 184
Mohun Doss 366
Moister, Mr & Mrs, 157 164, 256
Moka 55
Möller, rev. Dr....387
Monro, J.....11
Montgomery, J. esq. 215 221-3, 224, 271, 295, 385
Moodeepanga.....55
Moodeewhy 55
Mookti Ram 184
Moore, W.....30, 127
Morewood, rev. J. B. 45 504—506
Morgan, rev. D. 6, 207 276, 295, 511
Mozhardt 97
Morison, rev. Dr. (Brompton).....424
Morits, Mr J. C ...482
Morley, rev. G. ...216
Morris, Mr.....552
Morrish, John 468
Morrison, Robert, D.D. 27, 132-3, 284, 409, 494
Morse, Mr W.....295
Mortier, Mr & Mrs, 164
Mortimer, Thomas, 494
Morton, rev. W 40
Moselekatse 313
Moser, Madame de, 395
Moses 229, 230
Moung Ing 30
Moung Thaha 30
Mount-Sandford, lord, 218-19, 220—222, 225
M'Owan, rev. P...216
Mowanua 55
Mowhee.....55
Moyanger 55
Mrityoonjay 396
Múdiwai 55
Mudupainga 55
Müeller, rev. T. 22, 120 143, 144, 180, 318, 320
Mueller, (W. Indies), 96
Mueller, Jensen....50
Mueller, Valent. 99, 551
Muenzer 96
Muir, rev. Dr, 387, 430
Mullen, rev. J.....210
Müller, rev. J. J. 295, 552
Mundy, Mr.....385
Munro, col.....256
Murch, rev. W. H..342
Murray, sir G. 118, 119
Murrell, rev. J 6
Mursell, rev. J. P..342
Mutheor 37
Naïb Jeckia.....278
Nallatsambi 503
Nana 55
Nanoo 366
Naomi 297, 298
Narapet Singh 472
Narayan 127
Narayan Bawa....541
Narayana Shastree, 504
Nauhauns..... 9
Naumann, Mr.....396
Nee, rev. Colany, 396-9
Nesbit, Robert.....79
Neumann, Dr. 483
Newby..... 96
Newell, Miss. .28, 471
Newton, rev. R. 215, 216
Nganayudam. 508
Niamtalla. 37
Nichols, Samuel...127
Nicodemus.....364
Nicolayson, John, 24 351, 424
Nimmo, John..... 78
Noel, hon. rev. B. W. 216 218, 222, 224, 304
Noor Messeeh..... 41
Norman, Mrs. 87
Norton, rev. T. 44, 332 504, 506
Norton, Mrs.. 44
Nott, H 91
Nova Scotia, Bp. of, 436 520
Nunus..... 43
Nyanayuthum. 80
Nylander, rev. G. R. 521
Nylander, Anne...511
Nylander, Hannah, 511
O'Brien, capt.... .286
O'Connell, D. esq. M.P. 213
Ogden, Maria C.... 93
O-dah-be-tuh-ghe-zhe-go-quai 209
O'Neill, Mr J.... .482
Oogharee..... 31
Oplia..... 259
Oram, Mr..... 154
Ormond, J. M. 91, 92 299
Oster, rev. P. J. ...481
Otter, rev. W.....471
Otto Von Kotzebue, capt. 472
Oubea.....532, 533
Ouru..... 414
Paget, Mr..... 26
Paine, B. H..... 75
Paine, Mrs..... 75
Painton, Mr.. 447
Packenham, hon. archd. 220
Palmer, S..... 12
Paofai..... 91
Paraita..... 91
Park, Mr Jessies.. 436
Parker, capt.....207
Parnell, Mr..... 26
Parpanaden. .198, 199
Parsegh..... .229
Parvin, rev. T..... 94
Paschaud, Fred....154
Passavant.....96, 529
Pato.....12, 175, 176
Patten, Maria..... 92
Patuona..... 55
Pátuóné..... 55
Paul, (Bangalore) . 75
Paul, (New Zealand) 412
Paulos, (Cadamattum) 245
Paulos, (Cottayam) 244
Paulos, (Kuruppumpaddy).....247
Paulos, (Melokoolam) 251
Peacock.....121
Pearce, G..38, 39, 127
Pearce, W. H. 36, 39 127, 343, 375, 377
Pearson, J. D..... 74
Peers, rev. J...216, 228
Pélissier, M...275, 296
Pemmel..... 96
Pengelly, capt.....511
Penman, Mr.....168
Penney, James, 38, 39 127
Penney, Mrs....38, 38
Penny, Mr. & Mrs. .164
Peraganasam..... 185
Perceval, Spencer, esq. M.P..... 518
Percival, Peter 80
Perera, D. D..... 88
Peridis, Mr 127
Perupettan.....237
Peter 68, 389
Petri, Mr 482
Petro Bey 511, 512
Petros..... .245
Pettinger, rev. T. D. 40
Pfander, J. T....28, 94 230, 382, 483

Pfeiffer 96
Philip, J. D.D. 10, 12, 14 15, 72, 223, 348, 349
Philip(Cananghote)254
Philip, (Ceylon) 82, 290
Philip, (Chepade)..250
Philip, (Madras) ...199
Philippos 286
Philippo, Mr, 68, 71, 127 512
Philippo, Mrs 512
Phillips, rev. G.W. .218 221, 224, 226, 518
Philoxenes, Mar, 44, 243
Pieridi, D. 21
Piffard, C.....73, 385
Piffard, Mrs ...73, 385
Pinkerton, rev. Dr..382 —396
Pitman, C.....90, 513
Pitman, Mrs ..514, 515
Pitman, Mr. J. 217
Plaettner 96
Plague, John.....122
Platt, G..... 90
Platt, T. P. esq. 18, 213 517, 518
Platts, Mr 30
Pobowski, Dr 396
Pomare.....300
Pomarree 55
Po Mére..... 55
Ponsonby, sir F.... 20
Poonen.....505
Poor, Daniel...85, 508
Pooran Singh 472
Porish.....184
Poulier, J. A..... 83
Pouter, Matt...62, 412
Pownall, H. esq....226
Poynder, J. esq..31, 48 215, 551
Prankrishna 36
Preece, Mr. James, 256 333, 552
Premare, Father...493
Pringle, Alex. esq. .518
Pringle, Mr..... 72
Pritchard, C.....91, 92
Puckey, W. 62, 88, 116 334
Puller, sir Christop. 552
Pupuhi, Stephen... 93
Puru.....413
Purvis, capt.....551
Pyt, rev. H.....304
Quebec, Bishop of..436
Raban, rev. J. 6, 7, 120 308, 375, 442, 470, 511
Rabeholm, C.C. 36, 338
Racow 55
Racster, Miss .156, 206
Radama.....15, 16
Radharumum Nundee, 328
Rae, James 37
Raffles, rev. T. L.L. D. 215, 216
Raffles, sir S. .409, 410
Raikes, rev. H.....218
Raikes, Robt. .214, 295
Rákau 55
Rama.....340—342
Ramban, Philippos, 254
Ramdas 38
Ramdhum Misry .. 41
Ram Dhurn 183
Ramhurree....73, 330
Ram-Kishora, 36, 337-8
Rammohun Roy...206 326
Ramsay, R. W. esq. 387
Ramsey, W....78, 336
Ramsoondur..... 37
Ranavalona..... 15
Randall, Dr..... 8
Ranghi, Christian, 55 65, 117, 413
Ranghi..... 55
Rapé, J, 61, 62, 65, 412
Ray, E. 73, 206, 223, 385
Ray, Mrs.....206
Read, Mr..... 14
Rebecca.....62, 412
Reden, countess ...398
Redford, rev. G....223
Reece, rev. R 216
Reed, rev. Andrew, 222
Reed, Hollis. ..78, 336
Reeve, W..... 75
Regel, J.. 44, 231, 238
Regel, Mr 500
Reichardt, rev. J. C.219 476, 482
Reichardt, rev. J. T. 41 182, 184
Reid, J.... 75, 378, 879
Reid, Mrs 75
Renkewitz..... 96
Rewa 59
Rewirewi.....56, 57
Reynolds, Miss M . 90
Rhenius, rev. C. T. E. 44 158, 184, 195, 196, 230 234, 238—241, 495, 502 —504, 539
Rhind, lieut. 214, 221 225, 226, 518
Richards, R... 43, 374
Richards, W 93
Ridsdale, rev. J. 45, 158
Ridsdale, rev. S. 43, 243 332
Ridsdale, W ...81, 296
Ridsdale, Mrs.....195
Rigby, Mr 551
Ritchie, Mr 164
Robbins.....96, 99
Roberts, rev. Joseph, 467
Roberts, John 44
Roberts, Joseph, jun. 84
Robertshaw 127
Robertson, rev. J. 41, 74 336, 361
Robertson, rev. J. J. 21 296, 450
Robertson, Miss 19
Robinson, Archd. 18 44, 45
Robinson. rev. J ...224
Robinson, W. 38, 127 338
Robson, Adam 10
Rogers, Mr John ..470
Rolland..... 14, 348
Röntgen, Mr.....397
Rook, rev. H. J.... 219
Roop 182, 183
Rose, rt. hon. sir G. H. 219, 222
Rose, rev. G.....219
Rosen, rev. D 40
Rosenblad, count...397
Rosenfeldt, Mr 484
Ross 14
Ross, G. esq 387
Rottler, J. P. D.D. 40, 458
Roux, M 203
Rovey, John 8
Rowden, Mr 164
Rowe, Joshua 36
Rudolph, rev. J.... 22
Ruggles, S 93
Rule, Mr and Mrs, 256
Runjeet, M. 364, 368, 372
Russia, Emperor of, 46
Ryan, sir E..... 35
Salbach 8
Salmon, T..... 74
Salome.....178
Salt 277, 278, 533
Saltet, rev. J. B.... 46
Samuel, (Cochin).. 44
Samuel, (Nellore).. 82
Samuel, (New Zealand), 412
Samuel (Tinnevelly)500
Sandys, rev. T. 41, 181 183
Sandys, Mrs..181, 182
Sanmuggam, J. P.. 84
Sarjant, John 18
Sass, C..... 10
Saunders, capt.....295
Savarimuttoo.....503
Saviseakamuttoo...240
Sawyer, rev. W. 187, 196 197
Saxton, Mr ...158, 164
Schaffter, rev. P. P..45 162, 184, 185, 187, 188 190, 192--3, 455--8, 460
Schaffter, Mrs. 455, 458
Schill 475
Schliens, rev. C. F. 21, 72 135, 512
Schmelen, J. H.... 12
Schmid..... 8
Schmid, rev. B. 44, 501
Schmidt, (New Herrnhut) 96
Schmidt, (Surinam), 96
Schmitz 96
Schnarré, Mrs..... 44
Schnell, Mr.....106
Scholefield..... 96
Schopman.....551
Schreyvogel, rev. D. 40 536—538
Schults..... 9
Scott, rev. Alex. ..214
Scott, rev. James ..551
Scott, Mr..... 37
Scudder, J. M.D. 85, 360 403, 538
Scudder, Mrs.....403
Sebagadis 532
Seetaram 36
Seetuldas..... 38
Seits..... 96
Selkirk, rev. Jas. 81, 82 291, 292, 401, 404, 406 —409, 504
Sessing, J. F. 8
Shaw, Barnabas ... 12
Shaw, W...12, 13, 175 176, 424, 490
Shepard, Stephen.. 93
Shepherd, J. 64. 87, 116 414—416, 422
Shepstone, W..14, 446 530
Sherer, capt..... 221
Shick 96
Shiel, R. R. esq. M.P. 213
Shore, hon. C. John, 220
Shoveller, Mr.....343
Shrewsbury, W. J...13 133
Shungbee 55
Shurun..... 37
Sidney, rev. E. 218, 221 222
Siera, H. 81, 127
Simon 96, 502
Simon, Mr E. H. 214, 215
Simon, M. St. 400
Simpson, Alex...91, 92
Simpson, Mr & Mrs, 157
Sinclair, G. esq. 387, 518
Skelton, capt.....206
Skinner, rev. B. R. 207 486, 489
Sloper, rev. N. E...226
Smalley, rev. C....470
Smith, Dr. J. Pye..226
Smith, rev. Eli..21, 149 471
Smith, rev. J...219, 471
Smith, Mrs 471
Smith, rev. R.....483
Smith, rev. W. 207, 296
Smith, Mr Edwin..295
Smith, J. 67, 88, 90, 116
Smith, Mrs 90
Smith, John 37, 78
Smith, major 290
Smith, Mr 365
Smith, Mrs.....385
Smith, Mr, (Malacca) 28
Smith, W.....37, 38
Smith, W. esq.....208
Smylie, H..... 36
Smyth, capt...190, 191
Snelgrove, Mr 164
Snowdall, R....14, 424
Somerset, colonel ..446
Sonaton 127
Sonderman 9, 345
Soobhroo 36
Spanmeyer..... 96
Spaulding, Levi..85, 86
Spogan 511
Spring, rev. F. 185, 186 458, 459
Sproemberg, Mr ... 23
Stack, James..... 89
Stallybrass, Edward, 26

Stapfer, M.....373
Staples, Mr 315
Starke, Mr.....398
Stande.....96
Stein.....2
Steinkopff, rev. Dr. 224 343, 436
Stephen.....198—200
Stephen, G. esq. 213, 302
Stevenson, John ... 79
Steward, R.....41
Stewart, rev. C. S...508
Stewart, rev. J. H. 216 219, 221, 223, 254, 375
Stock.....97, 98
Stockfeld, Mr 481
Stone, Cyrus 78
Stone, Delia..... 93
Stott, Ralph..... 84
Stoup, Mr.....164
Strachan, J. esq....222
Stravers, capt.....156
Strong, rev. L..334, 335
Stuerman.....97
Subagadas, 22, 146—149 277, 279—281
Suffield, lord 213
Sujuntullee 127
Sullivan, J. esq. jun. 216
Sultin 121
Sumroo, Begum ...374
Sunder, John. 81
Sutton, A. 81, 296, 465-6
Swan, W.....26, 336
Syam, Dass 338
Sybrecht..... 96
Sykes, James 40
Taamotu 94
Taha.....412
Tahneh 297, 472
Taiwanga, 61, 333, 412
Tamba, William...121
Tamehameha, king, 259
Tanderayen ..198, 200
Tapireo 415
Tareha.....55, 420
Tarn, Mrs....107, 495
Tarn, Mrs W. 107, 495
Tarria..... 55
Tate, capt.....470
Tattam, rev. H.....143
Taus.....93, 94
Tauchnitz, Mr, 394, 396
Tawa 117
Taylor....96, 468, 470
Taylor, H. C..... 127
Taylor, Joseph, 74, 379
Taylor, W..... 78
Teekopedee..... 55
Teeterree..... 55
Tekokee 55
Tekóki 55, 339
Tekópidi..... 55
Telfair, Mr..... 18
Temmarangha ... 55
Temórenga, 55, 56, 415
Temple, rev. D. 20-1, 492
Tenison, archbishop, 520
Tepáhi..... 55
Teranghee..... 55
Terángi 55
Terlinden, rev. G. 296
Tetáonui 55
Tetawnuee 55
Teutsch 9
Thakoor, David, 365, 369
Thakoor, Rushad, 53
Thelwall, rev. A. T. 218 219, 226, 268
Thoma.....249
Thomas..... 239
Thomas (Mavelicherry) 248
Thomas (Wemannee) 249
Thomas, Jas. 38-9, 127
Thomas, John, 89, 90 204, 334
Thomas, Mrs ..90, 204
Thomason, rev. T. T. 51
Thomen..... 244
Thompsen, Mrs .. 345
Thompsen, Mr. 345, 471
Thompson, rev. C. .518
Thompson, rev. W. 226 266
Thompson, T. esq. 225
Thompson, Jas. 41, 336
Thompson, J. C.. 76
Thompson, Mrs . 76
Thompson, J. T. 38, 103
Thompson, Nancy 121-2
Thomsen (Gnadenthal) 9
Thomsen, C. H.... 28
Thomsen, Mr. (Malacca) 27
Thomson, Mr. .94, 470
Thornber, capt... 190
Thraen..... 96
Thurston, Asa ... 93
Tietze.....9, 177, 529
Tinker, rev. Reuben, 207
Tinson, Joshua... 127
Tippahee..... .. 55
Titéré 414, 415
Títéré..... 55
Tóa..... 55
Todsen, Dr. G. P. 486
Tóe..... 55
Tohitapu..... 57
Tóhu 55
Tomlin, J. 27, 28, 86, 324
Toohoo..... 55
Tooi 55
Toorul Mull ... 362
Toratora 117
Toti 91
Towha..... 55
Towhee..... 55
Townley, rev. H. 329-30
Toyne, Elijah 83
Trawin, Mr..... 330
Treu, W..... 551
Trimnell, rev. G. C. 82 293, 294, 404, 407, 409
Tryloke, Christian, 42 364, 365, 371
Túai..... 55
Tuari.....339, 340
Tuau 413
Tubb, Mr W. 207, 307 309, 424, 441
Tudor, John, esq 214, 235
Turnbull, rev. Mr, 387
Turner, Bp. ...40, 522 524, 552
Turner, Mr P.....552
Turner, Mrs P.....164
Turner, Nath..89, 203
Turner, Peter..90, 164
Turvey, R.....309
Tute.....94
Tweddle, rev. W....40
Tyerman, rev. D...295
Tyndale.....153
Tyso, rev. J.....343
Tzatzoe, Jan.....11
U'di o Kúna 55
Ulbricht.....99
Umyeiki 446
Ururóa 55, 56
Vadana 316
Voloopalle, S.....84
Van der Capellen, barou 410
Vanderkemp, C. 10, 313
Van Ess, rev. Dr, 393—396, 398
Vans Kennedy, col. 517
Vedamoottoo.....234
Veeravsanden.....503
Ver-Huell, ad. count, 275
Vernon, capt..215, 220
Voight 96
Voigt.....9, 345, 471
Voigt, Mrs.....345
Von Meyer 394
Von Seidel, Messrs. 394
Voozorg.....529
Vos, A.....10, 347
Vossanie, 14, 313—316
Waddel, rev. H. M. 96
Wade, Jonathan ...30 325, 326
Wade, Mrs 30
Waiapu 413
Waikari 413
Waikato..... 55
Waimate 59
Waitáro..... 55
Wakahahi 413
Wakarəé 413
Wakawehi.....412
Wallace, Miss..28, 494
Walley.....270
Walters, Mr 164
Walton, G.....75, 379
Warburton, John....6 132, 310, 441
Warburton, Mrs...310 511
Ward, rev. Mr 472
Ward, N. M ...86, 127
Ward, Mary.....93
Ward, Miss...107, 108
Wáre 55
Wáremádu 55
Wárepórka 55, 116
Ware-rahi.....415
Warreemaddoo.....55
Waschitschek, Mr..483
Washington 259
Waters, G. J. esq...78
Watkin, Jas..89, 90; 164
Watkin, Mrs 164
Watkins, Mr 552
Watson, rev. R....208 213, 223, 302, 304
Watson, rev. W. 295, 470
Watson, Mrs.....470
Watson, Mr 96
Watson, W. H. esq. 213
Watts, Mr R.....30
Weber 96, 551
Weeks, John, 7, 307, 441
Weiss, Matt. 21, 135, 512
Weitbrecht, rev. J. J. 41, 336
Wellesley, marquis, 326
Wendt, rev. G....484
Wermelskirch, rev. J. G.....482
Werrepork 55
Werrie.....55
West, Mr ... .551
White, Percival, esq. 222
White, W 89
Whitehorn, Mr....343
Whitehouse, rev. I. 95
Whiting, rev. G. B. 21 401
Whitney, S..... 93
Whykato..... 55
Whytarrow..... 55
Wied..... 96
Wilberforce, W. esq. 208
Wilcox, Mr 256
Wilhelm, rev. J. G. 6 131, 306, 440, 442, 551
Wilhelmina...178, 179
Wilkinson, rev. M. 42 207
Wilkinson, Mrs. 42, 207
Wilks, rev. Mark..275
Wilks, rev. S. C. ..217
William the Third..198
Williams, rev. H. 56, 58 60, 65, 67, 88, 110, 116 412, 413, 418, 422
Williams, rev. W. 56 58—60, 62, 65, 88, 112 116, 333, 413—415, 418 419, 421, 422
Williams, John..90, 91
Williams, Mr..... 11
Williams, Ann 6
Williamson, Jos. 39, 127
Williamson, Mr....190
Wilson, rev. Daniel, 208 213, 217, 218, 222, 226 275, 523
Wilson, rev. D. jun. 222
Wilson, C.. 91
Wilson, John ..79, 541
Wilson, Mr..... 221
Wilson, Mr (Malta) 385
Wilson, Mrs.. 385
Wilson, S. S.....19, 24
Wilson, Thos. esq. 217
Wilson, Mrs. (Calcutta) 33, 35, 42, 107, 108
Wilton, rev. C. P. N. 118
Winchester, Bp. of, 216
Winckler, rev. J. C. T. 44 161, 162, 197, 198, 230 —234, 239—241, 459 460, 501

Digitized by Google

Winckler, Mrs....240
Winslow, M. 85, 467, 508
Winterbottom, Dr..551
Wise, John..... 6
Withers, rev. G.... 40
Wolff, Joseph, 24, 156 157, 424
Wood, Mr. 552
Wood, Mrs.. 164
Wood, W...89, 90, 164
Woodrooffe, rev. T. 224 524
Woodward, H. 85, 359 360
Woon, Mr.....552
Wray, Mr. 95, 124, 295
Wray, Mrs.... ...295
Wright.....68, 71, 96
Wright, Peter..... 11
Wijesingha, C..... 83
Yate, rev. W. 62, 63 66—68, 88, 114, 116—118, 340, 414, 415, 418—420, 552
Yates, W.....38, 127
Yorkney, rev. John, 220
Yonge, George, 154, 155
Young, capt..... 41
Young, S. .12, 13, 489
Young, Mrs.. 12
Young, Mr W. (West Africa), 207, 306, 307 309, 440
Young, W. (Batavia) 86
Yuille, Robert 26
Zahn, Mr....347, 348
Zaremba, Felix, 23, 46 230
Zellner..... 96
Zechariah, (Cadamattum).....245
Zechariah, (Changanore)..... 244
Zechariah, (Cottayam) 244
Zechariah, (Friendly Islands).....204
Zechariah, (Karingessura)..... 247
Zechariah, (Kuruppumpaddy).....247
Zechariah, (Molandurtè).....246
Zechariah, (Omalore), 250
Zechariah, (Wadagherry).....251
Zippel....96, 468, 470
Zorn..... 96
Zwick..... 475

INDEX OF NAMES OF PLACES.

Aasirvadapooram, 235 239
Aberdeen 475
Abergavenny 475
Aberystwith 476
Abingdon..... 381
Abyssinia, 5, 18, 22, 146 147, 149, 216, 277, 280 532—535
Acaparumba..... 248
Adenjore..... 535
Adi-Grate, 147, 277, 279 280
Adi-Kaich..... 278
Adi-Phalasè..... 279
Adogera..... 278
Adowah 148, 149
Adrianople 106
Ægean Sea..... 400
Africa, 5, 7, 8, 13, 105, 157 178-9, 218, 227, 264, 277 295, 296, 313, 315, 351 352, 382, 385, 386, 424 445, 511, 523
Africa, North...5, 352
Africa, Southern, 8—15 49, 72, 119, 133, 163, 164 175—180, 227, 228, 256 275, 296, 311—316, 343 345—351, 376, 385, 424 444—447, 471, 489, 490 528—531
Africa, Western, 6—8 105, 120, 131—133, 157 158, 163, 164, 173—175 207, 216, 227, 256, 276 306-11, 376, 424, 440-4 486, 487, 551
African Islands, 15—17 134, 135, 264, 447
Agathee..... 543
Agra, 35, 42, 372, 374, 523
Akmednugger.... 545
Alguilla, Cape ... 9
Aile 429
Aitutaki..... 90
Ajimere..... 127
Akvab 31
Alabama 549
Albany, 11—13, 133, 424
Alcester 381
Aleppo.....376, 454
Alexandria, 22, 24, 26 142, 180, 320, 424
Algiers, 1, 4, 5, 352, 424
Algoa Bay..... 9
Allahabad, 32, 35, 38, 42 51—54, 523
Allen Town 6
Allepie, 44, 206, 216, 244 286, 332, 506, 507, 523
Alsace 276
Altona 471
Amattavanakoody, 158
America, 21, 49, 102, 114 119, 133, 172, 256, 260 271, 296, 336, 343, 351 360, 382, 449, 479, 528 550
America, British, 163 164, 215, 521
America, British N. 222
America, North, 48, 49 436, 528—530, 550
America, N.W. 94, 216 336, 510, 511
America, S. 264, 470, 550
America, Spanish, 94 224, 470
Amhark.....148, 532
Amherst 30
Amiens 479
Amlamgoddy..... 83
Amoy 324
Amsterdam, Ft. 529, 551
Andros..... 22
Aneykoollam 240
Angamalee 248
Anglesea 381
Angola..... 247
Annûr 243
Anotta Bay..... 127
Antalo 279
Antigua, 49, 68, 96, 99—101, 122, 207, 376, 528-9
Antilles, The 119
Antioch, 245, 246, 253-5
Arakoora 251, 252
Arambegama 408
Arcadia... 127
Archipelago (Indian), 86 87, 152, 324, 409—411
Ardèche, The.....276
Arkansas..... 549
Arkeeko,..... 277
Armenia....18, 21, 149
Arracan, 31, 103, 355, 546
Artois 480
Ashmim..... 145
Asia.....218, 248, 382
Asia, Eastern, 36, 323 550
Asia Minor, 24-5, 451-3
Asia, Southern... 550
Asia, Western ... 22
Assam, 37, 103, 356, 426
Assyria 146
Astrachan, 25, 397, 485
Athens, 207, 283, 336, 450 451
Attica 450
Atui (or Atiu) ... 90
Augsburgh..... 397
Auhenè 278
Australasia, 54—67, 72 87-9, 109-19, 163-4, 216 296, 333-4, 411-24, 552
Austral Islands .. 91
Austria 396
Ava 353, 354, 546
Avagara..... 533
Avarua..... 90
Avignon..... 481
Aylesbury....166, 478
Axminster..... 475
Axum.....22, 148
Baala 183
Backergunj 37
Baddagame, 82, 287, 288 290, 293-4, 407, 409, 523
Baden 482
Bagdad, 23, 24, 26, 230 255, 322, 376, 453-4, 512
Baikal, Lake..... 26
Baku..... 230
Balasore 81, 295
Baldock..... 429
Bali.....86, 87, 411
Balleo Ghaut 62
Baltic Sea..... 436
Baltimore 227
Banbury..... 381
Bandora, 43, 523, 539 542, 544
Bangalore, 34, 75, 80, 164 333, 462
Bankipore..... 338
Bankok 28, 471
Bankote 79, 267
Banwell..... 494
Barbadoes, 49, 96, 124 128, 270, 437, 468, 512 520, 528, 529
Barbary Coast, 24, 262
Barbary States, 5, 351-2
Barbuda 126
Bareilly..... 42
Barnstable 475
Barripore, 36, 337, 338
Basar 289
Basin, The 191
Bâsle, 72, 161, 162, 393 394, 471, 485
Bassa.....8, 185
Bassa, Grand 227
Basseen.....523, 539
Basseterre 96, 99
Bassorah, 322, 376, 453
Batavia 27, 28, 86, 409-11
Bath..... 429
Bathurst (Gambia), 7
Bathurst (Sierra Leone) 6, 132, 310, 441, 442, 444
Batticaloa..... 84
Batticotta 85, 506
Bang-Bazaar, 108, 361
Bavaria, 395, 438-9, 482
Bavaria, New.... 396
Bawtry 381
Bay of Islands, 55, 57 88, 109, 110, 116, 296, 421
Beaumaris..... 375

Beccles 429
Bechat 278, 279
Bedfordshire 429
Beejapore 545
Beer 376
Begemder 534
Beles 376
Belfast, 213, 222, 224-6
Belgaum ...74, 75, 379
Belgium 1
Belize 127
Bellary, 32, 34, 74, 75 286, 378, 507
Bellemont 158
Belligam 83
Belwan 371
Benares, 34, 37, 38, 41 42, 74, 295, 326, 356 361, 365, 371, 503, 504 523, 552
Bencoolen 410
Bengal, 73, 74, 108, 232 326, 327, 331, 332, 355 356, 471, 507, 523, 548-9
Bentolle 83
Berbice, 95, 96, 124, 295
Bere Regis 434
Berhampore, 34, 74, 548
Berkhampstead 429
Berkshire 166
Berlin, 382, 395, 482, 485
Bermondsey ..381, 434
Bermuda (Bahamas) 520
Berne 533
Berwick, North ...170
Besançon 481
Bethany (S. Africa) 12
Bethany (W. Indies) 96
Bethelsdorp, 10, 11, 14 15, 348, 445, 471
Bethesda 96
Bethnal Green, 342, 434 526
Beyrout, 20, 21, 351, 401
Bhooj 32
Bhoorspotee 328
Bhugurattee, River, 328
Biafra, Bight of 296
Billialy 145
Birmingham, 221, 223 381, 476
Bishop-Stort 429
Bishop-Wearmouth 381
Blackiriars 107, 495
Blackheath 381
Black Sea 18, 229
Blacktown, (Madras) 45 72, 78, 188, 189, 455 457, 459
Blaenavon 429
Bleat-Town 91
Blink Klip 11
Bloomsbury 382
Bodmin 429
Body-Pond 123
Bogue-town 91
Bohemia 396
Bokhara 424
Bombay, 32—34, 36, 43 74, 78, 79, 172, 206, 244 327, 332, 336, 376, 472 523, 539, 550, 552
Bolton 381
Bonny, River 296
Bonstollah 89, 127
Boojee Gurb 368
Bootschnaap 14, 424
Borabora 90
Borneo 86, 411
Borongur 89
Boujesfeld 10
Boston 381
Boston (N. America) 78 296, 336, 343
Botany Bay 269
Bothnia, Gulph of, 485
Boujah, 452, 453, 512, 551
Bourdeaux 94, 275
Bourn 381
Bourton-on-the-Water 475
Boyagama 408
Bradford (Wilts.) .429
Bradford, (York.) ..381
Brasse River 296
Bray Head 127
Breslau ...398, 483, 551
Brewham 429
Bridge Town, 124, 129
Bridlington 429
Bridport 429
Brigg 429
Bristol, 344, 381, 424 468, 477
Brixham 6
Brompton 424
Bronssa 105, 106
Brown's Town 127
Bruton 382
Buchwald 398
Buck Island 71
Bucks 166
Bucks, North 381
Budge-Budge 183
Buenos Ayres 94
Buff Bay 127
Buffalo River ...11, 13
Bulama 227
Buntzlau 395
Burder Point 91
Burdwan, 35, 41, 72, 108 523
Burmah, 28, 30, 36, 256 353, 355
Burnova 150
Burrishol 37, 103
Bury (Lancashire) .429
Bushire 453
Butesen 372
Butterworth, 13, 176, 313 349, 377
Buxar, 41-2, 365-7, 523
Bykoontn 328
Cadamattum, 245, 247
Cæsarea, 106, 320-1, 452
Caffraria, 14, 15, 350, 531
Caffreland, 12, 14, 313 446, 490
Cairo, 22, 120, 143, 144 146, 180, 278, 318, 320 376, 492
Cairo, Old, 142, 320, 492
Calabar, River 296
Calada 253, 254
Calais 550
Calland 503
Calcutta, 18, 21, 27, 32 —36, 38—43, 53, 72— 74, 78, 80, 81, 107-8 127, 151-2, 154-5, 163-4 172, 181—183, 206-7 223, 256, 259, 295-6 328—332, 336—338, 343, 356—358, 361, 372 375, 378, 385, 424, 471 472, 522--524, 548, 552
Caldwell 174
Calldon 9, 10
Calldon, River 12
Callington 381
Calmuck 473, 475
Calpalaim 537
Caltura 83, 84
Calupar 256
Cambridge, 381, 423, 424
Cambridge (W. Indies) 127
Camden Town 214
Campbell 11
Canada, 223, 224, 272 274, 385, 391, 530
Canada, Upper, 49, 97 216, 271
Cananghote 254
Candanade ...246, 253
Candia 50, 51, 207
Canterbury 381
Canton, 27, 28, 153, 284 324
Cape Town, 9—12, 72 311, 345
Cardigan 475
Carli 545
Carlisle 381
Carlsruhe 395
Carmel, New .. 49, 96
Carolina, N. 8, 175, 549
Carolina, South, 296, 549
Cartigapalay 250
Cashmere 370, 546
Caspian Sea, 18, 424, 485
Casso 150
Caucasus 23, 46
Cavery, River, 463, 537
Cawnpore, 41-2, 365, 368
Cayuga County ... 121
Cedar Hall 96
Cefalonia 19
Cerigo 19, 150
Ceylon, 42, 81—85, 120 127, 158, 163, 216, 286-96 343, 360, 401-9, 464, 467 504, 508, 523, 538, 546 547, 550, 552
Chamtoos River .. 10
Changanore, 243, 255-6
Chapel-en-le-Frith, 381
Charles Town ... 127
Charlotte, 6, 132, 247, 311
Charleston 296
Chelmsford 381
Chepade 250, 251
Cheshire 381
Chesterfield 381
Chilaw 83
China Proper, 152, 224
China, 27, 152—154, 224 284, 295, 324, 385, 547 485, 493, 494
Chindatrepettah .. 72
Chingleput, 45, 189, 192 459
Chinsurah, 73-4, 385, 507
Chippenham 429
Chitpore 39
Chittagong 31, 103
Chittore 78, 471
Chooee 544
Choschut 475
Christchurch (Southwark) 381
Christianburg, Fort, 8
Christiansfeld ..93, 397
Chumie 14
Chunar, 34, 42, 364, 368 370, 371, 523
Cinnamon Hill 96
Cinque-Ports 381
City-Road Chapel, 215
Clanwilliam 15
Clerkenwell ..429, 475
Cochin, 43, 44, 81, 243 286, 332-3, 507, 523, 536
Codrington College, 128
Coggleshall 381
Coiladi 459
Coimbatore 359
Colana 537
Collee Cachee ... 183
Colnar 481
Cologne 395
Colomanikan 537
Colombo, 81-3, 127, 206 290, 296, 403-4, 407, 409
Colombo Roads... 120
Colonna 450
Colpetty 83
Columcherry, 245-6, 252
Convaconum ...77, 202
Comorin Cape, 43, 44, 76 359, 546
Conagoody ..536—538
Concan 34, 79, 523
Condachy 86
Connecticut 549
Constantinople ..18, 21 106, 149, 150, 207, 281 283, 321, 424, 471, 512
Cook's Straits 421
Copenhagen ..397, 530 551
Corbie 479
Corfu, 19--21, 24-5, 141-2
Corinyeel 245, 246
Cornwall 381
Coromandel 459
Corwen 429
Cossimbazar, River, 548
Cotta, 44, 81, 286—293 296, 401--4, 406--9, 523
Cottayam (or Cotym) 44 242, 244, 247-8, 251, 253 285-6, 332, 401, 504, 523
Couaral 533
Coventry 475
Cowa Cowa 55
Cowan Bridge 511
Cradock, River 11

Craven Chapel, 222, 223
Credit River...271, 274
Crooked Spring....127
Croydon 429
Cuckfield 429
Cuddalore 40
Cuddapah..... 78
Calna, 41, 108, 183, 523
Cumberland.....381
Cuttack 80, 81
Cutwa 74, 127, 338
Cyclades, Northern, 22
Cyprus 22, 24, 207
Dacca.....37, 103, 426
Dagaber 279
Damascus 145
Danby, County 121
Dangwana 446
Daniel's Knil..... 11
Danish Islands 96
Dantzic396, 477, 483, 551
Darmstadt 394
Darwar 75
Dashour 320
Debra 278
Debra Abai 148
Debra Damot 148
Debritzen 520
Deccan, 541, 544-5, 547
Delaware 549
Delhi, 38, 42-8, 523, 545
Delta 22
Dembea..... 534
Dembea, Lake of..533
Demerara, 95, 124, 270
298, 334, 551
Denham..... 47
Denmark, 99, 397, 438
471, 485
Deptford 342
Dera..... 278
Derbet.....473, 475
Derby 220, 482
Detmold..... 482
Devonport..... 478
Devonshire..... 381
Dherm Raj Lena. 545-6
Digah, 40, 127, 343, 371
Dinagepore....37, 103
Dinapore.....40, 362
Dindigul 538
Diss 381
Dochono 277, 278
Dohnavore44, 240, 240-1
Doncaster 381
Doorgapore....39, 127
Dorchester 478
Dorsetshire..... 475
Dover....206, 470, 550
Downs 470
Dresden 396, 482
Drôme, The 276
Dublin, 215, 220, 224, 424
516, 519
Dudley..... 381
Dum Dum.....86, 41
Dumfries..... 426
Dunbar 170
Dunmow 381
Dunstable..... 429
Durham..... 381
Durie 387
Dusseldorf 396
Dwight 297
Dyce's Mount.... 127
East-End (Jamaica) 71
Eastern Ocean... 547
E'Aurake..... 55
Ebersdorf 473
Ebony 127
Echmiazin..... 471
Eden, New..... 96
Edimony, 192, 197, 459
Edinburgh, 172, 387, 515
519
Egina, 51, 336, 450, 451
Egypt, 18, 22, 24, 142-9
180, 181, 317, 318, 376
424, 492, 550
Egypt, Lower, 143, 319
Egypt, Upper, 120, 143
144, 319
Eilandapooram... 239
Eimeo 91, 92, 299
Eitchemputty 537
Elberfeld..... 396
Elim.....9, 529
Elizabeth, Port... 10
Elliot 552
Ely, Isle of...381, 475
Emaus 96
England, New, 343, 550
Enon, 9, 178-9, 345-6, 529
Enos..... 106
Entry Island..... 421
E'Okéanga, 55, 69, 416
422
E'Okéanga, River, 116
Erivan 21, 471
Erzeroum, 23, 424, 471
Esne 145, 180
Essequibo, River, 335
Essex, West..... 381
Essex, S. West ... 381
Ethiopia..... 313
Etiapooram 503
Etimoly 234, 235
Euphrates, River, 376
Evesham 381
Exeter, 26, 343, 381, 429
Faioum 318, 320
Fairfield 49, 96
Fairlop..... 526
Faku 446
Falmouth, 123, 173, 206
381, 512
Falmouth (W. Indies),
96, 127
Farnham 381
Faversham 381
Fernando Po..296, 375
Festiniog..... 429
Field of Mars 118
Fiji (or Feejee) Islands,
90, 334
Finland 397
Finsbury Chap. 217, 343
Fish, River..... 10
Fishguard 475
Florida 549
Formosa, Cape... 296
Fort William 326
Fourah Bay, 6, 131, 173
396
Foule Point..... 18
France, 1, 120, 161, 164
172, 207, 224, 275-6
295, 304, 348, 352, 375
392-3, 398—400, 488
471, 479, 481, 484, 491
537, 528
Frankfort, 382, 392—
394, 481
Frederickshall.....397
Freetown, 6, 7, 131, 306
308, 441, 444, 551
Friedensberg..... 96
Friedensfeld 96
Friedensthal, 96, 99, 529
Friederickstal.....530
Friendly Islands, 89, 164
203
Frome 381
Fulnee, New.. 96, 529
Gadaladenia, 404, 408-9
Galinas, River.....174
Galle..... 83
Gambia 7, 164
Gambia, River, 157, 164
256
Ganges, River, 38, 39
42, 54, 361
Ganges, Ultra.....264
Garda.....337, 338
Garden Hill.....197
Garden Reach.....552
Gene 145
Geneva...393, 481, 485
Genoa (N. America) 121
Genoa, Gulph of...438
Georgia (N. America),
49, 549
Georgian Islands .. 91
Gerar 277
Germany, 48, 72, 268
393, 471, 473, 481—
483, 485, 512, 528
Gibraltar.....163, 164
Gibraltar Town.....306
Gidam, Mountain..278
Girge 145
Gizeh 320
Glasgow ...11, 14, 520
Gloucester (W. Africa),
6, 132, 367, 309, 441, 444
Gloucestershire....429
Gnadenthal, 9, 49, 245-
527
Gnatangüa.....90
Goa.....48, 246, 535
Goahatty 37
Golconda 545
Gold Coast 8, 486
Gondar, 148, 149, 280
532—535
Good Hope, Cape of, 8
12, 72, 157, 223, 296
313, 471, 520, 551
Goozerat 74
Goree 7
Gorruckpore 42
Govindakarutry ...537
Gozo.....20, 26
Graaf-Reinet..... 11
Gracebay.....96, 99
Gracehill 96, 123
Grahamstown ...11, 12
133, 434, 447, 490
Grassfield..... 6
Gravesend, 41, 206, 295
296, 381, 470, 511, 551
Great Queen Street Chapel 215
Great Place.....446
Greece..18, 20—22, 25
136, 140, 142, 207, 401
448—452, 491, 511, 540
550
Greece, Proper ... 452
Greek Islands..20, 142
207, 385, 451
Green Island 127
Greenland...49, 50, 98
99, 528, 530, 551
Griffin-town, 91, 299, 300
Griqua-town 11
Groenekloof 89
Guernsey.....382
Guiana 94, 95, 124
334, 336, 376, 385
Gujerat.....547
Gundigundi.....148
Gungree 330, 331
Gurhmookteshwar ..38
Gurney's Mount...127
Guyah 472
Gya 32
Habai Isles 89
Hackney 381
Hackney Chapel ..223
Haddington, 169-70, 172
Hadjeepore 364
Hadjipore..... 40
Halvali.....106
Halal 278, 280
Halifax.....429
Halifax (Nova Scotia),
221
Hamadan.....322
Hamburgh....482, 485
Hamhamma 278
Hamoa Islands 334
Hampden..... 96
Hampshire, New...549
Hampstead 381
Hangwell 197
Hankey...10, 444, 445
Hankey-City..... 91
Hants....166, 381, 429
Hanwell..... 81
Hardcastle..... 11
Harlow.....475
Harvey Islands, 90, 575
Hastings (West Africa),
6, 182, 307, 441-2, 444
Havre.....527
Hawaii ...93, 259, 508
Haweis-town..... 91
Hayes.....127
Heaton-Mersey....475
Hebron (Labrador), 98
530
Helston 381
Hemel-en-Aarde, 9, 177
527
Henley.....429
Hermopolis 22
Herrnhut..48, 396, 285

Digitized by Google

Herrnhut, New, (Greenland).....98, 99
Herrnhut, New, (West Indies).....96
Hesse.....396
Hidi.....93
Highbury.....385
High Wycombe....434
Hihifo.....89
Himalaya Mountains, 546
Hinckford.....381
Hindoostan....75, 359
Hindoostan, Upper, 465
Hitchin.....429
Hobart Town.....87
Holbeach.....381
Holland.....162, 551
Holland, New, 118—120, 470
Holyhead.....213
Homberg.....396
Homerton.....385
Honduras....127, 343
Honiton.....475
Honoruru.....93
Hooghly.....328
Hopedale.....97, 98
Horncastle.....381
Horsham.....478
Howrah....38, 39, 127
Hoxton.....386
Huahiné....90, 91, 94
Hull.....381, 524
Humber, River....336
Hungary.....394, 520
Hungerford.....429
Huntingdonshire...475
Hurdwar.....38
Hurnee.....79
Huron, Lake, 209, 273
Iceland.....397
Illinois.....380, 549
Imerina.....16, 134
India, 8, 21, 31-2, 35-37, 40, 48, 79, 80, 101, 102-4, 108, 154, 164, 166, 172, 191, 194, 196, 206-7, 234, 242, 244, 251, 294-5, 304, 324, 326, 328, 343, 356-8, 360, 364, 385-7, 401-2, 407, 486, 450, 456, 461, 462, 470-1, 476, 502-4, 521-4, 541, 544-7, 551-2
India beyond the Ganges, 27—31, 256, 284, 323-5, 352-5, 471, 494
India, British.....232
India, East, 232, 387, 471...520, 522, 523, 551
India, North, 41, 216, 375, 384, 385
India, South, 43-45, 163, 164, 216, 385, 454, 495
India, West, 43, 49, 128, 216, 343, 420, 527
India within the Ganges, 31-45, 51-4, 72-81, 106-9, 120, 154-6, 158, 181-203, 207, 230-55, 285-6, 296, 326-333, 336, 356-374, 401, 402, 454—466, 471
Indiana.....549
Indian Ocean....152
Indies, East, 127, 172, 264, 331, 343, 391, 436, 495—507, 535—549
Indies, West, 68-72, 94-5, 99, 127-8, 158, 163-4, 172-3, 205-6, 216, 217, 256, 270, 303, 334—336, 376, 382, 386, 391, 437, 468—470, 512, 552
Indus, River.....546
Ionian Islands..19, 26
Ireland, 104, 164, 172, 208, 213, 215, 218—221, 224, 226, 295, 382, 436, 477, 478, 520
Irkutsk.....26
Irwin Hill..49, 96, 380
Islamabad (see Chittagong).
Islington, 107, 334, 381, 383, 424, 495
Islington Chapel..223
Ispahan.....453
Jaffa.....22
Jaffna, 81, 82, 84, 290, 291, 359, 403, 467, 501
Jaffnapatam.....85
Jamaica, 49, 68, 72, 94-6, 125-7, 157-8, 164, 205, 207, 216, 256, 270, 335, 343, 380, 387, 471, 511, 512, 520, 528, 529
Japan.....547
Jaunpore.....42
Java, 36, 86, 127, 174, 324, 385, 409, 411, 547
Jejurry.....542, 544
Jerba.....352
Jersey, New.....549
Jerusalem, 22, 24, 156, 215, 302, 366, 479
Jessore.....103, 338
Jidda.....22
John-Street Chapel, 226
Juggernaut.....80, 81
Jumna, River...38, 54
Kâavaroa.....93
Kadattchapooram..240
Kadam Mountain, 278
Kadambonade, 253, 254
Kadapaukum....459
Kalpára...55, 339, 417
Kairua.....93
Kallastri.....158
Kalliturei.....502
Kalumna, River..12
Kalungaviley....235
Kandy, 81, 82, 287, 405....407, 408, 523
Kangertluksoak (see Hebron).
Karass, 23, 25, 397, 485
Karikovil.....237
Karingassura.....246
Kashan.....453
Kasi (Benares)...504
Kasma, River....474
Katiah.....145
Kauakana...55, 56, 61....339, 414
Keelcherry.....185
Keiskamma, River, 10
Kella.....146
Kennington Chapel, 223
Kensington.....381
Kent.....166, 381
Kent (W. Africa)....7
Kentucky, 97, 174, 549
Kenyon College...552
Kerikeri, 55, 67, 88, 109, 110, 112, 114, 116, 117, 417, 418—420, 423
Kermanscha.....322
Kermanshah.....453
Ketra, Plain.....278
Khajakoollam....362
Khamiesberg.....14
Khodon.....26
Khoorjee.....362
Kiddeekiddee.....55
Kidderminster....429
Kidderpore, 73, 74, 206, 330, 331, 471
Kilburn.....223
Kimkywon.....31
Kingston.....381
Kingston (Jamaica), 69, 70, 125, 127, 207
Kingswood....127, 381
Kinsale.....215
Kiperro.....55
Kissey, 6, 131, 306, 307, 440—442, 444
Kistnapoorum....237
Klipplaat River, 10, 178—180, 346, 347
Knaresborough....382
Kolattookoody....234
Komaggas.....12
Komatikotei..238, 239
Konangalam.....243
Königsberg...396, 482
Koopum.....460
Koorancherry.....250
Kornegalle.....83
Kororarika..55, 60, 61, 66, 418, 420, 422
Kororarika Bay...110
Kororipo.....415
Kotengherry..359, 360
Kothamongalum, 252-3
Kreta (see Candia).
Kreutznach.....394
Kristnapore, 73, 330, 331
Kuddugungkoollam 233
Kum.....453
Kurnaul..43, 375, 523
Kuruppumpaddy, 247
Kuttalem.....201
Kyangolum.....254
Labrador...49, 97, 98, 528, 530, 551
Lageba.....90
Lahaina.....93
Lambeth.....381
Lanark, New.....475
Lancashire.....478
Lancashire, East..156
La Parle.....14
Lattakoo, 12, 14, 312-13
Lattakoo, New, 12, 176, 311
Launceston.....381
Lausanne....393, 485
Ledbury.....343
Leeds.....381
Leek.....381
Lefooga.....334
Leghorn.....320
Leguan Island....334
Leicester.....343, 381
Leicester (S. Leone), 6, 132, 308
Leipsic, 382, 394—396, 482
Lemnos.....24
Leominster.....381
Levant, 25, 138, 533, 550
Lewes.....166
Liberia, 8, 105, 120, 173, 174, 207, 227, 486-7, 489
Lichtenau....99, 551
Lichtenfels.....98
Lifuka.....90
Lily Fountain.....14
Lincolnshire.....478
Lindfield.....475
Liskeard.....381
Lisson Green.....475
Littleport.....475
Liverpool, 219, 375, 376, 475, 476
Llanrwst.....381
Long-Acre Chapel, 223
Looe.....381
Lostwithiel.....381
Lothian, East..169, 170
Loughborough.....429
Loughton.....343
Louisiana.....549
Lourmarin.....481
Louth.....381
Lovedale.....14
Lowestoffe.....475
Lublin.....484
Lucea....96, 127, 173
Lucknow.....42
Ludlow.....381
Luton.....429
Luxea.....19
Lyme.....381
Lyons.....135, 481
Macao.....493
Macclesfield...381, 434
Machee...187, 189, 457
Mackinaw....209, 212
Madagascar, 15—17, 134, 295, 336, 385, 447, 471
Madchar.....23
Madras, 32—34, 36, 40, 45, 72, 75, 77, 78, 80, 120, 154, 156, 158, 163, 164, 172, 184—188, 191, 194, 206, 216, 241, 244, 295, 327, 379, 455, 456—462, 471, 476, 495, 501, 523, 535, 537, 539
Madura.....535
Maisoiti.....90, 91
Maidstone....166, 343
Maine.....549
Malabar...42, 242, 352
Malayala.....503
Maldon.....475

Digitized by Google

Malacca,27—29,107,219 284, 323—325, 385, 471 494
Maleiyalim 235
Malinberg 485
Malmesbury 429
Malta, 5, 18—21, 24, 26 72, 106, 135, 138, 164 181, 296, 317, 318, 351 352, 385, 424, 449, 492 512, 550
Malton 381
Mamalacherry, 244, 245
Manaia(orMangeea),90
Manakkudey 465
Manâsoura 55
Manchester, 156, 216 376, 381, 476
Manchioneal 127
Mandoor 86
Manduchio..... 19
Manepy 85
Mangakâhiâ ..415, 417
Mangunga 89
Manowowra 55
Maquasse Mountains,14
Maramana....250, 255
Marmora, Sea of, (see Prince's Islands).
Marquesas.....92, 94
Marseilles....454, 481
Marshland.....429
Martaban, River .. 30
Maryland 549
Massachusetts.....549
Massowah, 22, 146, 277 535
Matauri 60
Matura.....83
Mauai 93
Maullaming (see Maulmein).
Maulmein 353
Maulmein (or Maullaming).....30, 31
Maupiti 90
Mauritius..15, 18, 163 164, 295, 385, 471
Mautii 90
Mavalore Coopum, 184 —186, 193, 455. 456 458, 459
Mavelicherry, 248, 255
Mayabacum 185
Mayaveram ...45, 198 199, 203, 461, 463--465 470, 523
Mazaruni, River ..335
Mecca 155
Medîneh ElFaioum,318
Mediterranean..18, 19 25, 50, 51, 72, 105, 120 135--150, 163, 164, 180 181, 207, 216, 229, 264 277-284, 296, 316-322 336, 351, 352, 376, 400 401, 424, 448--454, 471 491, 492, 511, 532--535 550--552
Meerut ...43, 374, 528
Memphis.....320
Mendip, East.....382
Merdin ..322, 453, 454
Merionethshire....429
Merthyr Tydvil ...381
Mesopotamia ..24, 322 453, 454
Mesopotamia (Jamaica) 529
Mesurado, Cape... 8
Mexico..... 94
Michigan.....209, 549
Middlesex, N.E. ..381
Mile End 342
Millsburg.....174
Milopotamus..... 50
Minie 144, 145
Mirzapore, 41, 108, 181 184, 361, 371
Mississippi, River.. 96
Mississippi, State of, 549
Missouri.....549
Mitiaro..... 90
Mitylene 24, 207
Moettlingen 485
Molandurtè.....246
Mold.....475
Molokoollam... ..251
Monghyr...39, 40, 127
Monrovia ..8, 105, 173 174, 486, 489
Montbellard 481
Montdidier 479
Montego Bay, 68, 69, 96 — 127, 173, 256, 380
Montgomery..... 96
Montpellier.....481
Moonhtooary 252
Moorshedabad.. 39, 74 448
Mootaputty..535—537
Morant Bay 158
Morea, 26, 157, 207, 491 550
Morley 14, 530
Moscow 23
Mosul ...322, 453, 454
Móturóa 55, 57
Mount Charles 127
Mount Coke...13, 447
Munich..382, 394—396
Muthoor 37, 127
Mutoroa..... 55
Muttra.....38, 43
Mycono 22
Mysore ...75, 359, 402
Mytelene 452
Nagercoil, 34, 76, 77, 501
Nain.....97, 98
Nala.....543
Namaqualand, Great, 12
Namaqualand, Little, 12
Nangancheri.....231
Nannikoollam, 234, 235
Nantwich.....381
Naples 18
Napoli 451, 511
Naranam.....250, 256
Nassuck..543, 546, 547
Natal, Port 13
Navarino 323
Neath.....381
Nedooviley 236
Negombo..... 83
Negapatam, 40, 80, 164 464
Negropont.....283
Nejoor 76, 77
Nellore ..82, 287—293 409, 523
Memellee 185
Netchore 244
Netherlands..28, 40, 87 161, 162, 484
Neufchâtel.....485
Neuwied 396
Nevis 270
Newark 429
Newbury 475
Newcastle-on-Tyne,381 429, 518
Newfield 71, 96
Newfoundland,222, 515
Newhaven 20, 207
Newington Butts ..525
Newmarket.....381
Newport Pagnell ..385 429
Niesky 96
Niger, River 296
Nile, River 492
Nilgherry Hills, 45, 76 77, 85, 333, 359, 360 470, 501, 504, 538
Nirmul 540
Nirule 542
Nismes.....481
Nongumbacum 191
Norfolk (United States), 207, 486
Norfolk Island 520
Normandy 480
North-American States, 549
North-Shields, 381, 518
Norway ..226, 268, 397
Nova-Scotia...221, 224
Nukualofa 89, 294
Nun, River 296
Oahu 93, 259
Ocho Rias 127
Ocoolo 55
Ohio.....549
Okkak 97, 98
Okoora..... 55
O'kura 55
Old Harbour 127
Olney.....381
Omallore 249
Ona..... 26
Onam..... 28
Oodooville.....85, 467
Ootacamana...359, 360
Ootjikoollam 239
Ora Cabeca 127
Orange River.....446
Orange-Street Chapel, 223
Orissa, 34, 36, 81, 465
Orontes, River... .376
Oskraal, River... ..180
Ostervald.....383
Otuihu..... 61
Ouseby.....219
Ovah 17
Oxford.....423
Oxford (W. Indies),127
Oxford-Market....475
Pa. ..60, 61, 415—418
Pacaltsdorp..... 10
Pacific Ocean. 385
Padang.....86, 127
Paddington, 107, 475 495
Paihîa, 55, 57, 58, 65-67, 88, 109, 110, 116 333, 339, 422
Paisley.....387
Palamcottah, 34, 44, 195 230, 237, 241, 496
Palembang... 324
Palestine..24, 219, 424
Palikerry.....246, 247
Palmas, Cape. 227
Panditeripo..... 85
Pantura..... 83
Papine.....127
Paramaribo....96, 551
Parattangoodi, 535-538
Paregaum. 542
Paris, 18, 203, 275, 304 305, 348, 352, 382, 392 393, 398, 399, 438, 484 527, 528
Paróa..... 55
Parore... 248
Parramatta, 56, 115, 118
Parroa..... 55
Passage, Fort.....127
Pateetah.....370
Patna, 108, 109, 327 361, 364
Pedro, Point..... 84
Peelawella.....409
Pegu....30, 355, 546
Pekin.....323
Peloponnesus (see Morea).
Pembroke 475
Pembroke-Dock. .475
Pembrokeshire. ...381
Pennsylvania 549
Penryn.....381
Pentonville,107,429,495
Pensance.....429
Perambooloe.....459
Perambore, 45, 168, 189 193, 455—457, 459
Perampanney.....234
Pergamos..... 106
Peronne.....479
Persewaukum..... 78
Persia, 23, 24, 151, 152 322, 358, 453
Persian Gulph. ... 18
Peru..... 94
Peykoollam.....235
Philippopoli. 106
Philippolis 11, 12
Philadelphia, 175, 227 486
Phocæa..... ...451
Pinang, 27—30, 106—7 352-3, 385, 494
Pitscombe..... 429
Plaatberg..... 14
Plymouth, 156, 295, 375 381, 477, 478

Poland, 1, 283, 438, 439 482—485
Polynesia, 89—93, 163 164, 203, 204, 268, 472 508, 509, 552
Pomerania..... 396
Pondicherry 463
Pontianak 86
Poodicottok 537
Poodore.....234, 235
Pooka newee 55
Poonakkaterre ... 55
Poonamallee, 45, 184-5 190, 455, 458, 459, 523
Pooree (see Juggernaut)
Poplar 526
Porotta, 244-5, 251, 253
Port Jackson, 88, 91, 110 112, 114, 116, 120, 296 340, 421, 422
Port Royal..... 127
Port Maria, 96, 127, 173
Portsea 343
Portsmouth, 41, 120, 206 295, 375, 424
Posen ...390, 476, 482
Potamo 19
Pothengave...254, 255
Potuldunga, 41, 182, 361
Poultry Chapel, 223, 343
Praguaing 31
Praule, Point 120
Preston 381
Preston, Long.... 475
Prince of Wales's Island, 353
Prince's Islands .. 106
Princes Risborough, 381
Prome 353, 354
Prussia, 393, 438, 482 485
Pudiyaputtore ... 503
Púkenúi ..55, 112, 420
Pulicat, 45, 161, 162, 192 197-8, 459-461, 501, 523
Punáketére 55
Putney (W. Indies) 127
Pyhéa 55
Pyrenees.....276, 480
Quarra, River.... 296
Quila 146
Quilon, 76, 77, 253, 385 551
Quito 94
Racad 253
Rafti, Port..... 450
Raiatea 90, 91
Raivaivai..... 91
Ramisseram 504
Rammakalchoke, 73, 74 330, 331
Raneekoodiyiruppoo, 237
Rangheeho 55
Rangihoua, 55, 60, 64, 67 87, 88, 109, 110, 116 418, 419, 421
Rangoon..30, 325, 354
Rannee 255, 256
Rapa 91
Rarotonga, 90, 513, 515
Raspoojee 183
Reading, 166, 169, 429 478
Red River.....97, 510
Red Sea .....t. 18, 376
Regent, 6, 132, 309, 310 441, 442, 444
Retford.....382
Rhine, Lower 481
Rhio 27
Rhode Island, 24, 150 549
Rickmersworth....434
Ridgeland 127
Rimatara 91
Rio Bueno.....127
Rio Janeiro...296, 424
Ripon.....475
Roby-town 91
Rochdale 381
Rocky Mountains, 336 511
Rome....283, 454, 540
Romsey 381
Rosetta.....142
Rotherham, 218, 381, 434
Rotherhithe.....381
Rotterdam 551
Rowell 386
Royapetta 380
Royapoòram 458
Rugby 382
Rurutu 91
Russia, 23, 264, 387, 397 439, 482, 484, 491
Sabar 533
Saccara.....320
Sachto 278
Sadamahl..... 37
Saffron Walden....381
Sahebgunj 37
Salem (India) 75
Salem (S. Africa) .. 12
Salford 381
Salisbury 478
Salonichi 24
Salsette..... 539
Sambas..... 86
Samen 532, 533
Samos.....140, 207
Sandwich Islands, 93 207, 259, 508, 550
Sandy Point ..260, 261
Santerre.....479, 480
Santiago del Estino, 94
Sapher 146
Sarepta.....473—475
Satangkoolam, 158, 240
Satankoopum 459
Saugor Island 326
Savannah.....127
Savanna la Mar ...127
Scandaroon 376
Scio.....24, 207
Scotland, 224, 226, 296 439
Scottish Church (Swallow Street).....226
Secrole 552
Seine, River.....305
Selby 524
Selinginsk, 26, 397, 485
Sembarnakoil 201
Senaphè 278
Sennar 149
Serampore, 31, 34, 36-38 52, 54, 101—104, 127 165, 166, 326, 327, 337 338, 355—358, 425, 427 428, 472, 519
Seringapatam 75, 80, 402
Seven-Oaks.....381
Sfax 352
Shampuker 361
Sharon ...96, 437, 468
Sheffield, 215, 223, 295
Sheluket 278
Shemphaito 278
Shepherd's Hall ...127
Sherborne 381
Shiloh 10, 178, 529
Shipston-on-Stour, 429
Shirâz 26, 151, 453
Shoa 533, 534
Shobha-Bazaar....361
Shoreditch.....382
Shortwood.....127
Showrakkee 55
Shropshire.....381
Shukeangha 55
Shusha, 18, 23-4, 46, 229 230, 322, 397, 453, 454 471, 485
Siam ...27, 28, 30, 223 324, 355, 471, 546
Siberia ...26, 336, 385
Sidmouth 475
Sidney.....512
Sierra Leone, 6—8, 121 132, 164, 173, 174, 207 276, 295, 308, 375, 470 511, 551
Silesia 473
Silesia, Upper.....398
Silver-St. Chapel ..223
Simliah 361
Singapore ...27, 28, 86 323, 324, 385
Sion Chapel 223
Sion Hill 127
Siout 144, 145
Smyrna 18, 20, 21, 24, 105 106, 207, 281, 282, 320 336, 376, 450—453, 512 551, 552
Society Islands....90
Sockatoo 296
Somerset.....381, 382
Somerset (South Africa), 12, 175
Somersetshire 424
Soopara 543, 544
Soory.....39, 127
Sophypore.....374
South-Sea Islands, 223 268, 269, 386
South Seas....264, 295 385, 472, 550
South-Shields.....429
Southwark 381
Southwark Chapel, 215
Spain 375
Spanish Town 127
Spring Gardens 122
St. Alban's...434, 475
St. Ann's Bay 127
St. Ann's, Blackfriars, 222, 223
St. Austell.....381
St. Barnabas 226
St. Christopher's, 49, 96 99, 100, 260, 528, 529
St. Clement Dane's, 213 226
St. Columb.....429
St. Croix..... 96
St. Elizabeth's (Jamaica).....529
St. Gallen.....161
St. George's in the East, 342, 434
St. George's, Southwark, 381
St. Jan..... 96
St. John's (Antigua) 49 207, 529
St. John (Barbadoes) 437
St. John's, Bedford-Row 215, 222, 224
St John's, Horsley Down 381
St. John's (W. Indies) 96
St. Kitt's (see St. Christopher's).
St. Mary's (Gambia), 7 157, 164, 256
St. Mary's, Newington, 381
St. Paul's, Covent Garden, 218, 219, 222, 224
St. Petersburgh, 23, 26 336, 397, 439
St. Sepulchre's.. ..216
St. Thomas (W. Indies), 96, 271
St. Thomas's Mount, 244
St. Vincent 512
Staffordshire 475
Staines.....381
Stapleton Estate...270
Stargard.....396
Steinkopff. 12
Stellenbosch.. 15
Stepney.....343
Stewart's Town.. .127
Stockholm....163, 164
Stockport.....381
Stockton.....381
Strampit. 473
Strasburg.....481
Sudbury.....475
Suez.....22, 376
Suez, Isthmus of ..376
Suffolk.....381
Suldanna.....374
Sulkea.....337, 338
Sultzbach.....394
Sumatra.....86, 127
Sunderland.....381
Sunium, Cape....450
Superior, Lake....209
Supramaniyapooram, 234
Surat...34, 41, 74, 359
Surinam, 49, 95, 96, 517 528, 529, 551
Sussex.....166, 381

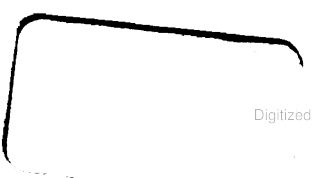
Surrey Chapel, 222, 223
343, 381
Sutton.....475
Swan River..... 87
Sweden.....164, 397
Switzerland, 161, 162
320, 393, 481, 485
Sydney, 118, 296, 333
421
Syra, 21, 22, 50, 51
137, 140, 141, 283, 336
376, 424, 449, 450
Syria, 18, 21, 24, 146
317, 318, 401, 424
Tabernacle... 222, 223
Table Bay.....471
Tabor, Mount, 96, 437
468, 470
Tahaa 90, 91, 385
Tahiti.....90—92, 472
Taiamai....55, 56, 420
Taleivenkotei 240
Taloreah 330, 331
Tamatave 18
Tambooland 314
Tamerfers 485
Tananarivou...15, 134
Tanjore, 40, 77, 80, 233
463, 535—538
Tannah 543
Taranta, River 278
Taras 533
Tattanmadam 240
Tauai 93
Tavistock.....429
Tavoy 30, 354, 355
Tavoy, River 30
Tebriz.....453, 471
Teeirore.....535
Teignmouth 381
Tellicherry, 43, 286, 507
523
Tenedos.....20, 24
Tennessee 549
Tennessee, East...158
Te-Puki..... 65
Tepuna 55, 88
Tewkesbury 381
Thailfangen.....485
Thames, River, 220, 225
Thames, River (New
Zealand) 56, 564
Thanet, Isle of....381
Thatcham 475
Thatta Moonshee, 197
459
Thebes.....145
Theopolis..... 11
Thibet.....475, 547
Thirsk 475
Thorn.....483
Thyatira 452, 453
Tiami..... 55
Tidis, 21, 230, 397, 471
485
Tidis, New 46
Tigré, 22, 146—149, 278
—280, 532—534
Tigris, River, 376, 453
512
Tillicoultry 387
Tillipally 85
Tinnevelly, 40, 44, 45
158, 184, 230, 233, 237
238, 241, 495, 501, 503
523
Tino 20, 22, 24
Tinos....296, 400, 450
Tippoonah..... 55
Tiroogoorangoody..239
Tiruvalore....200, 464
Tiruvella.....256
Tiruvidamadore ...202
Tivellicherry.....253
Tiverton.....475
Tobago, 49, 96, 270, 528
529
Tomieh 318, 320
Tompkins, County, 121
Tonga Islands, 164, 334
Tongataboo ...89, 203
296, 334, 552
Tooverkoollam 235
Torrington 381
Tortola 68, 71
Toulouse 481
Tranquebar ...40, 200
202, 470
Travancore, 76, 77, 216
242-3, 246, 256, 502, 506
Travancore, South, 76
77, 552
Trebisond 471
Trepunetra...246, 247
Trichinopoly ..40, 462
463, 535—538
Trincomalee 84
Tring 429
Tripasore, 45, 73, 184—
186, 190, 455, 456, 459
Tripetty..... 32
Tripoli.....351, 352
Tripolis..... 24
Trivalore.....190, 456
Trowbridge.....434
Truro 135
Tubo, Upper.....278
Tubuai..... 91
Tulbagh ...10, 15, 347
Tumbona.....249
Tunbridge.....381
Tunbridge Wells ..381
Tunis.....351, 352
Turkey...18, 282, 283
321, 452, 550
Turvey.....386
Tzatzoe's Kraal ... 11
Udiamper 246
Uitenhage.....9, 11
Ulbstea.....387
Umgazi, River, Great,
446
Umgazi, River, Little,
446
Umtata, River, 14, 446
Unagloor 537
United States, 8, 20, 85
96, 137, 149, 150, 172—
175, 207, 227, 343, 352
376, 398, 472, 486, 489
549, 550, 552
Usingiova 106
Ussa 8
Valavaram....185, 186
Vallarkoil 199, 462
Van Dieman's Land, 87
156, 164, 334
Vavou Isles....89, 334
Veeranallore 236
Vellore..... 40
Vepery, 33, 40, 192, 458
Verapoli.....246
Vere.....127
Vermont (U.States),549
Veyramkoopum ...459
Virginia..175, 207, 486
549
Vizagapatam..... 78
Voorzorg..... 96
Wadagherry, 251, 252
Waiakea, (or Byron's
Bay)..... 93
Waikadi..... 55
Waikaré, River ...413
Waikáto... 55
Waimate, 55, 59, 109—
113, 116 — 118, 333
419, 420, 552
Wairoa ..55, 415—417
Waitangi 55, 413
Waitangi, River ...112
118, 420
Waiwakaata, River, 419
420
Wakefield 381
Waldeba 148, 533
Wales.....432
Wales, New South..55
62, 67, 87, 88, 110—
112, 114, 118, 157, 164
421, 470, 512, 552
Wallingford.....343
Wandsworth'.....429
Wángaré 55
Wangaróa 55, 418
Warrick.....381
Warsaw, 73, 476, 483-5
Washington.....173
Waterloo (W. Africa),
6, 7, 132
Watford.....217
Waugh Town (or Ma-
tavai)..... 91
Weald of Kent....429
Wedeea 55
Wellington (W. Africa),
6, 121, 131, 307, 440
442, 444
Wemannee ...248, 249
Wesleyville, 12, 13, 176
489
West-Indies, British, 49
430, 529
West-Indies, Danish, 49
528, 529, 551
Westminster..381, 432
Westmoreland (Jamai-
ca).....529
Weymouth 429
Whangaroa 55
Whitby 429
Whitechapel, 342, 525-6
White Sea 485
Whykote 55
Widia..... 55
Wigan 381
Wilk's Harbour ... 91
Wiltshire 381
Winchester, 166, 218, 478
Windsor.....381, 520
Wingham.....475
Winipeg, Lake.... 97
Witham.....475
Witney.....381
Witte River 9
Wittenberg 397
Wolga, River 547
Woodbridge.....429
Worcester....223, 429
Worcestershire, 381, 429
Wuertemberg, 482, 485
Wycaddee 56
Wyecoto..... 55
Wyeroa..... 55
Wyeteemattee..... 55
Wytangbee 55
Yakbadda 81
Yallaha.....127
Yellow River..... 14
York 216, 429, 524
York (W. Africa) .. 7
York, New, 21, 27, 121
173, 207, 227, 274, 296
376, 527, 538
York, New, State of, 549
Yorkshire 219, 524
Youri 296
Zante, 19, 24, 26, 157
164, 256
Zaritzin.....473
Zea, Island of 450
Zealand, New, 54—59
63—67, 87, 88, 109, 110
114—117, 156, 164, 216
256, 296, 333, 334, 339
341, 342, 411, 413, 421
423, 424, 552
Zimboovoo, River 14, 446
Zoong.....541

7930 39

Digitized by Google

Digitized by Google

Digitized by Google


Digitized by Google